

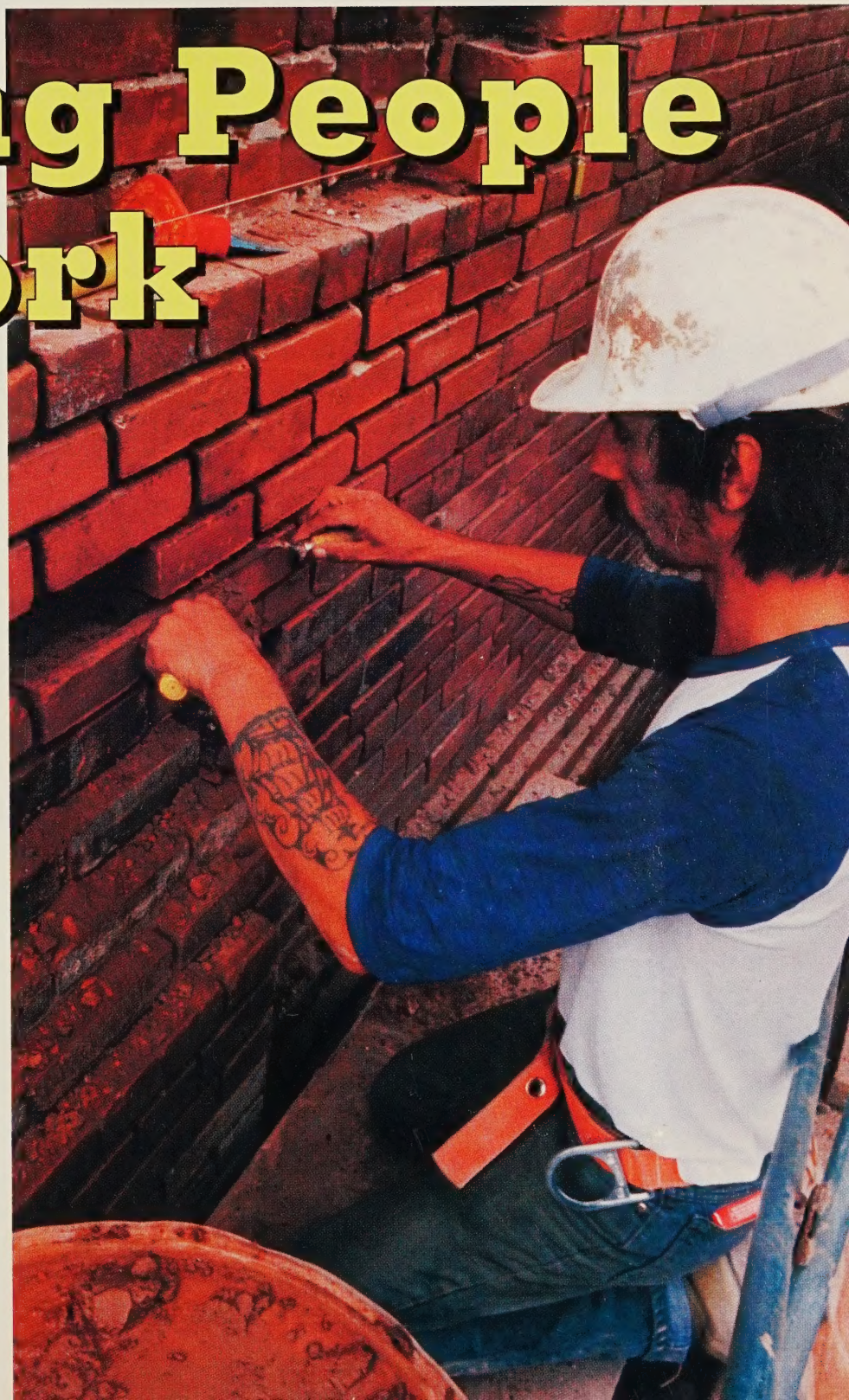
Digitized by the Internet Archive
in 2023 with funding from
The Presbyterian Church in Canada Archives

https://archive.org/details/per-pr-1994

PRESBYTERIAN
Record
JANUARY 1994

Putting People to Work

Mike Kyle and a team of workers train as they repair the masonry of Victoria-Royce Church in Toronto



An open letter to church leaders from a teen

Something Wonderful!

A page for children debuts in this issue

Church and Politics

What we are saying is that when you work with the government, you should do it like porcupines make love ... very carefully....

Remember Jesus and the question about paying taxes. Jesus' response about rendering to Caesar is best read as a kind of joke. Jesus is saying: "Well, gosh, if he loves money enough to put his picture on it, he must really want it, he must need it. Let him have it, I don't care. You get that kind of narcissism with little people." What we are saying is that it is very dangerous for the Church to get involved in politics.

— William Willimon

Doing More Than We Can

We are all asked to do more than we can do. Every hero and heroine of the Bible does more than he would have thought possible to do, from Gideon to Esther to Mary. Jacob, one of my favourite characters, certainly wasn't qualified. He was a liar and a cheat; and yet he was given the extraordinary vision of angels ascending and descending a ladder which reached from earth to heaven.

— Madeleine L'Engle

Focused on Mission

My father-in-law is now living with us. He's 94 and getting pretty frail. But he is still focused on others. He calls his lonely friends to cheer them up, and he still tries to do things for them they cannot do for themselves. The other night as I was writing this, he rested for a little while after dinner and then gathered his energy and washed up the dishes. As long as he's trying to help others, he doesn't have time to get sick and die.

The church must be so focused on its mission that it won't have time to be worried about whether it lives or dies.

— Glen Davis

What a Pity

I once sought the aid of a professional social worker in trying to secure parole for a young man from our community. The woman asked: "What was he sent away for?"

I replied, "Fornication and bastardy."

"Oh," she responded, "what a pity we use such words today."

"No," I replied, "the pity is we do such things today!"

— Ernest T. Campbell

No Persecution

The trouble with the Church was that no one wanted to persecute it, because there was nothing to persecute it about. The trouble with the Church was not that it did not tell the truth, but that it told the truth and did not mean it.

— George MacLeod

Conviction and Compassion

While religion without conviction is innocuous, religion without compassion is terrifying.

— Don Posterski

Busyness

Busyness is the enemy of spirituality. It is essentially laziness. It is doing the easy thing instead of the hard thing. It is filling our time with our own actions instead of paying attention to God's actions. It is taking charge. Busyness has nothing to do with activity, and spirituality is not the absence of activity. You either enter into what God is doing or you don't. Busy people are lazy people because they are not doing what they are supposed to do.

— Eugene Peterson

From Ignorant to Eccentric

Now that he was rich, he was not thought ignorant any more, but simply eccentric.

— Mavis Gallant

Public Virtue

In our zeal to accommodate our so-called enlightened and tolerant age, we have lost the ideal of public virtue. I am reminded of Samuel Johnson, who, upon learning that one of his dinner guests believed morality was merely a sham, said to his butler, "Well, if he really believes there is no distinction between virtue and vice, let us count the spoons before he leaves."

— Charles Colson

Suffering

In North America, Christians pray for the burden of suffering to be lifted from their backs. In the rest of the world, Christians pray for stronger backs to bear their suffering. It's why we look away from the bag lady on the street to the store window display; why we prefer going to movies instead of to hospitals.

—Dave Dravecky

To Live

My spiritual father is Pascal (and/or Kierkegaard). And if I also kneel before the altar of Lawrence and Joyce and Faulkner, it is not because I wish to do what they did, even if I could. What I really want to do is to tell people *what they must do and what they must believe if they want to live.*

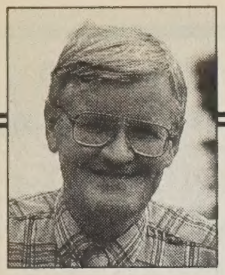
— Walker Percy

Listen for God

God is present in the person in need. If you don't think there are needs, open your ears at meals and in casual conversations. We may not necessarily have answers, but we can care. We meet God in the other person's need.

Listen for God in circumstances. Listen for God, for example, in the situations facing The Presbyterian Church in Canada. God is in the difficulties and in the hard issues that confront the churches.

— Douglas Lowry



From the Editor

John Congram

On Being an Advocate

Peter Trueman, writing in the *Catholic Register*, described a photo he had seen in a newspaper. It showed a group of journalists in the South African township of Soweto protesting against the killing of a television reporter. They carried signs extolling journalistic rights. One sign said, "Imagine a world without news."

"Increasingly, " Trueman comments, "people have begun to imagine just that, and many suspect such a world might be a considerable improvement."

Imagine a world without the *Presbyterian Record.* I suspect some Presbyterians, thankfully not many, would consider that also might improve the world. It could happen.

A minister phoned me the other day. "I want you to know," he began, "we in this congregation have nothing against the *Record.* But we had to cut our budget somewhere. Presbytery and synod dues have gone up. Allocations for Presbyterians Sharing have escalated. All of these we feel we must pay. Then there is Live the Vision. We had to cut something. Unfortunately, it was the Every Home Plan of the *Presbyterian Record.*"

Much of what he says is true. But it is a story I've listened to too often in the past year. It's hard sometimes not to feel that you are a helpless and innocent victim. Let me explain why. For several years, the *Record* has not raised its rates. Like many in the business world, we have sweated, cut corners and become more efficient in order to remain financially self-sufficient and not become a burden on the funds of the church. But each time a congregation cancels the Every Home Plan, it pushes us a little closer to financial dependency. If money from church funds were used to finance the *Record*, it could only mean higher allocations to Presbyterians Sharing to pay for it.

But church leaders are already under increasing budgetary pressures. Many denominations like the Presbyterian Church (U.S.A.) have slashed budgets and cut staff. Staff at our own church offices have been asked to take a pay cut in 1994 in an attempt to deal with a looming deficit.

Increasingly, church publications which are subsidized by denominations are being replaced by smaller denominational newsletters sent from the church headquarters (and, of course, "free" to all members of the denomination).

Some will think this a good thing. News can be controlled and manipulated more easily. Only stories flattering to the institution will be told. Dissident voices can be eliminated. It will become a better instrument of propagation. Isn't that our role anyway?

But some of us believe what really dies in such a process is truth and integrity.

Annual meetings of congregations, which often have a unique way of bringing out the worst in Christians, will soon be upon us. In many of them, someone will suggest that an easy and painless way to shave a few hundred dollars from the budget would be to cancel the Every Home Plan. Often it takes only one person with a wider vision of the gospel and the role the *Record* can play in the mission of the church to forestall such action. But, too often then, to paraphrase a famous saying, 'the Every Home Plan of the *Record* dies, not because of evil people but because good people say nothing.'

The Every Home Plan, by which the *Record* is offered at a lower rate to congregations where 80 per cent of the households subscribe, is not perfect. In fact, it is now under review by the *Record* committee to determine whether the differential between the cost to individual subscribers and those on the Every Home Plan has become too small. At the same time, the committee is looking at whether 80 per cent is too high a level to require congregations to maintain. But over the years, it has proved to be the most effective and efficient method of getting the *Record* into the homes of Presbyterians across our nation. The magazine remains one of the few instruments to hold us together as a Presbyterian family.

If you believe in the worth of this magazine, we hope you will become one of our advocates in difficult times. Recently, a layperson said to the members of his own congregation considering this question: "Cancelling the Every Home Plan of the *Presbyterian Record* is the first sign of a dying church." Dying, we believe, in more ways than one.

In the meantime, we will continue to carry out the mandate articulated by the first editor of the *Presbyterian Record*, James Croil, who in 1872 said he saw no reason why "The Presbyterian Church in Canada may not hope to establish and maintain a model magazine — one liberal enough to give expression to every shade of opinion consistent with essential principles, catholic enough to commend itself to Christendom and cheap enough to find its way into every Presbyterian family."

John Congram

PRESBYTERIAN Record

Volume CXVIII, No. 1
January 1994
ISSN 0032-7573

Editor
John Congram

News and Advertising
Tom Dickey

Editorial Assistant
Margaret Lane

Contributing Editors
Roberta Clare
Gordon Hodgson
Hans Kouwenberg
Sheldon MacKenzie
Joseph McLelland
Ian Victor
Ivor Williams

Design and Production
Tim Faller

"Something Wonderful"—Whitman
Caldwell Communications Ltd.

Circulation
Eva Breeze, *Manager*
Zainab Kamalia

Published on the first of each month except August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to Christian faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

Member of The Canadian Church Press and Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates:
Individual: $10.28 + .72 (GST) = $11.00
Single Copies: $1.50
U.S.A. and Foreign: $17.00
Every Home Plan: $8.41 + .59 (GST) = $9.00

Acceptance of advertising does not imply endorsement by the *Presbyterian Record* or The Presbyterian Church in Canada.

Address all correspondence and changes of address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825

Features

Canadian Presbyterians' Only Full-time Evangelist 15
Interview with Larry Brice

Putting People to Work 17
Blair Setford

Let There Be Photons 19
Joseph McLelland

Wise Men or Heralds? 20
John Collins

An Open Letter to Church Leaders From a Teen 22
Kathy Cawsey

Presbyterians Sharing 25
Yvette Larochelle

Church Discipline 27
M. H. Ogilvie

An Angel for Evelyn 31
Evelyn N. Moore

Presbyterian Profile
Mamie Latimer: What Noble Lives Are Made Of 51
Bill Perry

Columns

From the Editor 3
From the Moderator 8
UNcommon Lectionary 10
An Everyday God 11
Full Count 12
Suggestion Box 13
Pastoral Epistles from Peter Plymley II 14
You Were Asking? 40
Meditation 50

Departments

Gleanings 2
Letters 5
Books 32
Something Wonderful 35
People and Places 36
News 41
From the Past Record 46
Deaths 47
Transitions 48

Our Cover

Mike Kyle trains to become a mason. Photo by Blair Setford.

Letters

Voting

Thanks for the fine editorial entitled "How Would John Calvin Vote in the Federal Election?" (October issue). I found it to be refreshing and uplifting in refocusing our attention on the real issues.

Art Brooker,
Stouffville, Ont.

Sharing the Pain

At the last meeting of the General Assembly Budget Committee, it was agreed that in order to bring in a balanced budget for 1994 a number of cuts would be required. One of the decisions of the Assembly Council is to cut national staff salaries by having all staff take 12 working days off without pay.

I think the "pain" should be shared by more than the national staff. In 1994, I propose to give one day's pay, in addition to my regular commitment, to Presbyterians Sharing. I challenge all ministers across the country to do the same so the national staff would only have to give one day instead of 12.

Sheina B. Smith,
Ashburn, Ont.

Planned Single Parent Families

I comment on Sharon Winkler Moren's letter in the November *Record* in which she defends the planned single parent family against those who would say it is selfish.

My father died in 1927 when I was nine years old; thus, I grew up through most of my school years in a single parent family. Families were larger then and much closer because cars were few, summer cottages rare and winter trips to the south unknown. My extended family was large, close and every bit as loving as the best we have today. However, in my later years, I have been missing my father. I now realize I would have had a much different life, and better in many ways, had my father lived. For one thing, I believe I would have been a better father.

No, Sharon, you have not convinced me that to *plan* a single parent family is not selfish.

John Lowndes,
Queensville, Ont.

Advice for Alex

I was disturbed by Alex Greer's comparison (October Letters) of The Presbyterian Church in Canada with a single Christian Reformed church; a brush, I suspect, too broad for most of us. While I am pleased Alex found this particular service to his liking, and that he was able to find God's presence, I am troubled by his suggestion that such an experience is not possible in a Presbyterian Church. This has not been my experience, either in Victoria or elsewhere.

Alex's "parable" of the sinking ship also dismays and insults me. Many factors have contributed to our declining numbers; however, it's unlikely that the direction we're sailing has played a significant role. As to his proposed solution, I think the "officers" have enough to do; too many must do the crew's job as well. The Presbyterian Church has historically been run from the ground up, the congregation through the session.

If you want change, Alex, get involved: use your God-given gifts, provide the spark and don't wait for someone else to do it for you — they're already busy.

Gavin Robertson,
Vancouver

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication, however, does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Watson's World

Noel Watson



Presbyterian World Service and Development

supports projects around the world



Community health in Indian villages is effectively promoted by Village Health Workers who are best able to win the confidence of their neighbours. Improved nutrition, sanitation and immunization place emphasis on preventing disease rather than curing illness.

Presbyterian World Service and Development is the agency of The Presbyterian Church in Canada which provides grants for emergency relief in disaster situations and community-based development projects. It also promotes awareness among Presbyterians of the needs of the developing world, and the ways they can respond.

Presbyterian World Service and Development receives no funds from Presbyterians Sharing, but is authorized to appeal directly to congregations within our church.

Please donate to Presbyterian World Service and Development, either through your local congregation or send donations directly using the "tear-off" form below.

I would like to make a donation of $_____ to Presbyterian World Service & Development.

Name _____

Address _____

City _____

Province _____

Postal Code _____

Please make your cheque payable to Presbyterian World Service and Development

Mail to:
Presbyterian World Service
and Development
The Presbyterian Church in Canada
50 Wynford Drive
Don Mills, Ontario
M3C 1J7

LETTERS

CONTINUED FROM PAGE 5

Shelving the Report

Would it be correct to conclude that the Presbytery of Montreal's decision to do nothing about our Committee on Church Doctrine's Report on Human Sexuality is essentially a subtle rejection of this report and a vote for the status quo? I read in the November News section there were differing opinions on the report within the body of Montreal Presbytery.

I doubt if the issues covered in the report will simply go away by shelving the report. William Klempa's letter on this subject in the same issue gives food for thought.

Ed MacDonald,
Ault Island, Ont.

Funerals Belong in Church

After reading Ken Peers's observations on the way some Presbyterian ministers conduct funeral services (Letters, Nov. issue), I wish to comment on where funeral services take place.

Baptisms and weddings usually occur in the church. However, I now find most funeral services have been taken out of the church and are relegated to funeral homes. I have been told by some church members this is because the church is too large or it is too expensive to open.

The real reason, I feel, is the church does not want to make the effort to encourage families to have such a service in the church. Also, many feel it is pretentious to ask to have the funeral for family members in the church. Surely, at a time of death and grief, we should reach out to our families with love and compassion, and bring them or keep them under the guidance of the church. What better place than in our own church building?

Helen L. Maconochie,
Ste. Anne-de-Bellevue, Que.

Whom to Thank?

In the October Gleanings, you cite Charles Colson implying a regret at

CONTINUED FROM PAGE 6

the decline of Christianity. Thus, "Thanksgiving is now presented not as the day set aside by the pilgrims to thank God for his blessings. Rather, today's students are being informed that the feast day began when the pilgrims gave thanks to the Indians."

Let us suppose we could adapt the text of I John 4:20, " ... those who do not love [thank] a brother or sister whom they have seen cannot love [thank] God whom they have not seen." With such advice, we might consider we are further in our relationship to God in a secular society than in the more pious society. If we have learned to thank human beings, we may be better placed to thank God than those who thank God without having learned to thank people first.

Rather such spirituality than a Christianity that speaks too glibly about God and the other worldly without first attending to this world which God loves.

Marius C. Felderhof,
Birmingham, U.K.

We Have a Future

Reading Full Count in the November *Record*, I was astounded to read another gloomy prediction that if we don't pull up our pants, our denomination is doomed.

Give me a break! How many of these mournful prophecies are we expected to endure?

Anyone who thinks our denomination is dead should have been at the meeting of the Hamilton-London Synod in Burlington the last week of October. The guest speaker was Dr. Art Van Seters, the new principal of Knox College, Toronto. He doesn't think our church is dead. Far from it. It is alive. It is vibrant.

We are a resurrection people. We are the future. We don't have to worry or concern ourselves with it. Our challenge is to get on with living the gospel in our world which badly needs to hear it and see it in action.

Les Files, the new moderator of synod, said we are too influenced by what secular society says about the church. We shouldn't be listening to what it has to say but to what the gospel is saying.

We have to live the gospel in a new way instead of the old ways to which we have become familiar. We have to speak and act in ways which engage our contemporaries rather than remaining complacent with the old ways. Such action requires commitment, energy and the courage of doing something new. It's part of the excitement of living, the willingness of taking risks to achieve.

Rod Lamb,
Paisley, Ont.

Something Missing

Holy subscriptions! I just realized mine expired in May '93. I knew there was something missing in my life. I am renewing for two years.

Yours substandardly without
the Presbyterian Record,
Eric Wilson,
Perth, Ont.

Something Wonderful!

With this issue, we introduce a new department in the *Presbyterian Record*. Over the past five years, the most frequent request from *Record* readers was for a children's page. "Something Wonderful," for readers 12 and under, appears on page 35. Susan MacLaren and Nancy Pinck accepted the challenge of producing a quality children's page on a regular basis at minimum cost.

Susan is director of program development at Knox Church in Ottawa. Nancy is an elder in St. Andrew's, Ottawa. Both have experience as writers, editors, radio broadcasters and teachers of small children. Once again, the *Record* and its readers will benefit from the generosity of others in Christ's body.

We ask our readers to share with and encourage participation by children in this new endeavour. Note that this first page launches an Easter poetry-writing contest for young readers. Share this page with your children, grandchildren and friends. Without their active participation, no matter how wonderful the page, our efforts will be meaningless.

THE Renewal Fellowship
WITHIN THE PRESBYTERIAN CHURCH IN CANADA

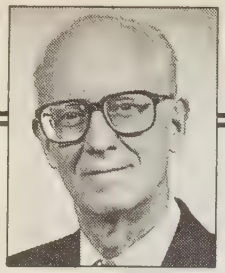
1994 ANNUAL MEETING

Dr. Eugene Peterson
Professor of Spiritual Theology at Regent College
Author of Working the Angles

March 4 and 5, 1994
Central Presbyterian Church
Cambridge, Ontario.

REGISTRATION & INFORMATION
Phone: (416) 233-6581

Write to: The Renewal Fellowship
Within The Presbyterian Church in Canada
3819 Bloor Street W., Etobicoke, ON. M9B 1K7



Earle F. Roberts

Anniversaries: A Time to Reflect on God's Grace

In October, Dorothy and I visited St. Andrew's in Virden, Manitoba. It was there I was ordained and served my first pastoral charge. It was a new congregation at the time, only two or three years old. Not many of the adults I knew are still there — they have gone to their reward — but the evidence of their dedication to Christ is there to behold.

One of the highlights of the visit was to see in person and hear about those who were children or young adults when I lived in Virden. Some are now leaders in St. Andrew's; others play similar roles in other congregations. I could not help but think of this as the fulfilment of the baptismal vows made by parents and congregation.

Returning to one's roots is similar to visiting the roots of others. As Moderator of the 119th General Assembly, I have been invited to be the guest at numerous anniversary services: 200th, 160th, 150th, 68th, 50th, etc. Sunday after Sunday, visiting congregations celebrating their anniversaries means congregational anniversaries are constantly in my thoughts. Let me share some of my thoughts with you.

Congregations exist and continue to exist because of God's grace. Often, at anniversary time, we think about the men and women who have made outstanding contributions to the congregation. We remember those who were there when the congregation was first formed. We recall some who, in different generations, have faithfully given the kind of leadership every strong congregation needs. We remember mothers and fathers who lived their faith at home and formed the nucleus of the congregation's membership. Seldom do we mention those who caused dissension, who voted against most outreach suggestions. There is little recall of the times when finances were in serious difficulty or when the congregation was badly divided. Yet, we know all these are factors in the life of a congregation.

Anniversaries are not so much a time to praise men and women, but rather a time to acknowledge that but for the grace of God there would be no congregation today

Anniversaries are not so much a time to praise men and women, but rather a time to acknowledge that but for the grace of God there would be no congregation today. Yes, men and women have worked and continue to work hard for the congregation; but their inspiration, their motivation for what they have done or are doing, arises out of their commitment to God. It is by God's grace the congregation is lifted over difficult periods, and by that same grace the members experience God's daily renewal in their lives.

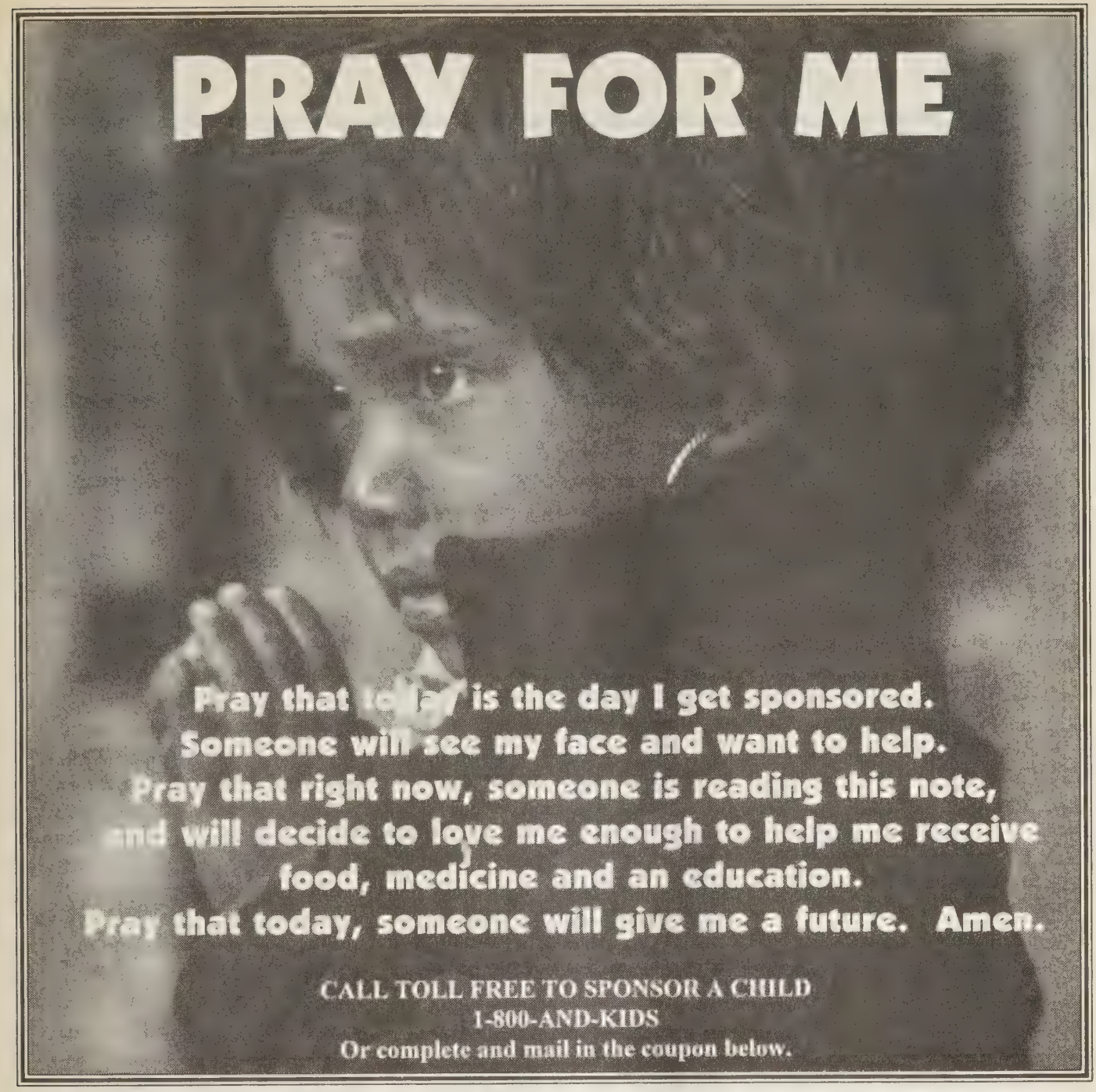
Another thought that has come to me regarding congregational anniversaries is that only God knows the full story of a congregation. We are so quick to judge on outward appearance, but we are not always right. Provided congregational records are complete, one could prepare a list of those who have had a formal association with the congregation. Such a list would most likely miss those with less formal connections, and completely miss those who have attended only a service or two. Only God knows the change that took place in the life of the traveller who happened to drop in on that congregation once on a Sunday morning and then proceeded on his journey. Only God knows the results of a message of hope one of the members shared with her neighbour.

An anniversary ought to remind us that the ministry of the congregation knows no bounds. It touches the lives of men and women so they, in turn, touch the lives of others. Only God knows the full story of a congregation's ministry.

The new year is upon us. May the excitement of God's Advent message constantly challenge your life in the year ahead.



PRAY FOR ME



CALL TOLL FREE TO SPONSOR A CHILD
1-800-AND-KIDS
Or complete and mail in the coupon below.

☑ *YES!* I will help this child for just 83¢ a day.
Please find enclosed my first monthly sponsorship cheque for $25.

☐ Please send me more information on Christian Children's Fund of Canada.

Thank You!

Name _____

Address _____

City/Town _____ Province _____

Postal Code _____ Phone _____

PR0194

Christian Children's Fund is dedicated to reaching out to needy children of all faiths. Since 1938, over 2 million children have been helped through sponsorship, emergency relief and long term development programs. CCFC is a registered Canadian Charity #0211987-01. Your donation is completely tax creditable. Audited financial statements available upon request.

CHRISTIAN CHILDREN'S FUND OF CANADA ● 1027 McNicoll Avenue ● Scarborough, Ontario ● M1X 3X2



Michael Farris

The Power of Positive Speaking

Fourth Sunday After Epiphany — January 30
Deuteronomy 18:15-20; Psalm 111; I Corinthians 8:1-13; Mark 1:21-28

Poor scribes! They hardly knew what to make of Jesus when he came to synagogue that Sabbath morning. But someone asked him to teach, and he gave them a lot more than weekly lectionary texts.

Poor scribes, their facts were straight; but, like most professional clergy, the ability to rouse the troops had slipped. Jesus taught with authority, *not* as the scribes (Mark 1:22). While myriad preachers (and at least one column writer) squirm at the cut, most church-goers agree: "We could use someone like Jesus right now."

He was exciting, dynamic. Jesus had earthy illustrations and great jokes. People listened. Authority surely means the message gets through with power and persuasion. Jesus taught that way, and the common people heard him gladly.

That's one kind of authority, and Jesus had it. But others have the same gift. Football coaches, sales reps and after-dinner speakers — all hold our attention. But is that the authority people saw in Jesus? Surely not just that!

Long before Jesus, Deuteronomy saw that authority did not reside with the glib or merely persuasive. Many prophets stood out with pretty good Godtalk; but when it came to a true word from the Lord, they should have stayed mum. How can you tell the true prophet from the con artist in clericals? Moses said you wait and see (Deuteronomy 18:22). Check whether the prophet's words come true. Then you will know who just has a good line and who has real authority.

The scribes may have had their thumbs right there in Deuteronomy to check out Jesus when the next man walked in. Jesus taught. This man raved. Jesus made them wonder. The crazy man made them worry. He had an unclean spirit (vs 23) — we'd say he was nuts. Either way, he, too, recognized authority in Jesus. "I know who you are, the Holy One of God" (vs 24).

You have to enjoy the moment here. The first person to recognize Jesus in the Gospel of Mark, the first one to see where his authority comes from, is certifiable. The wild man has it right: Jesus is the Holy One of God. It will take many chapters before the rest figure out the same truth. You don't have to be crazy to be Christian; but in this case, at least, it helps.

But who believes a wild man? Jesus might be crazy, too. How can we know *his* authority is real? The test from Deuteronomy, remember? Wait and see if the word comes true.

Jesus' words were not only persuasive, they were powerful. "Be silent, and come out of him!" (vs 25), Jesus rebuked the unclean spirit. And that's exactly what happened. The spirit came out of the man, and the proof of Jesus' words stood before them all. Jesus spoke and things happened. Jesus commanded and it was done. That's authority.

No wonder they were amazed and kept on saying: "What is this? A new teaching — with authority!" (vs 27). It was *new*. New to them that the teaching of the Scripture could change lives. New to them that the words of faith owned actions, too. New to them that the Scriptures they had heard a thousand times could have power.

What is the difference here between a scribe and a saviour, between dry and dynamic, erudite and effective? There is teaching on both sides, knowledge in both perspectives. Perhaps the difference is in the point of the teaching, the purpose of knowledge. It is possible to seek knowledge only for its own sake. It is preferable to use knowledge for the sake of others.

Here's a clue: "Knowledge puffs up, but love builds up" (I Corinthians 8:1). People who are sure they know may not know at all (vs 2). Paul says it about the question of food sacrificed to idols. Abstract stuff, then as now, and simple to dispose of intellectually (vss 4-6). Ask any scribe. But the practical question of what happens to people is something else (vss 11-13). Knowledge says there is no problem, move on. Love says people matter, take care of them. One has the merit of being "right." The other has the virtue of being responsible. One talks about God. The other does what God does.

Are we throwing out knowledge and teaching? Hardly. We are making sure the truth has a point and a purpose among God's people. Surely that is the kind of truth Jesus taught. Surely that is the authority people heard in their teacher that day.

It is possible just to ask questions — "How many pins can dance on the head of a theologian?" — and answer them, too. It is always preferable to ask what builds up the people of God. There is a deeper truth, a more profound authority. Love points the way.

We who are scribes have a lesson worth learning, and teaching. We'll know we finally got the point when people are astounded. R

Michael Farris is minister of First Church in Winnipeg.



AN EVERYDAY GOD

Jim Taylor

Inner Darkness

Winter's darkness mirrors the greater interior darkness of closed minds

The days are growing longer again. It's hard to see, yet. The darkness, when the alarm goes off in the morning, is just as thick as it has been for months. Sunset still precedes suppertime.

But anyone who measures the height of the sun at noon will know the sun has stopped its steady decline toward the horizon. You can measure it yourself with a stake in the ground. Simply mark the length of the shadow at precisely noon. All through November and December, the shadow will grow longer. These weeks, the shadow will stay about the same length. Soon, it will start growing shorter.

In the depths of December, I can understand the superstitious fear the sun's steady decline must have caused centuries ago. Long before people understood about planets and orbits and sheer inertia of infinity, people saw the light sinking, sinking, sinking ...

Experience told them spring would come again. It always had, before. But fears proliferate in darkness. And fear made them wonder what if ... What if, this winter, the sun didn't stop sinking? What if it kept on dropping toward the horizon, a little bit more each day? What if it never came back, leaving them in permanent darkness?

The Mayan civilization in Central America used that fear to keep the people subjugated. The priests, the aristocracy, had their own highly sophisticated system of mathematics; they knew when the days would grow longer again. Their intricate, three-dimensional geometry let them build temples that used the sun's shadows to awe the people. And the people came to believe that somehow the priests, the rulers, controlled the sun on which their lives depended.

They used the people's fears to keep them under control.

Jesus frequently used the image of light. "I am the light of the world," he proclaimed boldly.

In the Bible, one of the primary symbols of God is fire. Fire in a burning bush in the desert. Fire that consumed sacrifices. Tongues of fire that danced through an upper room at Pentecost. And in a society without electricity, light came from fire. The flame of a candle, an oil lamp, a campfire illuminated the night and let people see. Beyond its pale circle, darkness reigned.

Paul's letters cautioned the members of those early churches against actions done under cover of darkness.



"Be the people of the light," he told them. "Do nothing that you need to be ashamed of."

We, in our time, have lit the darkness with lights of all kinds. But as the nights get longer, we still find our fears increasing.

We no longer fear the sun will continue to sink toward the horizon and leave us in permanent darkness. Physics and mathematics have debunked the dependence of primitive people on their priests to reverse the sun's retreat.

But fears still proliferate in darkness. And I suspect we are passing through a period of darkness. The darkness comes, not from the setting of the sun, but from the closing of minds. And the sure sign of that darkness is the increase of fears.

All through our North American society, it seems, minds close to shut out other viewpoints. The logging industry and the environmentalists, the straights and the gays, the people who live in corporate boardrooms and the people who live on welfare — increasingly, each side takes a position that can see no merit, no value, in the other's perspective.

The danger in our society comes not from exterior darkness, but interior. And the priests of our mass media exploit those fears, to keep us willing subjects of a consuming culture.

I know the days are growing longer, even if I can't see it yet. I wish I had as much faith that minds going through a period of darkness will inevitably open again, too.

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

Sheldon MacKenzie

A Matter of Urgency

The gospel deserves at least the enthusiasm of a Reebok salesclerk

Someone, somewhere, has written that when we are dealing with the Scriptures, we are dealing with the title deeds of our own home. This is uniquely true for the New Testament; we share the title deeds to the Old Testament with our spiritual ancestors, the Jewish people.

We can be as academically respectable as possible. And the more the better. Yet there is an element of objectivity that cannot be reached when we are dealing with the title deeds of our own home. Nor would we want to achieve it. This is literature to which we are personally committed.

You wouldn't recommend a restaurant to a stranger, let alone a friend, with as little enthusiasm as the gospel is commended to the church and the world. You wouldn't buy a pair of running shoes from a salesclerk who demonstrated as little enthusiasm for Reeboks as is sometimes demonstrated for the gospel.

One Sunday morning last summer, I sat in a pew listening to the organ prelude. As I sat there, I watched two little people occupy themselves while waiting for something to happen. One of them had a quarter in her hand. She was using it to chip away at the coats of paint and varnish on the back of the pew in front of her. She went quietly about her business, with some success, until her mother saw what she was doing. Someone had taught the other child to make little boats out of pieces of paper. She was doing that with pieces of the bulletin.

As I watched them, it seemed to me I had seen all of this some place before. And then it came back to me. It had been in Salem Church, Green Hill, Nova Scotia, several thousand miles away. There were five of us children. With our parents, we had a whole pew to ourselves. The older we were, the farther away we sat from our parents. As the oldest child, I sat farthest away from them. Over many Sundays, I had chipped away with a nickel at some of the paint on the back of the pew in front of me. And there was an older boy who sat in a pew behind and beyond us. He used to make little boats from pages of the hymn-book and pretend to sail them back and forth on the pew during the service.

Our minister in those days came to us from a tradition with little in common to Maritime Presbyterianism. His was a theological emphasis the local Scottish farmers and their families found difficult to understand. His interpretation of Scripture was directed against such specific sins as tobacco, drink, dances, parties and cards. Sometimes he would name from the pulpit individuals who were missing from worship. (On one occasion, he named in condemnation an old man who was walking past the church while the service of worship was in progress.)

His sermons usually lasted about 45 minutes. And every Sunday, he included the same two items at some point during the sermon. The first was a question: "Do you see Jesus Christ in me and in my preaching?" And the second was a statement based on the question: "If you do not see Jesus Christ in me and my preaching, then you are still in your sin and bound for hell."

As children, we used to stare at him and try to see Jesus in his person. After a time of staring at him, some of us imagined we could see a nimbus about his head, an aura of light, such as those surrounding the heads of the figures in our Sunday school materials.

For many years, the whole experience had been buried in my memory. But it all came back to me while watching a little child chip away at some paint on the pew in front of her.

I wouldn't want to go back to those days for any reason at all. There is no power on earth could drag me to one of those services today. And yet, despite the memory of his sermons in which we knew from week to week what he was going to say, I miss the urgency with which he said it.

Whenever I hear a sermon that belongs better in a philosophy or a history class, I miss the urgency in the proclamation of that long ago preacher. Whenever I hear Scripture read as if it were a laundry list, or an unfamiliar article from a dictionary, I miss the enthusiasm with which that preacher read it. Sometimes Scripture is read as if the reader were in the process of getting a divorce from the foundation documents of our faith.

It doesn't demean scholarship to be enthusiastic about the gospel — whether you teach it or preach it. It won't hurt your dignity to let your listeners know you love the Scriptures, and a responsible interpretation and proclamation of them.

After a lifetime of teaching and preaching, I have found the Scriptures becoming more precious to me every day. R

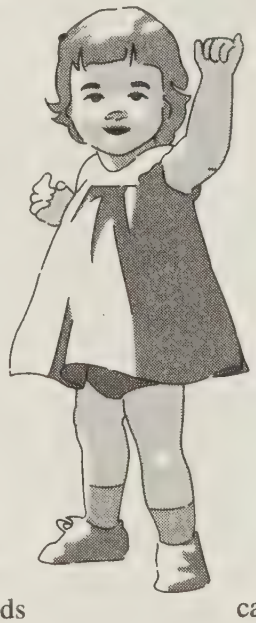
Sheldon MacKenzie, a minister of The Presbyterian Church in Canada, teaches in the Department of Religious Studies, Memorial University, St. John's, Nfld. This article is a portion of Dr. MacKenzie's Knox College Convocation address delivered in May 1993.

Margaret Bunel Edwards

When an Hour Seems Forever

Survival strategies with children at worship

Have you ever tried to survive a worship service in the midst of squirming children? I have; it's not easy and, sometimes, not pleasant. But with the help of a Busy Bag, not only have I survived, I have successfully kept my children with me during the services without distracting other worshippers. As the mother of five children, I offer the following ideas you can adapt to suit yourself and your child.



Try to arrive early at the church so you can choose seats near the end of a pew. Use the extra time to take your child's hand and walk slowly about the church. Emphasize that this is God's House and people come here to say prayers, to let the quiet enter into their hearts and to listen to words from the Bible.

Stop and enjoy the stained glass windows. If a Bible story is illustrated by the figures in the window, quietly explain the action. Smell the flowers at the front of the church. Help your child read the words of any hanging banners and plaques. Always talk in a low voice to set an example of respect.

When the service begins, put your Busy Bag to work. Take out a sheet of paper and a few crayons and suggest that the child draw a picture of something he or she saw as you walked about the church.

Pull out an often read picture-book. Knowing the plot already allows children to study the illustrations and silently remember their favourite stories.

A non-spill plastic cup of juice and a few cookies can work wonders. Pack a damp cloth for clean-up.

Depending on the age of the child, hand puzzles featuring small ball-bearings can be fun. By tilting them, the youngster can put eyes on a pussy-cat or eggs into a basket.

Felt figures and a small flannelboard can be purchased in any toy store. You can choose from a wide variety of subjects, ranging from the animals boarding Noah's Ark to the adventures of Little Red Riding Hood.

Dressing and undressing a small, soft doll is also fun. The clothes should be simple to avoid a call for help with the buttons.

A piece of plasticine and a cloth bag containing "jewels" from unwanted costume bracelets, pins and necklaces can be combined to make an interesting handcraft. The child presses the stones into the soft plasticine and creates original designs.

Have your child enjoy one item at a time, and the church hour will pass quickly and quietly. Other churchgoers will enjoy the service; you'll be able to concentrate on the message; and, best of all, your child will have an enjoyable and respectful visit in God's House. R

Margaret Edwards is a free-lance writer who lives in Rockcliffe, Ont.

Excellence in Architecture
G.L. HEERINGA LTD.
architect & engineer
4 Mountain Avenue S. • (416) 664-6889
Stoney Creek, Ontario L8G 2V4
• CHURCHES • NURSING HOMES
• RETIREMENT HOMES
• RENOVATIONS/RESTORATIONS
• NON-PROFIT HOUSING

CANADIAN ART CHINA LTD.
SPECIALISTS IN CHINA DECORATING FOR OVER 30 YEARS



High quality porcelain plates custom decorated for your church, school or special occasion
* **Also** *
Porcelain dinner bells, coffee mugs, salt and peppers, cups and saucers, etc.
Enquire from others, of course, but don't buy until you **compare our prices and quality**. Ask at a church in a neighbouring town — they've probably ordered from us.
CANADIAN ART CHINA LTD.
18 Stewart Road,
Collingwood, Ont. L9Y 4K1

Luxfer STUDIOS LTD
ARTISTS AND CRAFTSMEN
IN STAINED GLASS
(416) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

CHURCH LIGHTING FIXTURES



LEADERS IN LIGHTING INNOVATION ILLUMINATING CHURCHES AND PUBLIC BUILDINGS ACROSS CANADA FOR OVER 3 GENERATIONS
Catalogue upon request
English or French
Lighting Fixtures ■ Memorial Plaques
Collection Plates ■ Long Life Bulbs
P.O. Box 411, Depot 1
Hamilton, Ontario L8L 7W2
mills
LIGHTHOUSE LEADERS IN LIGHTING INNOVATION
416-523-5133
HAMILTON
Made in Canada

Pastoral Epistles from Peter Plymley II

My dear editor:

Should auld acquaintance be forgot? Well, yes, some of them. I mean, is there any point in the perfect recall of, say, all your Grade 5 classmates? Do you correspond regularly with the salesman who sold you your first car?

Nevertheless, at this time of year, I do wax nostalgic for certain auld acquaintances who are almost forgot but who will not disappear from recall altogether. I speak of other churches, different limbs in the Body of Christ.

As the funny hats and streamers of New Year's Eve disintegrate (or not, as the case may be) in ground fill sites, and the empty bottles are recycled (if, indeed, they are) into table lamps or toilet seats or whatever, the valiant few who still care about renewing some very old acquaintances are summoned to celebrate The Week of Prayer for Christian Unity.

Though denominational bureaucracies keep the flame alive with common lectionaries, joint task forces (the making of which there is no end), shared ministries and calendars (ours is very good this year), here on the ground the annual nod to ecumenicity resembles little more than an obligatory visit to distant relatives.

In my community, we celebrate by having a "pulpit exchange," which would be decidedly more interesting if that is what it was. The picture of earnest participants lugging pulpits about the streets might engender more interest than the preacher swap that is the reality.

Mind you, the swap meet is not without its own fascination. It creates a certain anxiety in the clergy. Should they finagle for a good preacher or a poor one? The former might make for a memorable and enlightening service, but it may also show congregations what they have been missing. The latter might quench whatever ecumenical flame smoulders on, but it might make the people in the pews more appreciative of their usual fare. Then, too, from the laity's point of view, preacher sampling has always been a popular indoor sport.



What we end up with is usually a kind of "open house." Clutching the newsprint suggested-order-of-service (bilingual) provided by the Canadian Council of Churches, by necessity a liturgical stew that at least gives the ambitious a chance to dust off high-school French for a few minutes, we enter "foreign" houses of worship like the curious who love to scout the homes available for perusal on the real estate market.

"My, the Roman Catholics do love rococo … and they have built so many additions!" Convention Baptists prefer the colonial; the United Church, the functional, the relentlessly once-modern, chrome and Plexiglas; Pentecostals, and those of similar theological predilection, enjoy Early Theatre Lobby; Anglicans keep alive the Victorian sensibility, fused with modern conveniences of course; and Presbyterians, well, we tend to be eclectic — all the way from would-be Gothic to contemporary Cromwell, sprinkled 'round about with duly plaqued donations of religious "art" ranging from paint-by-number "Good Shepherds" to reproductions of "The Last Supper" worked out in tiny seashells.

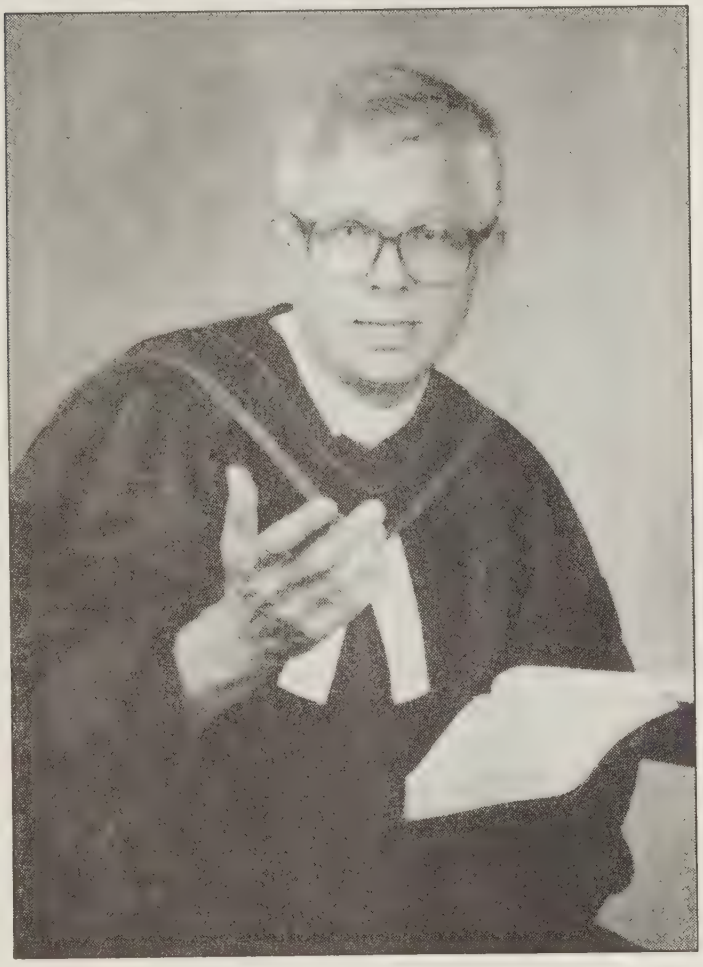
The scandal of division has become merely a matter of taste. "After all, we all serve the same God." Ah, yes, and most Christians fret not about brand labels or outlets, and know little of how they came to be. They will, however, defend to the death the importance of keeping *their* franchise in business. Real estate is a valued and needed occupation, and "home sweet home" a common and innocent enough sentiment. But Jesus didn't work for ReMax.

Yours for a rationalization of the market,

Peter Plymley II

Larry Brice:

Canadian Presbyterians' Only Full-time Evangelist



On November 1, 1992, Larry Brice left the settled ministry of the rural Ontario congregations of Knox, Jarvis, and Chambers, Walpole, to enter the unpredictable waters of itinerant evangelism. He is the first full-time evangelist in The Presbyterian Church in Canada in over 50 years. Larry carries on his ministry with the approval of the Presbytery of Hamilton and under its discipline. In September 1993, he sat down with the editor to talk about the first year.

RECORD: What made you decide you wanted to be an itinerant evangelist?

BRICE: Actually, it began when I was a teenager in my home church in Maple, Ontario. Jack Cooper, who worked at Church Offices, conducted a Bible study I attended. What he said made so much sense to me, and offered such a better way of life than most of my contemporaries lived, I longed to share this message with others. This idea of becoming an evangelist lay dormant from 1963 until 1987. That year, my wife, Karen, and I recommitted our lives to God at a Billy Graham school of evangelism and crusade. This was the last key in place which allowed me to fulfil my call. Karen and I built a log house at Long Point and by November of last year we were ready to launch the ministry.

RECORD: You speak of "we" as if Karen is a part of your ministry.

BRICE: Karen is a major part of the ministry and has input into every decision I make. There are many sacrifices to be made in this ministry — I'm away a lot, although I try to be home for special occasions like birthdays and Christmas concerts. I think it is important that a spouse also shares in a sense of mission.

RECORD: How do you finance this ministry?

BRICE: When I began, I had no speaking engagements and no pay cheques. We had some savings which are now used up. Evangelists, I sometimes think, are the entrepreneurs of the spiritual world because they must risk everything. But God honours that kind of thing. We now have a board of 13 directors with people like Helen and Walter Allum, Albert Bailey and Gordon Fish on it. We have registered as a charitable organization, so we can give receipts for gifts. It's been a struggle, but we made it. My prayer for the first year was simply that there would be enough work to justify the ministry. And that has happened.

Canadian Council of Churches

General Secretary

The Governing Board of the CCC is seeking an individual to promote relationships and facilitate common action among 19 member churches and other religious bodies in Canada. Qualities sought include:

- ecumenical experience
- bilingual (English/French)
- organizational and administrative skills

Candidates should write or call:
Rev. Clarke Raymond, Interim General Secretary, CCC, 40 St. Clair Ave. E., Ste. 201, Toronto, Ont. M4T 1M9; Tel: (416) 921-7759 ex27; Fax: (416) 921-7478

Closing date: Feb. 28, 1994

The National CGIT Association

40 St. Clair Ave. E., Ste. 200
Toronto, Ontario M4T 1M9
(416) 961-2036

Helping girls 12 - 17 to become the girls God would have them be by assisting them to better understand themselves, the world and Christ.

St. Andrew's Presbyterian Church Lindsay, Ontario
is seeking an
Assistant Minister

to work in a team ministry in which about half of his/her time will be spent in ministry to youth and young adults, and the other half sharing in all aspects of general pastoral ministry.

St. Andrew's is a lively and growing congregation with an active youth group, a Sunday school enrolment of 135 pupils, and five choirs, including four children's choirs. We seek a minister with a strong personal faith in Jesus Christ able to share his/her faith with others.

Please contact the Rev. Ronald Wallace
40 William St. N., Lindsay, Ont. K9V 4A1

RECORD: Tell me about the first year of your ministry.

BRICE: I've conducted 15 missions. As of now, I have conducted two in the Maritimes with four more scheduled. I've conducted missions in Manitoba and Jasper, Alberta. Along with this, I have tried to do pulpit supply and single evangelistic services such as one at the Chinese Presbyterian Church in Toronto recently. I've been amazed at the interest and support across the church. Nothing is more ecumenical than an evangelistic campaign.

RECORD: But your primary purpose is not to foster ecumenism?

BRICE: My single purpose is to glorify God in preaching the gospel and bringing people to commitment and discipleship in the Christian Church.

RECORD: Many people say your type of evangelism doesn't reach outsiders.

BRICE: I'm interested in both evangelism and renewal. Some are first-time commitments; but, I admit, many are recommitments. But I have plans to change this. I hope to implement a program of visitation evangelism six months before I hold a crusade. The idea would be to work through the existing church structures to reach friends and neighbours. It would be a period of preparation for hearing and responding to the gospel when the crusade is held. Reginald Bibby says in his most recent book that the church fails to market its product. My specialized focus is "to market" the gospel which can change people's lives.

RECORD: Most people have seen Billy Graham on television. Are your meetings similar?

BRICE: It's a service of worship which includes prayer, Scripture and special music. In preaching the gospel, I lift up the cross of Christ. I know of no other symbol with such power to change people's lives.

RECORD: After preaching, you issue the invitation?

BRICE: Yes, either by asking people to raise their hands or, sometimes, I ask them to come to the front for prayer. Sometimes I have them fill out commitment cards. This enables a better follow-up by the local church. There's something about a public expression that consolidates their faith. I want people to have more than a private religious experience. I always write to those who commit themselves and give their names to the local minister. Too often, Presbyterians are moved by what a minister says but have no opportunity to respond. People appreciate some concrete way to confirm their decision.

RECORD: Do you use counsellors to work with those who make a commitment?

BRICE: When it is possible. At our crusade in Port Elgin, we had 12 trained counsellors to talk and pray with those who had made a commitment.

RECORD: What kind of an evangelist do you want to be?

BRICE: I'm trying to be an evangelist who avoids the seedier side of evangelism. I want to proclaim the gospel with urgency without being high-pressure. I believe when people see I have integrity and realize I am in this thing to stay, there will be a bandwagon effect.

RECORD: What was your lowest point during the year?

BRICE: In mid-August. There were obstacles to the team I wanted to put in place. I faced a lot of administrative work in the fall. I said to Karen, "I've reached a real low." The next morning, I woke up with the flu. So I guess my low was more than spiritual or mental. But I'm back on track again.

RECORD: And your high point?

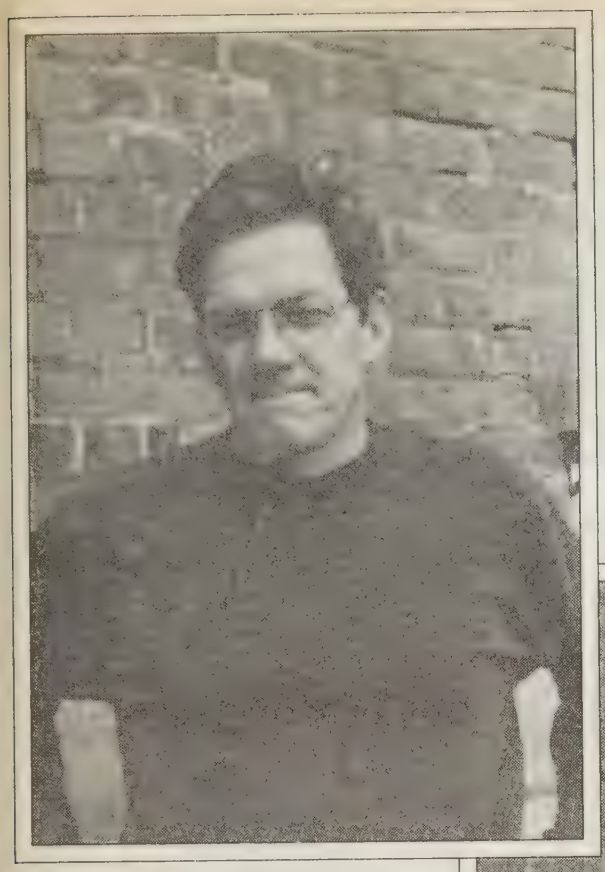
BRICE: It would have to be our 15-day inter-church crusade in Port Elgin, Ontario. Eight or nine churches, including two Presbyterian, sponsored our crusade. It provided a wonderful opportunity to preach the essence of the gospel. We had perfect weather except the one night a tornado blew down our tent. At services during the middle and last Sundays of the crusade, half the congregation of 300 stood to recommit themselves to Christ.

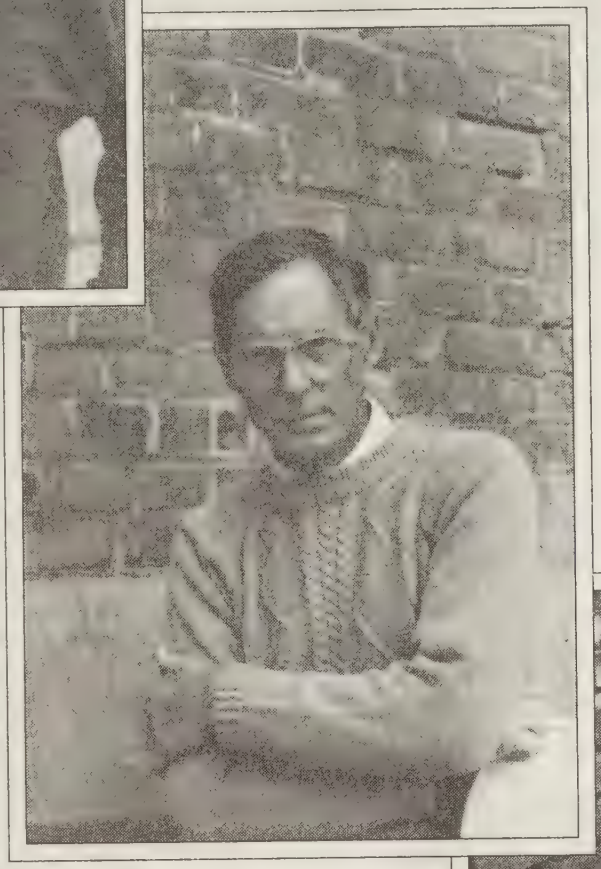
RECORD: Is there anything you would like to say to Presbyterians across Canada?

BRICE: Be encouraged. You can love God with all your heart and you can invite a neighbour to share that love with you. ■

Putting People to Work

by Blair Setford







Top: Architect Walter Moffatt.
Left: Mason Mike Plunkett.
Bottom: Trainee Mike Kyle.

Photos: Blair Setford

Mike Plunkett turned his life around at the Victoria-Royce Presbyterian Church a few years ago. Now he's helping others do the same.

Plunkett, a 54-year-old recovering alcoholic, attends Alcoholics Anonymous meetings at Victoria-Royce in west-end Toronto. When he heard the 100-year-old church needed to restore the masonry but couldn't afford the $1-million-plus it would take, he offered his services.

Plunkett is a master mason who, in addition to managing restoration projects, runs training programs for those interested in entering the masonry trade. As an alternative to hiring a restoration firm, Plunkett offered to train and supervise a number of unemployed area youth to do the work at about 25 per cent of the cost of a professional company.

"Most of the crew have had their problems in the past," he says. "But we've given them a job where they're not just learning work skills — they're learning life skills."

George French, minister at Victoria-Royce, says Plunkett's project not only makes economic sense for the church, it also makes a meaningful contribution to the community. "The alternative to this work is for these people to be on the street," he says.

Walter Moffatt, a member of the board of Victoria-Royce and principal of the Toronto firm Black and Moffatt Architects Inc., is acting as project co-ordinator. He says the church board has known for awhile that the restoration work was necessary, but the cost had always been prohibitive.

WELCOME TO THE VISIONARIES

These are some of the dozens of congregations that have caught a vision of what is being attempted in Live the Vision — 12 new congregations, 10 special grants, 48 overseas projects in 15 countries. The response of Presbyterians to this challenge of "over and above" giving is exciting. The Spirit of God is at work. Join in this mission. It's important.

St. Andrew's, Sydney Mines, NS
Suggested share $20,517
Cash & pledges $19,300

St. Paul's, Ottawa, ON
Suggested share $45,965
Cash & pledges $55,675

Grace, West Hill, ON
Suggested share $33,845
Cash & pledges $67,383

St. Giles Kingsway, Etobicoke, ON
Suggested share $31,497
Cash & pledges $74,225

St. Andrew's, Mansfield, ON
Suggested share $4,957
Cash & pledges $3,360

Knox, Uptergrove, ON
Suggested share $3,050
Cash & pledges $5,200

St. Giles, St. Catharines, ON
Suggested share $23,565
Cash & pledges $45,368

West Adelaide, Kerwood, ON
Suggested share $5,553
Cash & pledges $4,120

St. John's, Kapuskasing, ON
Suggested share $5,622
Cash & pledges $4,565

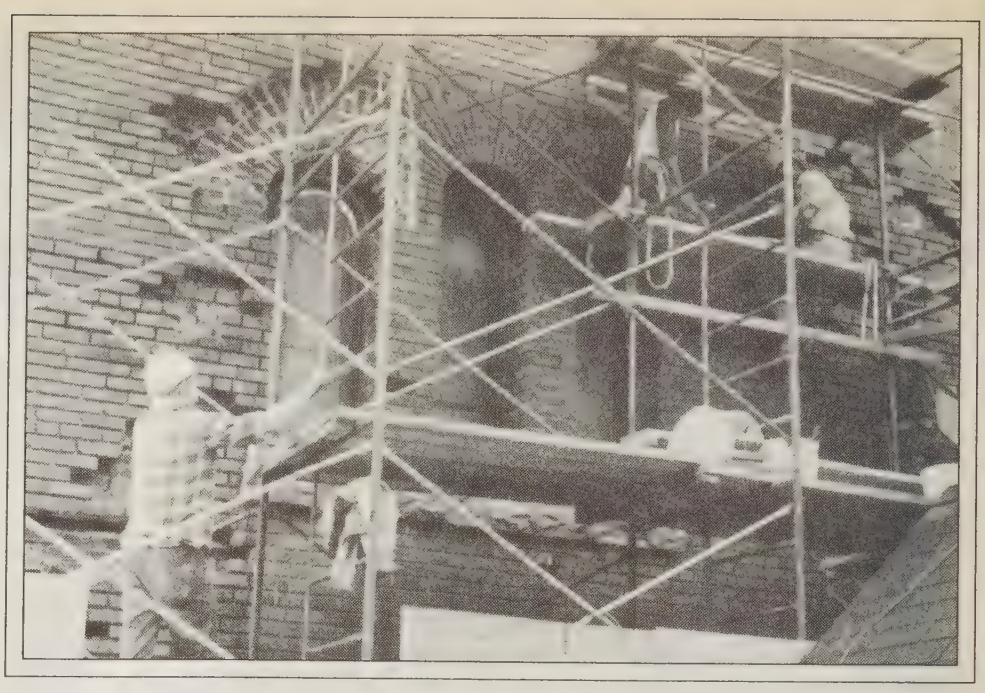
Knox, Mitchell, ON
Suggested share $18,311
Cash & pledges $14,553

Victoria, Sault Ste. Marie, ON
Suggested share $4,328
Cash & pledges $3,636

First, Winnipeg, MB
Suggested share $31,281
Cash & pledges $55,678

Circle West, Saskatoon, SK
Suggested share $3,036
Cash & pledges $2,826

St. Andrew's, Wainwright, AB
Suggested share $2,757
Cash & pledges $1,790



Workers train for the masonry trade while St. Andrew's gets its much needed restoration.

That's why Plunkett's proposal was a perfect match, Moffatt says. It benefits the community and allows the church to get the work done economically. "Helping the unemployed ties in with the church's goals and is a perfect example of the kind of creative solutions we need to put people back to work," he says.

Plunkett says some people in his crew had never done physical work before. And while the $7-an-hour pay is perhaps equal to what they could expect from welfare, he says no one has lost interest and quit the job. "We have to appreciate they aren't professionals, but this is a good trade to learn and, depending on their attitude, is relatively easy to pick up."

The crew started in June 1993 on the north side of the church and is busy repairing or replacing brick and tuckpointing all joints. Work is expected to take about three summers to complete.

Plunkett believes the church was originally built by hobo bricklayers — men who travelled with their trowels from job to job on the railways — in the 1890s. An addition built in 1926 was also a make-work project completed in tough economic times.

"We're carrying on a tradition at the church of putting people to work in hard times," he says.

After four months on the job, four of Plunkett's students are ready to enter trade school as indentured apprentices in the masonry restoration trade. In November, the church received an Ontario jobs training grant which will provide up to $10,000 per person for apprentice training and the purchase of equipment and training aids.

The star student, Plunkett says, is 30-year-old Mike Kyle. Mike became involved with Victoria-Royce when he responded to George French's appeal for help in unloading a truck with food for the food bank located in the church. He hadn't worked in three years but is one of the four who started the eight-week theory course at trade school. Kyle says he has already learned a lot from Plunkett about the masonry trade and is looking forward to continuing his education. R

This article first appeared in *Daily Commercial News* and is used here with permission.

As a result of this project, the church now owns thousands of dollars of scaffolding and is prepared to lend it to any congregation willing to bear the cost of moving it. Additional information on the project and how your church might do something similar can be obtained by contacting: Rev. George French, Victoria-Royce Presbyterian Church, 190 Medland St., Toronto, Ont. M6P 2N7 Ph. (416) 769-6176.

Let There Be Photons

by Joseph C. McLelland

In the beginning, there was Light. When God started to create the universe, darkness reigned. The original Word spoken by Uncreated Light was "Let there be light." The primal chaos was illuminated, so ordered that the cosmic drama could begin. Layer on layer of physical objects, living entities and, finally, thinking beings. This evolution from disorder to cosmos, from birth of suns and solar systems to the habitat of planets, was a long, long process.

Looking back, we can reconstruct the sequence of events, back to the Big Bang that exploded the dense cosmic egg into galaxies fleeing from each other in wild abandon, like steps in a universal dance. As they go, countless stars carry the primal energy to form suns with solar systems wheeling around them in rhythmic orbit.

One of these systems is known to us well, and one orbit especially, of our own planet Earth. Remember writing something like this? It's by James Joyce's schoolboy hero in *A Portrait of the Artist as a Young Man*:

"Stephen Dedalus
Class of Elements
Clongowes Wood College
Sallins
County Kildare
Ireland
Europe
The World
The Universe."

(He adds: "That was in his own writing; and Fleming one night for a cod had written on the opposite page:

Stephen Dedalus is my name,
Ireland is my nation.
Clongowes is my dwellingplace
And heaven my expectation.")

We locate ourselves in relation to this grand movement of galaxies only hinted at by the findings of radio-telescopes. Signals from outer space let us "see" the shape of the universe and its myriad systems. Even our own galaxy, including the Milky Way, is reckoned roughly from the edge we can see.

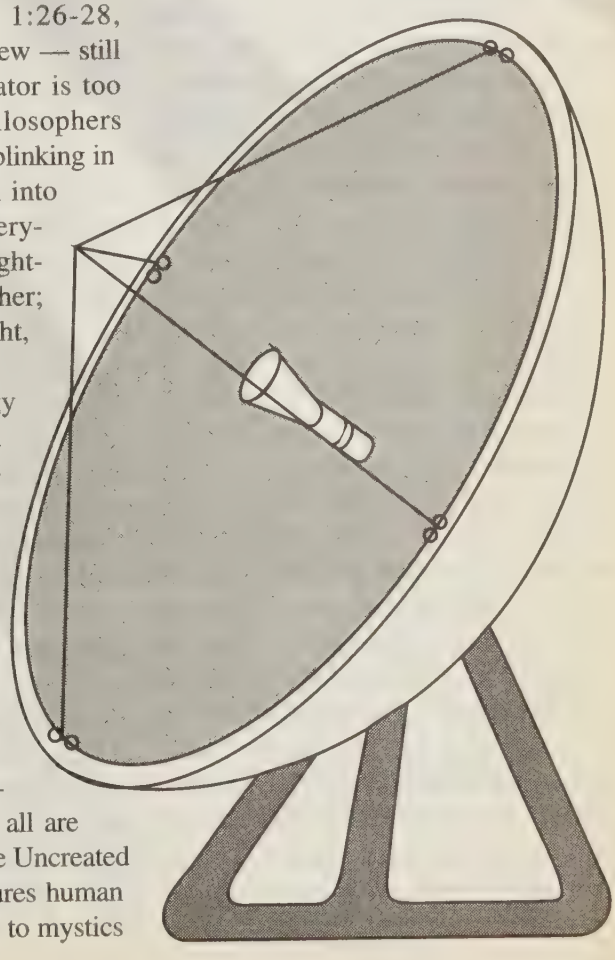
Seeing is made possible by light, the bundles of energy called photons. Our marvellous phenomenon of sight results from the even more marvellous creation — of light by Light — by the flaming Energy we name "God."

Ezekiel's vision "saw" God in "the appearance of fire" and surrounded by "brightness." This spelled *glory*, awesome and dangerous. For God is a consuming fire (Ezekiel 1:26-28, Deuteronomy 4:24). Israel knew — still knows — that God the Creator is too bright for human sight. Philosophers compare us to owls or moles blinking in the sunlight. You can't look into the sun, but you can see everything else because of its brightness. You can't see God either; but without this Eternal Light, nothing else comes into focus.

Eastern Orthodox theology (of the Greek and Russian churches) features the symbolism of light. The Uncreated Light creates and reveals by illumination. The first day of creation, every first day of the week (Sun-day), the fire on Sinai and through the wilderness wanderings, the Light transfiguring Jesus on Mount Tabor, Easter morning light — all are one because all are gifts of the Uncreated Light, whose power transfigures human being. Hence, the honour due to mystics — they themselves are reflections of a Light beyond light that illumines their spirits and raises their consciousness of divine presence.

Now, think of the final paradox: the giant radio-telescopes give us *sounds* that let us *see*! So maybe *hearing* is a better metaphor; certainly it's closer to the biblical narrative: "Faith comes by hearing" the Good News. But that's another Story. R

Joseph McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.



Wise Men or Heralds?

by John Collins

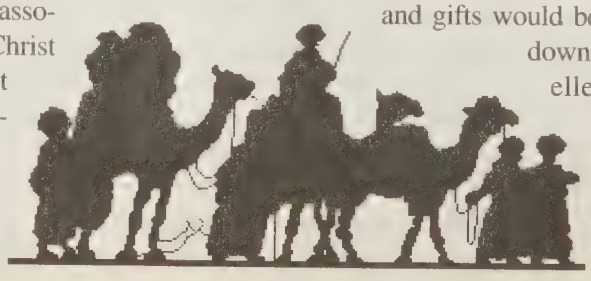
From the account of the birth of Jesus, one of the events recreated in every Christmas play is the visit of the three wise men. These people are mentioned only in the second chapter of Matthew. In 12 verses, they make their entrance, fulfil their role and leave, never to be heard from again.

Who were these wise men? Why did they come to see the baby Jesus? Do we understand their role in the whole affair? I will undertake to put opinions and recent studies beside the details reported in the Bible in an attempt to understand the events and God's great plan.

The term "wise men" became widely known through its use in the *King James Version* and the *Revised Standard Version* of the Bible. The *Good News Bible* refers to them as "men," while Phillips' *New Testament in Modern English* and the *New English Bible* call them "astrologers." Other biblical references use the term "Magi," while in song they are "Kings of Orient."

It appears the visitors were astrologers from east of Judaea. Zoroastrianism, begun in Persia around 600 BC, referred to its priestly caste as Magi and used astrology extensively in its worship. Today, when we turn to the horoscope in the local paper, we are practising one aspect of Zoroastrianism. It is to this religion, located in Persia and Babylon, that we look.

The idea there were "three" wise men is not supported by the Bible but is, perhaps, associated with the three gifts given to the Christ Child. Likewise, these visitors are not named in the Bible, even though convention over the years has identified them as Caspar, Melchior and Balthasar.



These astrologers, through their readings of the stars, concluded that a new, powerful king had been born to the Jews and that his reign would be the start of something wonderful. On the basis of this conviction, they set out for Judaea to see the new king. They likely followed the well-known trail along the Fertile Crescent that would take them up the Euphrates River through northern Syria and then south to Judaea.

There may have been three joint leaders in this safari, but, undoubtedly, there would have been a whole entourage to set up tents, feed people, tend animals, protect against robbers, make observations and ensure the whole affair functioned properly. This regal-looking procession of oriental potentates was intended to impress anyone they met. It would be an 1,800-kilometre journey and, with a group that size travelling over that terrain, they could expect to take eight to 10 weeks if they stopped to visit or to rest.

The Babylonian astrologers are thought to have arrived in Jerusalem in November of 7 BC. At that time, Jesus was at least 40 days old, and maybe as much as two years old. Herod would hear about these visitors before they entered his city. Their procession was obvious. They may have sent greetings to Herod while still on the road.

On their arrival, Herod would greet them and likely house and feed them in accordance with their apparent status as VIPs. An audience would be arranged at which formal greetings and gifts would be exchanged. Finally, they would get down to the business of why they had travelled all this way to Jerusalem. Their question "Where is the child who is born to be king of the Jews? We observed the rising of his star and have come to pay him homage" greatly perturbed Herod and all of

Jerusalem, but for different reasons.

Interestingly, Matthew states that Herod associated this question with the coming of the Messiah for he asked the chief priests and scribes where the Messiah would be born. How long it took them to find the obscure reference in Micah 5:2 and then to agree that it was the true reference to the Messiah is not known. Their response pointed to Bethlehem, which was known as the City of David and is present-day Bet Lahm, a small village eight kilometres south of Jerusalem.

Later, Herod spoke privately with the astrologers to learn the exact time the star appeared. Why meet privately to ask this question? It implies the question had not been asked before when others were present and, therefore, Herod would know something others would not. Perhaps the priests would not demean themselves by acknowledging the ways of these astrologers and would have absented themselves from such a meeting. Herod was an Idumaean, not a Jew. Was he already forming a plan of how to get rid of this baby king?

Herod sent the astrologers to Bethlehem with instructions to find the child and then report back to him. This was a power ploy by Herod to show he was greater than the astrologers. He who sends the messenger is seen as greater than the messenger ... but it backfired.

When the procession sets out from Jerusalem for the three-hour trip to Bethlehem, the star is shining in all its glory. The departure is intentionally timed for sunset so the stars will be visible. There in the southern sky, ahead of them, is the special star. It has gone ahead of them, meaning it has already taken its place in the sky when the sky darkens enough to see it. The road twists and turns as it makes its way toward Bethlehem. Finally, the group is looking straight ahead at the little town, and the star is directly overhead. "And they rejoiced with exceeding great joy."

Matthew 2:11 states that the holy family was, by this time, living in a house. (So much for our Christmas play with both the wise men and shepherds around the manger.) On finding the Christ Child, the astrologers bow to the ground in homage and open their gifts of gold, frankincense and myrrh — gifts fit for a king. Whatever became of these gifts? Did the gold of the wise men pay for the flight to Egypt and the sojourn there?

The astrologers likely did not stay too long in Bethlehem for they were warned in a dream not to go back to Herod. Matthew possibly heard this detail from Mary or Joseph who were present when the astrologers discussed their dreams. The warning in the dream may have been a foresight of what Herod planned to do in Bethlehem, and they realized they would be seen as accomplices of Herod if they returned and told him everything.

The wise men's ostentatious display alerted everyone to the coming of the Messiah

The oriental entourage had three options for the return journey. Returning via Jerusalem and taking the Fertile Crescent route would not meet the definition of "another way." To go south or east meant going into Arabia and crossing the Arabian desert to Babylon, an arduous but possible journey. Did they go west from Bethlehem to the Mediterranean coast and then north, bypassing Jerusalem? Whatever the direction, Herod and the people would have known their every step. It would also be obvious they had snubbed Herod by not returning to him. What may not have been obvious at the time was that, by their actions, the astrologers may have distracted Herod from the next important event.

After the departure of the astrologers, Joseph was warned in a dream to flee to Egypt with his family. It can be argued the holy family must have left Judaea almost immediately after the camels pulled out. No more than one or two days would have elapsed after the departure of the astrologers from Bethlehem before it became obvious they were not going back to Herod. With Bethlehem only eight kilometres from Jerusalem, Joseph, Mary and Jesus were in imminent danger of Herod's reprisal. Herod likely issued his command to kill the children in and around Bethlehem before the month was over.

Whether or not we agree with astrology, it seems to have been the basis upon which the wise men came to pay homage to a new and powerful king. But they did something more consequential. Their ostentatious display alerted everyone to the coming of the Messiah. By their presence, the wise men drew attention to the fact that something great had happened. The average person, as well as the powerful, could not help but be impressed by the entourage and the dignitaries who had come to Judaea. The question as to why they had come was answered by the question "Where is the child who is born to be king of the Jews?", and by Herod's new-found interest in the Messiah.

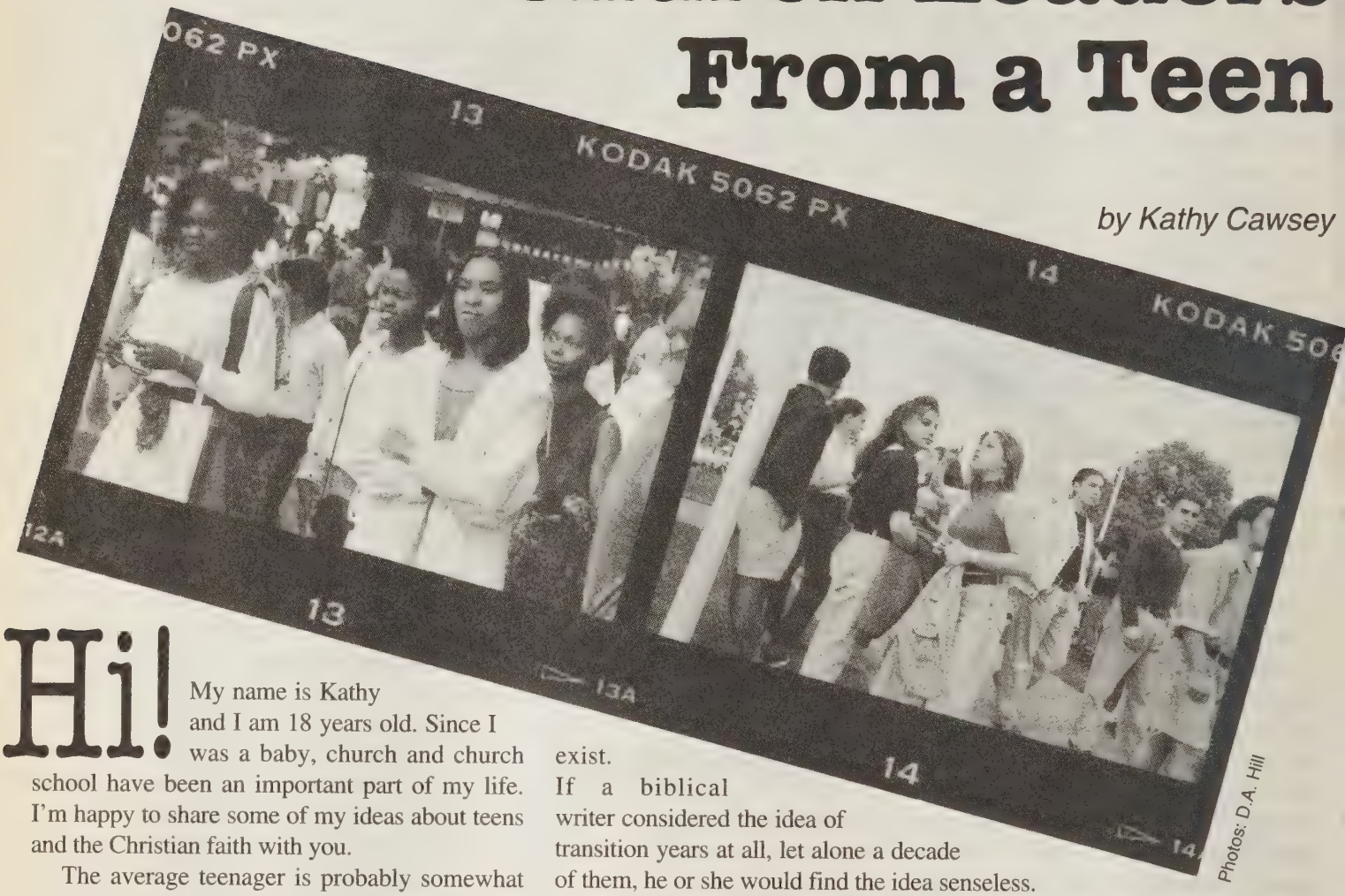
These ideas would become known to all no matter how much Herod might hope to suppress them. Flavius Josephus, a Jewish historian 50 years later, recorded that about one year after a conjunction of planets in 7 BC, a strong Messianic movement came into being. It included a rumour that God would bring the rule of the Roman foreigners to an end and that a sign from heaven had announced a new Jewish king. The impact of the visit of the wise men remained with the Jews, and Matthew, writing in AD 50-60, included it in his Gospel. It is possible that others, either remembering or having been told by their parents of this visitation from abroad, more quickly accepted Christ as the Messiah when he began his teaching.

Perhaps we should think of the wise men as the heralds of Christ. R

John M. Collins is a scientist and elder in Paulin Memorial Church in Windsor, Ont.

An Open Letter to Church Leaders From a Teen

by Kathy Cawsey



Photos: D.A. Hill

Hi! My name is Kathy and I am 18 years old. Since I was a baby, church and church school have been an important part of my life. I'm happy to share some of my ideas about teens and the Christian faith with you.

The average teenager is probably somewhat like me — busy, normally enthusiastic, sometimes rebellious and often confused. The average teenager is not the rebellious gang member the media seem to picture.

A teen's life is divided into three sections — school, "not school" and weekend. At school, I am involved in numerous clubs and activities, and it is at school I spend most of my energy. School also forms the basis for my social life. "Not school" consists of my family, homework, any other activities I might have, jobs and leisure time. Weekends are reserved for friends, fun, school projects, family events, leftovers from the week and, for me, church.

Being a teen is a relatively new concept. As recently as a century ago, the transition from child to adult took, at most, a few years. When you were old enough to handle a man's work, you were a man, and were treated as such. When you were able to have children, you were a woman, and took a woman's place in society. When the Bible was written, teenagers didn't exist. If a biblical writer considered the idea of transition years at all, let alone a decade of them, he or she would find the idea senseless.

Until modern times, the church treated children like mini-adults, and did not realize children have different needs from adults. Eventually, however, people noticed children are fundamentally different from their parents.

Today, we are beginning to recognize a third group — adolescents. The church wavers between treating them as overgrown children and immature adults, yet neither is successful. We need to develop a place for teenagers that is as unique and radical in its own way as Sunday school once was.

What kind of faith does a teen have? It seems to me people go through three stages in the "journey of faith." I will use the analogy of Santa Claus to illustrate the process of my own faith journey. In childhood, I believed in Santa without questions or doubts. As I approached adolescence, I did not believe in Santa and was angry at the loss of my original beliefs and at "adult lies." As I began to enter the third stage, the adult stage, I realized Santa is more than a lie or an il-

lusion; Santa represents love and caring and giving. At this stage, I can choose to become Santa and put love and caring and giving into practice.

My Christian faith development was like this. When I was a child, I believed Bible stories without question, accepting them as the whole and only truth. As I grew older and was influenced by school and the media, I began to doubt. I found it hard to believe in a God who tells us to "love our enemies" but who kills all the first-born sons of the Egyptians and allows the carnage in Bosnia-Herzegovina. I couldn't understand a God who forgives us but will visit our sins upon our children "unto the seventh generation." I didn't want to believe in a God who excludes foreigners, women, homosexuals, adulterers, etc.

As I tentatively step into the third stage, I begin to look beyond the literal words in the Bible. I make allowances for the contradictions. I realize the Bible presents wonderful truth. At this stage, I try to apply Christian values to my life and to act out my beliefs.

Today, our church is capable of supporting people in both the first and third stages. It provides stories for children. It gives adults "food for thought" and allows them to interpret the Bible as literally as they wish. For adolescents, however, there is no safety-net. Upon hitting the second stage, most teenagers leave the church because they feel there is no room for their doubts. Fortunately, some come back as adults, having resolved their questions on their own. Regrettably, however, others give up their faith as a lost cause, and never experience the joy of lifelong belief in God.

So how can we improve the relationship between teens and the church?

To me, the answer lies in two directions. Teens need to overcome the confusion of reconciling church with the rest of life. Secondly, they need to confront the conflict between Christian and societal values.

To understand the immensity of the problem the church faces when it tries to include adolescents, think of the influence of school. At school, we are taught to interpret, judge, contrast, criticize and evaluate. We are taught to search for bias, to uncover metaphor, to look for several layers of meaning.

For every 25 hours spent in school, a teen may spend approximately one hour in church, usually in a passive, sleepy frame of mind. It is no wonder, in most cases, school has a far greater influence on a teen's beliefs and values than the church. Most teens have a multitude of confusions and questions as they sit in church on Sunday. The task of reconciling the knowledge and values taught in school with statements and values from the pulpit and in the Bible is bewildering.

Love us even with our long hair and noserings

In a world where I am taught evolution, how can I take the Genesis story at face value? In a world where nature always follows scientific laws, how can I help trying to find a "natural" explanation for the "parting of the Red Sea?" In a world where I am taught about viruses and cell structure and heart attacks, how can I believe in the wrath of God?

In a world that teaches tolerance, how can I believe in a God who annihilated Sodom and Gomorrah? In a world where I have Muslim, Hindu and atheist friends, how can I be certain I am right and they are wrong? In a world where many parents are alcoholics, workaholics or divorcees, how can I deal with laws that say a disobedient son is to be stoned to death?

In a world where I can think, speak intelligently and form opinions, how can I avoid anger when I hear Scriptures that say women should not speak in church? In a world where wife abuse and rape abound, how can I accept a doctrine which tells me to "submit" myself to my husband? In a world where child abuse is widespread, why would I want to think of God as a parent? In a world of wars, famine, murders, crimes, intolerance and hate, how can I love an all-caring, all-powerful God?

Teens feel there is no mechanism to help them deal with these questions in today's church.

Furthermore, the values of society place less and less emphasis on spirituality. So, instead of searching for answers to these questions, teens turn to other places for rules and standards.

At one time, the values of society were dictated, promoted and enforced by the church and through the family. No longer. Most teenagers receive their values and morals from two sources: school and television.

In school, I learn numbers are important. It is the numbers in the teacher's mark book that count. Once finished school, other numbers take over: the numbers on my pay cheque, my tax form, my bank book. Numbers evaluate me, define me and, in a sense, those numbers are me.

On television, I learn image is important. Without the right image, I won't have either money or sex. Without money and sex, I will not be happy. Image includes clothes, hair, face, weight, height, cars, homes, beer, hygiene. Without the right image, I am inferior.

Through school and media, I am told for many hours a week that numbers and image are important. I am told for one hour a week at church that love and kindness and forgiveness and truth and God are important. It is a wonder the church has the impact it does!

The church, then, must find a way to help adolescents during the confused, questioning stage. It can teach teenagers how to incorporate their scientific and societal beliefs into their system of faith. It can allow open debate, doubt and disputes over "right and wrong." Adult Christians need to help teens deal with the paradoxes that face all Christians, but which are critical to teens. Teens need the church to be a "safe place" to doubt, grow and change.

the PREMIER TOUR COMPANY for ACTIVE ADULTS

Walk in the footsteps of Jesus!

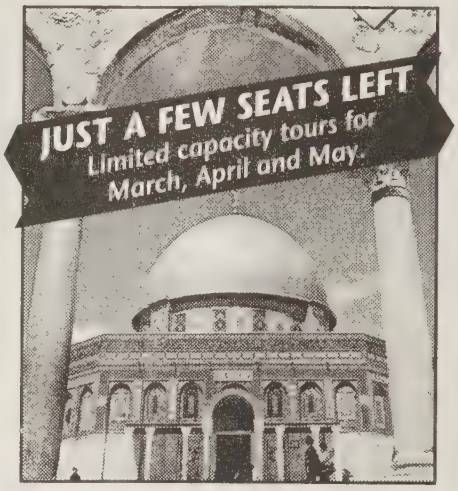
VISIT THE HOLY LAND

Experience the history of Israel combined with Jordan, Greece, Turkey or Egypt.

Founded in 1980 by Joseph Rostad, a Lutheran pastor, Rostad Tours specializes in hosted tours for active adults.

Our professionals bring a world of experience to their tours to ensure you receive exciting, fulfilling and care-free tours to destinations throughout the world.

- Professionally planned to the last detail
- No hidden costs
- Tour Hosts take care of all the details before, during and after the tour
- Cultural, historical and educational aspects of tours are a priority
- Tours are comfortably paced with many stays of two nights or more
- Departures from major cities across Canada
- Personalized service for all extensions before or after the tour
- More for your money



For further information contact:

Rostad Tours

A WORLD of EXPERIENCE

Call now for a free brochure.
Take advantage of our early booking discounts by joining one of our summer tours now.
BRITAIN-EUROPE-SCANDINAVIA

1-800-361-TOUR (8687)

Dr. Larry Brice

Reachout Ministries

Port Rowan, Ontario
Canada N0E 1M0
(519) 586-7571



- **Outreach weekends in churches**
- **Conference speaker**
- **International crusades**

A QUALITY MINISTRY REACHING OUT WITH CHRIST

(Detach)

- ☐ I will pray for your ministry.
- ☐ Please send your twice-annual report.
- ☐ Please send your new professional video describing your evangelistic ministry to our church.

Name: _____

Address: _____

_____

Phone: _____ Church: _____

Help us, in our faith journey, to build on the skills our educational system has given us. Teach us the context in which each book of the Bible was written. Help us understand the bias of the author. Help us find God's truth within that bias. Help us sort through the many messages in the Bible to find the heart of Christianity. If you help us develop our own faith, rather than trying to hand our faith to us on a platter, our faith will be stronger and healthier.

If the church is to include teenagers, it must do two things: help teens to resolve the conflicts between the world of the church and world of school and media; and teach teens how to evaluate, discover and adopt a value system centred in love.

I was lucky. I had parents who weren't afraid to discuss faith with me. When I noticed how God seemed to change from the Old Testament to the New Testament to today, they helped me see it wasn't God who changed but people's perception of God. When I rebelled against some of the dictates in the New Testament, we talked about the culture at the time the New Testament was written, and how some rules needed then don't necessarily apply in our culture today.

Most of all, they taught me of God's unchanging, overwhelming love for me and for everyone else. They let me see God will still love me even when I doubt and fail.

And that, more than anything else, is what today's teenagers need from the church — active, aggressive, unfailing love. Love us even when we wear ragged jeans and long hair and nose-rings. Support us when we are hurt or abused. Encourage us when we fail. Cheer with us when we succeed. Value our opinions, appreciate our contributions, laugh with us, cry with us, tease us, hug us.

We may not come to you. Please invite us on the journey.

From Teacher Article: Bible Discovery Youth by Kathy Cawsey, "An Open Letter to Church School Teachers From a Teen." Used by permission of Presbyterian Publishing House. Kathy Cawsey is a member of Knox Church, Waterloo, Ont., and attends university.

Presbyterians Sharing

by Yvette Larochelle





Top: (back row, left to right) Tracy Yake, John Pellis, Betsy Convery, Rev. David Howes, Jessica Gould. (front row, left to right) Laurie Jess, Karen Jess with Danielle, Gregory Jess, Rebecca Jess with Derrick Gould, Rita Gould, John Gould holding Ken Gould. The Uxbridge crew.

Left: Ready to drywall. (left to right) Jules Perron, John Pellis, John Gould, David Howes.

Bottom: Washing dishes in the new kitchen after the barbecue.



Have you ever asked yourself, or your church treasurer, about Presbyterians Sharing which appears in the church's yearly budget? I have. It was explained that this is the congregation's share of the budget for Canada ministries — church extension, new development and assistance for aid-receiving congregations — and for overseas missions.

A few months ago, Presbyterians Sharing came to mean much more to members of our small congregation at l'Église St. Paul in Melbourne, Québec. I had heard about mission groups travelling to far parts of the world to conduct Christian work projects, but this time it was going to happen to us. People, unknown to us, were coming in the name of Christ to work in our midst.

Negotiations went on for some time between our minister, Daniel Forget, and David Howes of St. Andrew's-Chalmers in Uxbridge, Ontario, about an offer for sharing between our two congregations. "Sharing what?" you may ask.

The mission work group from Uxbridge made the unbelievable offer of giving their time and efforts to renovate our church kitchen in exchange for food and lodging for eight days. Money for the project came from the Gordon Hockley Foundation established by St. Andrew's-Chalmers to help finance mission projects.

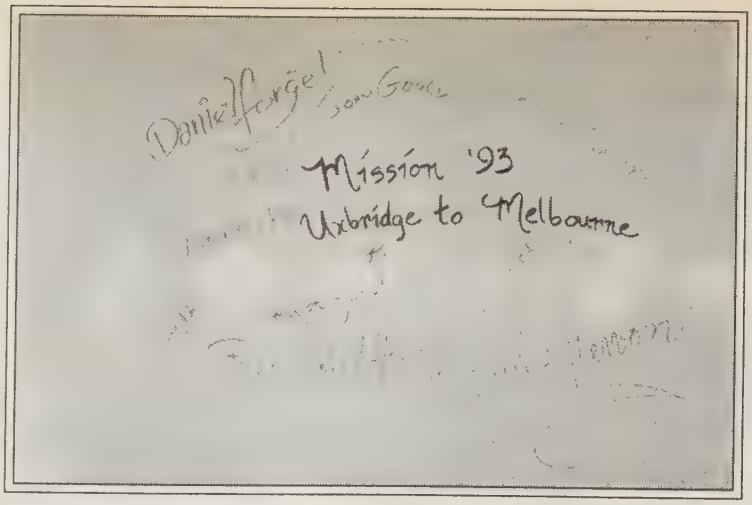
For decades we had wanted to do this, but the age of our church members and lack of funds prevented the job getting done. Once the exciting news had sunk in that it was now possible, plans for the new kitchen were drawn up by Uxbridge cabinet-maker John Pellis, and exchanges began by mail and telephone between the two churches.

Excitement ran high as the day of their arrival approached. Late on July 14, 1993, we gathered at the church to welcome 14 people from Uxbridge, together with their trailers and equipment. Introductions and handshakes were exchanged over coffee as we experienced the joy in discovering new brothers and sisters in Christ. More than a new kitchen for food and lodging would be exchanged in the next eight days.

At worship in St. Paul's the next morning, our guests met the rest of the congregation. It was our annual church picnic with everyone joining in an afternoon of games, singing and

good food which appeared from everywhere.

Monday morning the work began in earnest. A working group from St. Paul's joined with the efforts of our friends from Uxbridge under the direction of John Pellis. The homes in which our guests stayed provided breakfast and the evening meal. Various other groups and individuals served lunch to the workers at the church.



Workers' signatures on drywall behind cupboards.

Among the six children of our visitors, three attended Camp d'Action Biblique. David Howes and one other adult were delegated to care for the other three children by showing them the Granby Zoo, asbestos mines and other places of interest in the Eastern Townships.

By Friday evening, the congregation was invited to view the completed kitchen. The results amazed us, especially the women's group who, for the first time, had a place for everything.

But the story doesn't end there. Our friends from Uxbridge served us a barbecue on Friday night to thank *us* for allowing them to fulfil their mission dream. They even gave additional money to finish up odds and ends they were unable to complete. It was too much. We couldn't believe our good fortune.

Our final night together became an evening of joy and tears — joy for love and friendship so generously given, tears for friends so soon departing. For eight days' food and lodging, we received a new kitchen. But we exchanged much more than that — friendship, faith and loving Christian community. Thanks to our Uxbridge friends, Presbyterians Sharing has taken on a lively new meaning for us.

Yvette Larochelle is a member of L'Église St. Paul in Melbourne, Que.

For advertising information,
call (416) 441-1111, ext. 305

D. SHUTER ROBES LTD.
26 Duncan St., Toronto, Ont. M5V 2B9 416-977-3857
Custom Tailored Academic and Choir Robes — Preaching Gowns and Stoles.

The Presbyterian Church in Ireland
Union Theological College, Belfast

CHAIR OF OLD TESTAMENT

The General Assembly, meeting in June 1994, will proceed to the appointment of a Professor of Old Testament.

Information about the duties of the Chair, the conditions of appointment and remuneration may be obtained from the

Clerk of Assembly
The Presbyterian Church in Ireland
Church House
Belfast BT1 6DW

Applications for consideration by the Assembly's Board of Nomination should be received by the Clerk not later than
4:00 p.m. on Thursday, 24th February, 1994.

The Presbyterian Church in Ireland
Union Theological College, Belfast

CHAIR OF SYSTEMATIC THEOLOGY

The General Assembly, meeting in June 1994, will proceed to the appointment of a Professor of Systematic Theology.

Information about the duties of the Chair, the conditions of appointment and remuneration may be obtained from the

Clerk of Assembly
The Presbyterian Church in Ireland
Church House
Belfast BT1 6DW

Applications for consideration by the Assembly's Board of Nomination should be received by the Clerk not later than
4:00 p.m. on Thursday, 24th February, 1994.



Church Discipline:

Doing What Comes Naturally

by M. H. Ogilvie

The case of *Lakeside Colony v. Hofer* began with a dispute between a Hutterite colony and an individual Hutterite elder about patent ownership of a new hog-feeder. It ended six years later, in November 1992, when the Supreme Court of Canada found not only that the disciplinary procedures of religious organizations are subject to judicial review by the civil courts but also that the rules of natural justice developed in those civil courts are to be followed by church tribunals in Canada. Earlier decisions by lower courts had suggested that civil supervision of church tribunals was developing. *Lakeside Colony* stamped the imprimatur of the op court on its development.

This comes as no surprise to those familiar with the Canadian legal system. But for many in The Presbyterian Church in Canada (PCC), especially clergy who vaguely remember theologies of the "two kingdoms" from their seminary days, the intrusion of the "state" into their alleged spiritual jurisdiction is unwelcome and unsettling. Of course, from the perspective of the state, no such jurisdiction has ever existed in Canada. Whereas the Church of Scotland enjoys the separate and virtually independent status for which it struggled from 1560 onward, the PCC exists in the entirely different constitutional regime of a Parliament, both sovereign and supreme, over all persons and institutions within its territorial jurisdiction.

That reality is only now sinking into the Protestant churches in Canada. They have faced an increasing volume of litigation over the past decade, which shows no signs of abatement. In a society where judges have been transformed from being merely oracles of law to sometimes wise arbiters of all social problems, it was inevitable that ecclesiastical disputants would resort to the civil courts. Equally inevitable was the willingness of the civil courts to adjudicate. The common law has long regarded religious institutions as mere voluntary associations, little different from trade unions or sports clubs. Lawyers and judges are doing justice when ecclesiastical tribunals have failed to do so.

What kinds of cases are now found in the law reports or before the courts? Many concern clergy who have been wrongfully dismissed from pastoral charges or who have been accused of sexual harassment. Some disputes have involved problems with deviant clerical life-styles, while others have concerned lay church employees dismissed for leading lives at variance with the teachings of the employer religious institution. And the reported cases represent only the tip of the iceberg. Regardless of the merits and legal issues in these cases, in all cases appealed to date to the civil courts, the churches have been found to be at fault for one reason only: failure to conduct their internal tribunal procedures in accordance with the rules of natural justice. That means the final decisions of the church courts have been overturned because their procedures were unfair.

What is "natural justice"? Why has the Supreme Court of Canada required all church tribunals to comply with it? Why should Christians be happy to comply with the mandate of a civil court?

Where American law talks of "due process," Anglo-Canadian common law talks about the "rules of natural justice." Procedural rules are not, as many church people like to think, meaningless technicalities concocted by lawyers to create business or cause trouble. Rather, they are rules which contain substantive principles of fairness and justice for the hearing of a dispute. A procedural rule which prevents a defendant from responding to false charges is as unfair and unjust as a decision based solely on allegations. Fair procedures are as equally necessary as fair principles to produce a fair result.

"Natural" justice evolved in medieval English common law courts when both judges and barristers were still clerics. It connotes much the same meaning as the older understanding of natural law; that is, the law of God, those unalterable and fundamental moral principles which are discernable by the exercise of right reason. In other words, procedural fairness is a divine mandate with which all earthly courts must comply. In this sense, natural justice lingered on into the late 17th century but retreated with the rise of the modern theory of parliamentary sovereignty. After several false starts at the end of the 19th century, it has enjoyed a revival in this century, first in England and subsequently in Canada, as courts increasingly resorted to procedural fairness to protect individuals against the high-handed and arrogant conduct characteristic of the agencies and administrative boards of the socialist state. In recent years, its application has been extended to a wide variety of other tribunals, with religious institutions constituting one of the last types of organizations to be subjected to the rules.

In *Lakeside Colony*, the Supreme Court stated that natural justice was composed of three aspects, or rules: (i) the right to an unbiased tribunal; (ii) the right to know the case against one; and (iii) the right to be heard in reply on one's own behalf. While the precise con-

Common law sees churches as voluntary associations, like unions or clubs

tent of each rule may vary with the circumstances of the case, the courts require more stringent compliance when the consequences of a decision are serious. Thus, more exacting compliance is required when questions of employment or reputation are at stake because economic self-sufficiency and a good reputation are highly valued in our society. Both are especially important in ecclesiastical disputes since a minister wrongfully removed from one congregation may never get another, thereby losing his profession and livelihood. Reputation is regarded as a reflection of Christian commitment and faith and ought not to be wrongfully called into question.

The rights to know the allegations and to present a defence involve a number of corollary rights: the right to adequate and full prior notice of the allegations, preferably in writing, and in sufficient time to prepare a defence prior to the hearing; the right to a full hearing, exploring all aspects of the case, including all relevant evidence the parties wish to submit, usually by a hearing in person with the right to hear, call, examine and cross-examine all witnesses in most cases; the right to adjournments of the hearing so as to provide an opportunity to prepare responses to arguments made; and the right to a decision made by the members of the tribunal and based substantially on the evidence submitted at the hearing. The right to legal representation is also sometimes mandated by the requirements of natural justice, in particular, when the allegations are serious and the consequences of a decision grave, and may be insisted upon even where the procedural rules governing a tribunal purport on a literal reading to exclude legal counsel. Issues of livelihood and reputation are sufficiently serious for this purpose.

The third rule, the right to an unbiased tribunal, is sometimes the most difficult rule of which to prove breach. The test for bias is whether or not there is a "reasonable apprehension of bias." This standard may be satisfied where a tribunal member shows "attitudinal bias" by conduct toward a party before or during a hearing; for example, by expressing opinions either in the course of the hearing or outside it about a party. Bias may be present by reason of pecuniary interest or a family, personal or professional relationship. Or, bias may take the form of "institutional bias"; that is, a desire to reach a decision to protect the institution, rather than to do justice between the parties. Bias is also present when the same person plays the roles of complainant, prosecutor and judge, or some combination of these concurrently, and where the actual procedural rules are so designed as to favour one party or the institution itself. Bias is particularly difficult to counter in a small church where many members think they are familiar with and certainly gossip about one another. Where the institution, itself, is generally under siege in an inhospitable society, the tendency to act first to protect it is difficult to resist. But the rules of natural justice require such resistance.

The reported cases to date demonstrate how frequently and how blatantly the rules of natural justice are breached by church tribunals. Several recent cases against The United Church of Canada are on point. In *McCaw* (1991), a minister whose style of ministry caused concern was dismissed by the presbytery without his being told of the nature of the complaints, without notice of the hearing and without being present at the hearing. The court reinstated him to the roll and awarded substantial damages. In *Davis* (1992), a minister charged with sexual harassment was again removed by presbytery, although the original complainant did not even lay a formal charge, the minister was not informed of the allegations made against him and a hearing was held in his absence. The court reinstated him, with a formal hearing to follow. In *Hobbs* (1992), another minister was charged with sexual harassment and removed. Again, he did not receive written charges until 2 1/2 months later and was given no opportunity whatsoever to reply, although the complainant was not even a member of the church and, therefore, without standing before the church courts. The court reinstated him, with a formal hearing to follow. At the subsequent formal hearings for Davis and Hobbs, decisions were made to remove them again, but in accordance with sexual harassment guidelines which had not been approved by the General Council. This is also a breach of natural justice and civil actions have been filed against the United Church for almost $3 million in damages.

In all these cases, not only did the church courts fail to follow the rules of natural justice, but they did not even comply with the procedures set out in the *Manual* (the equivalent to our *Book of Forms*). Whatever the substantive merits of the allegations made against the ministers, procedural unfairness and procedural errors precluded their full and proper resolution.

And, reported cases are the tip of the iceberg. A prominent Toronto lawyer was recently quoted in the *Globe and Mail* as stating he had nine actions filed against the United Church alone, and it is common knowledge in most Protestant churches, despite shrouds of secrecy, that complaints are being made to and heard by lower tribunals. The PCC is no exception.

Church members should not find these developments unsettling. Rather, they should be greeted as a temporary phenomenon by which some much needed correction is being made by the civil courts to procedures and practices which, for too long, have perpetuated unfairness and injustice in the exercise of church discipline. It is past time for a major shake-up.

The issue, then, becomes how best to ensure procedural fairness is present in our church courts sitting in their judicial capacity. I would propose four steps that might be taken to initiate change.

1. Chapter 9 of the *Book of Forms*, although periodically reviewed, should be thoroughly revised to ensure that current rules of procedural fairness are incorporated and that sections which either offend or insufficiently incorporate these be amended or removed accordingly. The overall procedures could be streamlined, simplified and presented in a better order, and more attractively, for use by legally untrained persons. The language could be brought into line with contemporary Canadian legal terminology. Antique Scots Law terms and concepts which Scots lawyers no longer employ today could be easily replaced without damaging Presbyterian polity.

Court cases demonstrate how church tribunals blatantly breach natural justice

2. Where a church court is struck to deal with a complaint, it would be useful to require all members who will deliberate to attend a training session to review both procedural and substantial requirements. Many procedural errors result from ignorance and bewilderment as to how to proceed. People unaccustomed to acting in a judicial fashion are prone to emotional over-reaction to unproven charges, by forming unreasonable opinions, and then acting immediately upon them to the detriment of the accused person, without a full and proper hearing.

3. Church courts should be assisted by an attending lawyer conversant with both Presbyterian polity and the civil law relating to religious institutions. [At the present time, the law of the church would not allow this. See section 333, *Book of Forms*.] There are precedents for this. The General Assembly of the Church of Scotland is assisted by the procurator, who is a member of the Scottish Bar, and present throughout Assembly to advise on both church and civil law. Each presbytery could easily retain a suitable local lawyer to perform similar functions.

4. The level of consciousness of teaching and ruling elders should be raised in relation to the need for fairer procedures in the church. A variety of educational approaches may be taken, ranging from substantial upgrading of the content of Presbyterian government courses in our colleges to ensure a professional level of instruction in both church law and the civil law relating to the church, to continuing legal education sessions for clergy and laity, especially clerks of presbytery and the Assembly clerks. Even lawyers and judges voluntarily undertake continuing legal education courses to upgrade their knowledge. Preventive lawyering, like preventive medicine, is not only cheaper, safer and faster, but also significantly contributes to a healthier and happier ecclesiastical body.

The Scots Confession of 1560 states there are three marks of the true church: the gospel purely preached and heard, the sacraments administered according to Christ's institution, and church discipline justly exercised. Perhaps it is time to ensure that The Presbyterian Church in Canada bears the third mark as well. R

M. H. Ogilvie, FRSC, is a member of Knox Church, Ottawa, and professor of law at Carleton University, Ottawa.

You should have seen her 18 months ago

She was malnourished, sick, with no chance for an education.



Millions of children around the world grow up in wretched conditions. But they don't have to live like this forever. The young girl in this photo has a World Vision Child Sponsor and is now happy and healthy.

You can make a difference.

Won't you sponsor a child too? For only $27 a month or less than 90¢ a day — you'll give a child things like health care, an education, clean water and the knowledge of Jesus' love. For more information or to start your sponsorship, call:

1-800-268-1650.

☐ **Yes!** I want to sponsor a child. Send my child's photo right away.
I prefer to sponsor a: ☐ boy ☐ girl living in: ☐ Africa ☐ Asia ☐ Latin America
☐ whoever needs my help the most.
☐ I can't sponsor a child right now, but here's a special gift of $_____to help.

NAME

ADDRESS

CITY PROVINCE

POSTAL CODE TELEPHONE NUMBER ( )

☐ I will send my first monthly gift within 10 days of receiving my child's photo, or return it so someone else can help.
☐ I have enclosed a cheque for $27.
☐ Please use my: ☐ Visa ☐ MasterCard
for my ☐ $27 each month ☐ $_____first gift

CARD NUMBER

EXPIRY DATE

SIGNATURE

WORLD VISION CANADA
is a Christian humanitarian organization, providing relief and development assistance for over 40 years in more than 90 countries.

Please make cheques payable to: WORLD VISION CANADA, 6630 Turner Valley Rd., Mississauga, ON L5N 2S4

1636729

An Angel for Evelyn

by Evelyn N. Moore

As each Thursday approached, my resentment grew. Following retirement, my husband and I resisted the pull of many obligations — our time was our own. But we did commit one day a week to his mother. At 93, she had moved from her daughter's home to an unhappy existence in a retirement centre. Despite residents and staff numbering almost 50, she complained, "It's lonely."

Not one of her favourite people since taking her eldest son from her, I found our Thursday conversations were stilted and strained. My husband suffered from the tension between us.

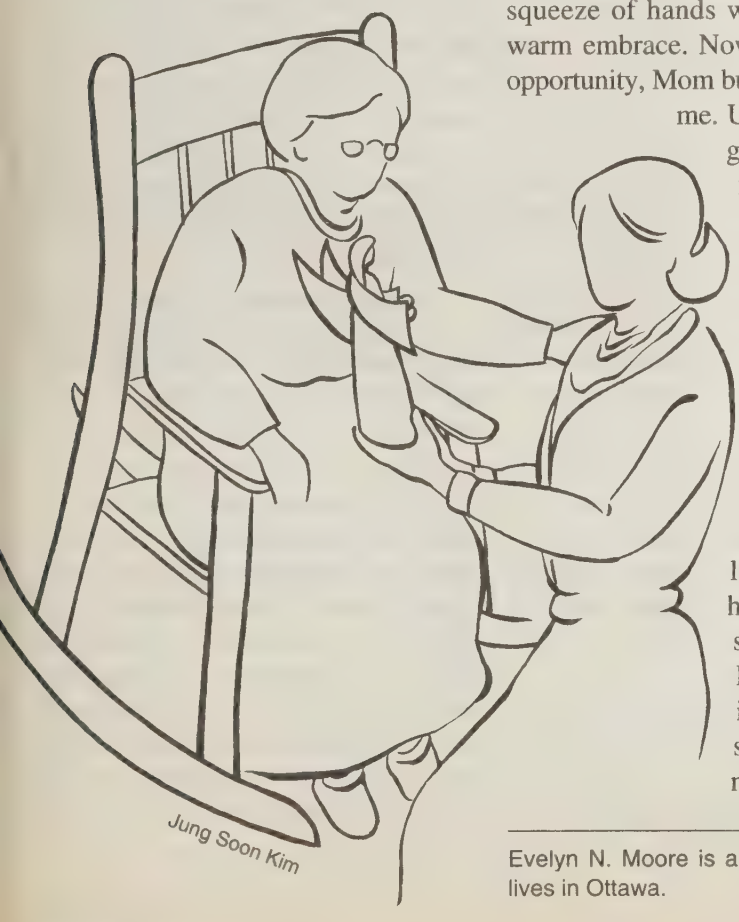
One day, after a doctor's appointment, we took her to a little restaurant where Scottish music played in the background. My Scottish mother-in-law thoroughly enjoyed it. I caught a glimpse of her as she was before her husband's death.

The next day, I obtained the name of the tape from the restaurant and purchased one for her. To my surprise, I found I was anticipating Thursday.

As I had hoped, my mother-in-law was delighted with my little gift. During the weeks that followed, I watched for other small ways to please her — packages of her favourite nuts, coffee-flavoured candies, ginger chocolates and cheeses, herbal teas, sultana biscuits, individual helpings of popcorn, cheesies and potato chips, hard-to-find white hairnets, a magnifying glass, a better lamp and a talking clock.

Gradually, as each gift was offered, a squeeze of hands was replaced with a warm embrace. Now, when there is an opportunity, Mom buys little presents for me. Usually they are religious, even though for years she deeply resented her Anglican son becoming Presbyterian when he married me.

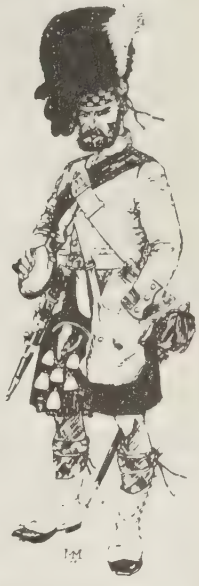
She bought my most recent gift at her retirement home bazaar. It is a white, ceramic, *oriental* figure in a long robe. Through her failing eyesight, she saw an angel for Evelyn. Wrapping it in a paper napkin, she presented it to me with love.



Jung Soon Kim

Evelyn N. Moore is a free-lance writer who lives in Ottawa.

BRING SCOTLAND
into your living room by
VIDEO CATALOGUE



1. International Coats of Arms & Crests
2. Giftware 3. Thistle Pottery & China
4. Ladies Wear 5. Men's Highland Wear
6. Cassettes, CDs & Videos
7. Prints & Literature 8. Food, U.K. Candies
9. Various Services
- Gift Hamper Delivery to Mainland U.K.
- Scottish Tours - *Any item expedited*
- Others

SCOTLAND HOUSE LTD.
139 Sparks Street, Ottawa K1P 5B5
Est. 1978
(613) 230-9050
Toll-Free Canada & USA
1-800-465-4310 Fax: (613) 230-4677

For the VIDEO CATALOGUE, please send $15.00 & $5.00 P.P. (Ont. Res. add 15% for taxes. All other Provinces add 7% GST. USA tax exempt) or call our Toll-Free number with credit card number. $15.00 will be credited to the account against a future order of $15.00 or more.

MASTERCARD * VISA * AMEX

KNOX PRESBYTERIAN CHURCH
OTTAWA
Friends and past members are invited to our 150th Anniversary Homecoming Weekend on Saturday/Sunday, 14/15 May, 1994 amid the National Capital's tulips. Write to us at 120 Lisgar Street, Ottawa K2P 0C2 or call (613) 238-4774 for more information.

Books

Two Tracks — One Goal: How Alcoholics Anonymous Relates to Christianity *by Cal Chambers (Credo, 1992, $12.95). Reviewed by David Kilgour.*

Christian readers would err if they overlook this excellent work thinking the focus is bound to be too much on AA. Moreover, there are probably not many families across North America which have not had a serious brush with "Mr. Booze."

The author is qualified to speak to the parallel purposes of Christianity and AA. While not an alcoholic himself, his long ministry included periods with the homeless and young offenders. And for over 30 years, he and his wife opened their home to recovering alcoholics.

We learn much about AA and its Twelve Step program, including its founding in 1935 and phenomenal success since. AA has guided thousands of drinkers throughout the Western world to physical and spiritual recovery.

Some argue AA is not "Christian" enough because Jesus is not mentioned; others claim it is not interested in religion as such, but only in how spirituality can achieve sobriety. The author argues that Christianity undergirds the entire AA program: the God referred to in seven of the Twelve Steps is the same God who revealed himself in Jesus Christ.

Two Tracks is chock-full of spiritual anecdotes and lessons drawn from and beyond the large field of alcoholism. When, for example, Chambers speaks of "Churchianity" as the observance of religious duty without inner convictions, the point is driven home that such habits can veil alienation from God and attempts to escape guilt through good works. Our human desire for complete freedom leads some to the sins of the flesh; others to the sterile fashions of the world, including materialism. Only when we admit our powerlessness over self-centred living and turn to God do we find real fellowship and peace.

As a PhD, Chambers is not shy about accusing himself and others for what he terms the "bankruptcy of intellectualism." He cites the case of a brilliant professor of philosophy, who gradually became an alcoholic and lost his teaching post and family, ending up on skid row. Only when he turned his mind over to God in an act of humility could he conquer his drinking. As a young minister, the author was confronted by a student; only then did he finally face his pride, hiddenness, egotism, and unwillingness to let people know his real self.

Achieving genuine Christian humility is a major theme of the book: humility and service are inseparable. Atonement is also discussed.

In short, the book is a gem.

David Kilgour is Member of Parliament for Edmonton Southeast.

Fire in the Sanctuary *by Brian Fraser (St. Andrew's Hall, 1993, $6; order from Resource Distribution Centre, 50 Wynford Dr., North York, Ont. M3C 1J7). Reviewed by Don Donaghey.*

Many would agree with Brian Fraser that sermons are meant for the ear, not the eye. I would go even further: I would argue that sermons are social events. A sermon happens when a congregation and a preacher meet to hear and respond to God's word. Life-changing sermons are non-repeatable occurrences. Printed sermons are like black and white photographs: you can see what is in them, but you can't experience the moment.

Still, we need to hear what Fraser said in his sermons at the 1992 General Assembly. He spoke to leaders of a church experiencing the breakdown of Christendom. Membership is declining. Attendance is dropping. Certainty has given way to confusion. Doubts eat away at faith. Cynicism, pessimism and fear are choking confidence. When leaders of our church get together, they talk about living and working in a dying church.

Fraser is aware of all of this. He knows our church better than most. But he is also hopeful. He believes God isn't ready to give up on us. He believes our confidence, compassion, courage, faith and passion can be rekindled. He wants to "fan the fires of faith and to encourage the people who have responded to the call to leadership among Canadian Presbyterians."

God fans the fires of our faith in the sanctuary, Fraser points out. During worship, God ignites and fuels our faith. Worship of God gives us vision. True worship equips and empowers us, and gives us confidence for ministry in our communities.

The proceeds from the sale of this book will go to the bursary fund at St. Andrew's Hall to provide financial support for Presbyterian students at Vancouver School of Theology.

Don Donaghey is minister of Knox Church in Dundas, Ont.

No Other Life *by Brian Moore (Knopf, 1993, $26.50). Reviewed by Dorothy Henderson.*

When one's people are starving, tortured and suppressed, is it right for the Christian church to tell people to fight back with machetes? Brian Moore, Canada's award-winning novelist, has written another thought-provoking, compelling story. Set on a destitute Caribbean island, the novel depicts the desperate poverty of people who are persecuted and harassed by a ruthless dictatorship.

The narrator, a priest, adopts a

CONTINUED FROM PAGE 32

gifted and penniless orphan boy. They love each other as father and son. When Jeannot grows up, he, too, becomes a priest and studies in Canada. Upon his return, he is overwhelmed with the poverty on the island and begins to preach a gospel of liberation in his small rural church. Hated by the army and the ruling élite, Jeannot is adored by the masses of poor people. They begin to chant that he is the Messiah. The dictator dies of AIDS and, in a surprising turn of events, Jeannot is elected president of the country. Tensions run high.

Some members of the Roman Catholic Church argue Jeannot should choose between being a priest and a politician. They angrily declare that "liberation theology is politics, not religion." Jeannot insists people only do Christian work when they help the poor to better their lives.

In an attempt to stabilize the country, Jeannot sends his political opponents into exile; but they lurk nearby, never far from regaining power. As Jeannot surrounds himself with "liberationists," we wonder if he will be able to make changes. Will he be forced to resort to using force and coercion as his predecessor had?

Tension builds between the rich and poor, between the black and mulatto people of the island. As the story progresses, we watch helplessly as some people lose their faith. Others follow Christ's leading to what we fear will be certain death.

The novel, a book one can't put down, raises all the tension and thorny issues surrounding "liberation theology" and Christians in politics. And, in typical Brian Moore fashion, the author leaves us to decide what is right and wrong.

Dorothy Henderson is a curriculum development editor for The Presbyterian Church in Canada.

A Far Glory: The Quest for Faith in an Age of Credulity *by Peter L. Berger (Macmillan, 1992, $29.50). Reviewed by Curtiss Davis.*

Peter L. Berger writes about confronting the issues of religious faith in today's pluralistic and secular society, with its emphasis on rationality and its values based largely upon scientific premises and technological know-how. He explores these issues in relation to society in general, to communities, to religious denominations and as issues impinge upon individuals. For individuals, the issues range from the matter of personal identity, personal freedom in community life, the meaning of transcendence, and the ethical and moral dilemmas that the immense increase of human knowledge has created.

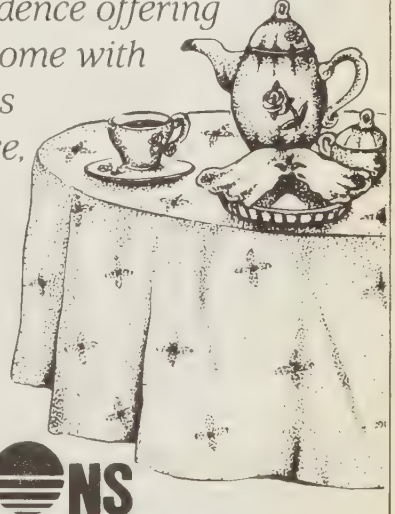
Berger is university professor and director of the Institute for the Study of Economic Culture at Boston University. He is an eminent religious sociologist and Protestant believer. Several chapters are from presentations he gave in 1991 and 1992 for the William Belden Noble Lectures at Harvard University.

Berger affirms the longing for certainty in life is not put to rest by knowledge of scientific certainties or by the logic of rational thinking. The quest for a deeper, more satisfying certainty is firmly rooted in human nature. Reasoned answers to age-old questions about the meaning of life fail to provide adequate understanding and satisfaction about personal identity or about one individual's place in a community. There always remains the need (admitted or not) to know that one belongs.

In the chapter "The Act of Belief," Berger says an alternative to the quest for certainty can be found in the acceptance of uncertainty as a condition of human life that can be lived with the inner support of faith. The quest for certainty in this age of credulity is an ongoing condition of anyone's search

Where new
FRIENDS
are made...

A special place where friendships are made and privacy is respected. A retirement residence offering the comforts of home with the added benefits of security, service, and a great city location - and reasonable rates.



Operated by the Dovercourt Baptist Foundation.
A non-profit residence.

NEW HORIZONS TOWER
1140 Bloor St W. Toronto M6H 4E6
(416) 536-6111

PRESBYTERIAN Record

What's Coming Up in the February Issue

Where is restructuring almost two years after it was introduced?

"A Gathering for Life" — a report on 600 Christian young people who met in Brazil last summer.

"Preaching to the Unconverted" — Peter Denton tells why every Presbyterian should take Reginald Bibby's book *Unknown Gods* to heart.

A profile on Gordon Welch, record discus thrower, from New Brunswick.

Gordon Hodgson says the Presbyterian Church needs an informational 800 number.

Along with our regular columns, features, news, and people and places.

Books

CONTINUED FROM PAGE 33

for answers that, in a rational sense, are unanswerable. The mystery of life remains. However, faith as affirmed by Berger is, in its essence, an answer, if not the answer, to questions about meaning and reality in life — an answer that eludes the limitations of reason and logic.

A Far Glory is addressed to everyone engaged in the quest for faith who wants to avoid the two greatest temptations facing believers today: the extremes of an oppressive and fanatical orthodoxy or an equally dangerous relativism.

Curtiss Davis is an elder in Armour Heights Church, Toronto.

Book Briefs

Wife After Death *by M. L. Anderson (London, Ont.: Sophia Publications, 1991, $20).*

Author Peggy Anderson has taught both elementary and secondary school English and has written magazine and newspaper articles and a bereavement guide for schools. Being widowed revealed to her the need for people to do their own grief work and to share their loss-related experiences and learning. To answer this need, she researched and wrote about women and loss, initiated Alone and Growing grief work support groups for widowed persons and began a private bereavement counselling practice in London, Ontario.

Unleashing the Scripture: Freeing the Bible from Captivity to America *by Stanley Hauerwas (Abingdon, 1993, $17.99).*

Stanley Hauerwas asserts that both liberal (historical-critical) and fundamentalist (literal) approaches to biblical scholarship have corrupted our use of the Bible, especially in preaching. He argues the Bible can be understood only in the midst of a disciplined community of people where the story is actually lived out by dedicated practitioners.

The Dancing Steward: Exploring Christian Stewardship Lifestyles *by Christopher Levan (The United Church Publishing House, 1993, $14.95).*

This book is a spirited exploration of the reasons why we find it difficult to relinquish our personal resources. Chris Levan introduces the reader to the three intertwining steps of "letting go": solidarity, relinquishment and expectancy. The book comes with questions and suggestions for experiential learning.

Religious Writers Marketplace (Fourth edition) *by William H. Gentz and Sandra H. Brooks (Abingdon, 1993, $23.99).*

This book contains the basic data about all the current religious writers markets, plus insider information on how markets are changing, how editorial needs are being redefined, and how religious publishers are making an effort to match the secular market in timeliness while retaining a God-honouring perspective. This book is written especially for writers who would like to see their work published.

The Global City *by Roland M. Kawano (Wood Lake Books, 1992, $16.95).*

Canada is changing dramatically as new immigrants bring different cultures and religions to what was once considered a predominantly Christian country. Roland Kawano looks at some of the multicultural history of Canada, and how the churches were involved. Using personal knowledge and story, he explores the theological and social rationale for a new kind of multicultural church and society.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. As prices are subject to change, do not send payment with order. You will receive an invoice.

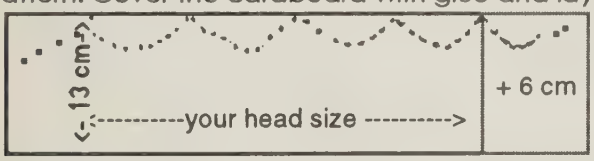
Readers 12 and under - this page is for you! God's love ***is*** something wonderful! The rainbow is one sign of God's love. Let's discover more about His love through puzzles, crafts, stories and features - all designed just for you.

Co-editors: Susan R. S. MacLaren & Nancy Pinck

Something Wonderful!

Make an Epiphany

You will need: Light weight cardboard, a paperclip 50 mm. long, glue, glitter, aluminum foil, and buttons or 'gem' stones. **Directions:** Measure the cardboard to be 13 cm. high and long enough to go around your head plus 6 cm. Cut to this size. Draw the pattern of points that you want on the top of your crown and cut this pattern. Cover the cardboard with glue and lay



the foil across all of the cardboard. Let the glue dry. Trim the foil to the shape of the crown. Put glue on the foil where you want to have glitter and buttons/stones. Add glitter and 'stones' when the glue is wet then let the whole crown dry for several hours. Form the crown into a circle and fasten the back with the large paperclip. You're done and you look very **regal!**

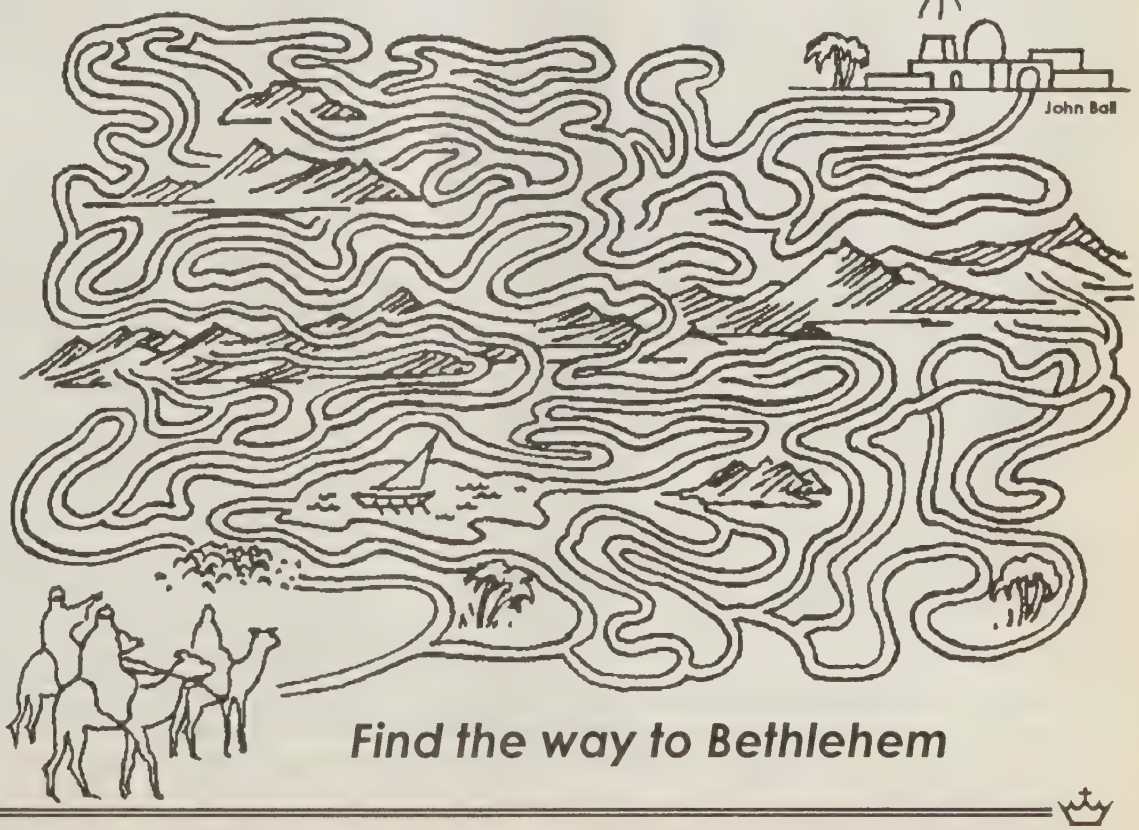
Epiphany by Donna McIlveen

Donna is a diaconal minister of The Presbyterian Church in Canada.

Epiphany is the season in the church year which follows Christmas. Epiphany Day falls on January 6th, twelve days after Christmas Day. In some countries Epiphany is called Little Christmas, The Day of Lights, Three Kings Day and Twelfth Day. The word Epiphany comes from the Greek 'epiphoneia' which means appearance or manifestation of a divine being. At Christmas we celebrate the birth of Jesus. At Epiphany we celebrate the arrival of the wise men who brought gifts to the baby Jesus. In Matthew 2:1-12 we have the story of the visitors from the east to the house in Bethlehem. Their story reminds us that Jesus came for all people, whether from the east or west, male or female, young or old. The wise men were looking for the Messiah or Saviour. When they found him "they knelt down and worshipped him. They brought out their gifts of gold, frankincense and myrrh and presented them to him " (Matt. 2:11). The joy of Christmas time doesn't have to be over on December 26. When the wise men saw the star that led them to Bethlehem, " how happy they were, what joy was theirs." (Matt. 2:10). We too can share the love God has shown us in Jesus and celebrate, as did the wise men, that we have found our Lord. (Quotes from T.E.V.)

Easter Poem Contest

Share the true meaning of Easter in a poem.Open to all kids 12 and under! 100 words or less. Deadline: postmarked no later than Feb. 15, 1994. Include name, address, age. All contributions become property of the *Presbyterian Record* and may be edited. A bookmark will be sent to anyone whose work is printed. Mail to Something Wonderful, 2291 Edwin Cres., Ottawa, Ont K2C 1H8.



Find the way to Bethlehem

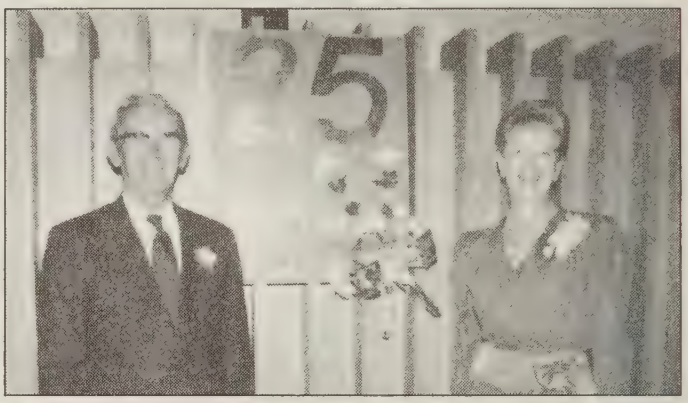
MEMORY VERSE OF THE MONTH

May____ kings fall down _____ him, all nations ____ him service. Psalm 72:11 (NRSV)

People and Places



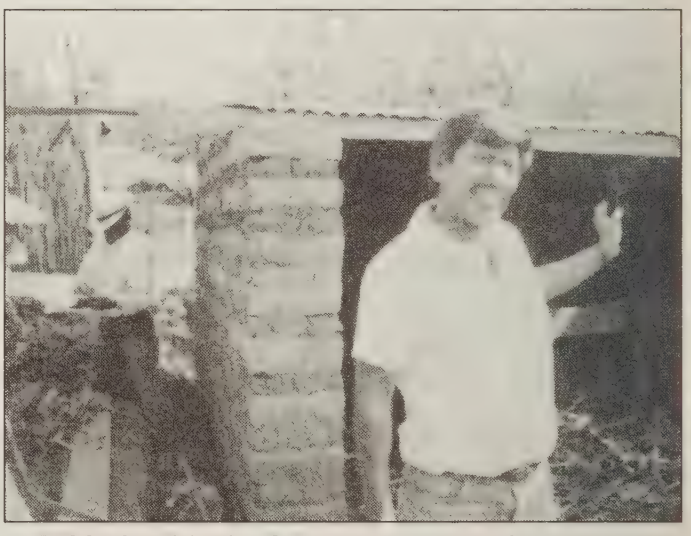
PICTURED AT A DEDICATION SERVICE, held Sept. 26 at St. Andrew's Church, Nanaimo, B.C., are (left to right): Darlene Seifert and Joan Hunter, who presented a ewer in memory of her mother Mildred Young; Rev. Glenn Ball; Judy Szasz, who presented a lectern Bible in memory of her brother-in-law Julius Demeter; Jerry Craigie, convener of the board of managers, who presented pew Bibles given as memorials and as thank-yous to many members of the church.



THE CONGREGATION OF Grace Church, West Hill, Ont., paid tribute to Dr. Everett J. Briard and his wife Lorna on the occasion of their 25 years of faithful service to the congregation. Guest preacher was Rev. Daniel MacKinnon. Following a dinner attended by more than 200 people, 19 organizations from within the congregation shared humorous and affectionate memories with the Briards. A watch inscribed with "Led by the Spirit" was presented to Everett and a brooch was presented to Lorna. Greetings were extended from the Presbytery of Pickering and several letters of congratulations and best wishes were read.



THE MEMBERS AND FRIENDS of Knollwood Park Church, London, Ont., dedicated a new organ on Sept. 26 in memory of John Langford, an elder of the church from 1959-1992. Pictured in the front row are: Mrs. and Mr. J. Langford Jr., and organist Lisa Cunningham. In the back (from left) are: Rev. James Czegledi and elders Stuart Cunningham and Dave Lapthorne.



THE CONGREGATION OF Elmwood Avenue Church, London, Ont., raised sufficient funds to buy 10 heifer calves for a community of 35 families in the San Mateo area in the highlands of Guatemala. The community is run by women, the men having to work long hours in the sugarcane fields. Pictured are Jose and his assistant, Juan, who took time off from working in the fields to show some visiting church groups from Ontario the shelters built to house the cows. Manure piles are being maintained adjacent to the shelters since the cost of commercial fertilizer is beyond the villagers' means.

Please note: Photos submitted for People and Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



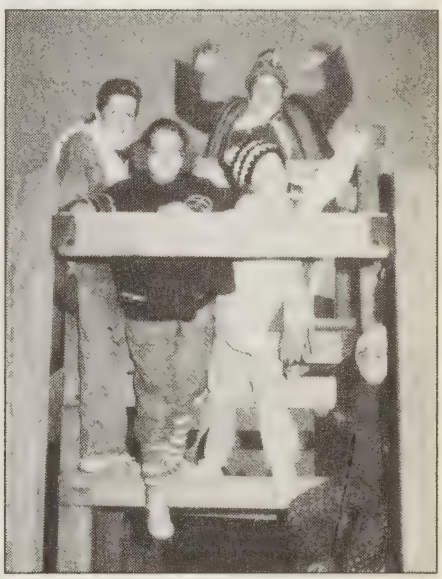
ON SUNDAY, SEPT. 19, a Schober organ was dedicated at St. Columba Church, Parksville, B.C. The organ was donated by friends of a member of the congregation. Pictured at the console is organist Mabel Rankin. Behind her are Alex Blaikie, choir member and clerk of session; choir director Marjorie Parton; Rev. Robert H. Kerr; Martin Haasjes, who arranged the donation and installation of the organ.



THE CONGREGATION OF Knox Church, St. Catharines, Ont., received an award in recognition of "breaking the barriers" with its recently completed universal access project which makes the church facilities fully accessible. Catherine Kuckyt (left), an elder of Knox and secretary of the universal access committee, is pictured receiving the award from Siv Peterson, representing the Niagara Centre for Independent Living.



THE 19-MEMBER CHOIR of St. Andrew's Church, Cardigan, P.E.I., recently recorded a cassette of traditional hymns, popular sacred music and Christmas carols. Proceeds from the sale of the cassette will go toward the cost of placing a steeple back on the church.



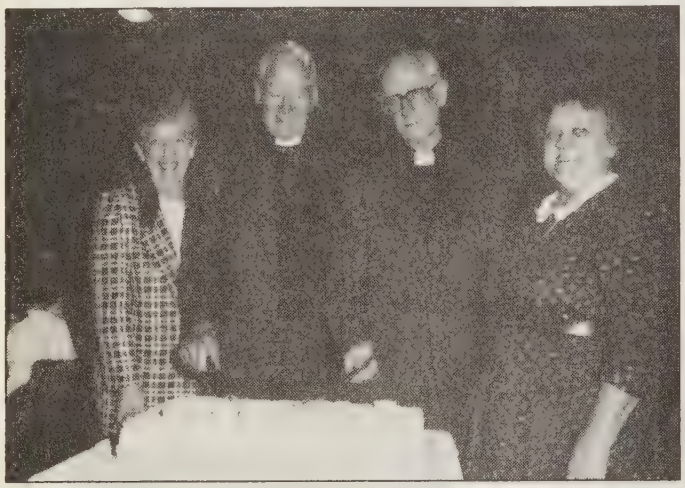
THE CONGREGATION OF St. Stephen's Church, Peterborough, Ont., staged a production of Barbara Robinson's *The Best Christmas Pageant Ever* on Dec. 17 and 18. Profits were donated to the Kawartha-Haliburton Children's Foundation. Thirty-five cast members, the backstage crew and other volunteers began work on the production in September. Pictured are Brad Archbell (rear), Duncan van Zyl (left), Naarah McMillan, Erica Smith and Mindy McMillan (sitting) as the horrible Herdmans.



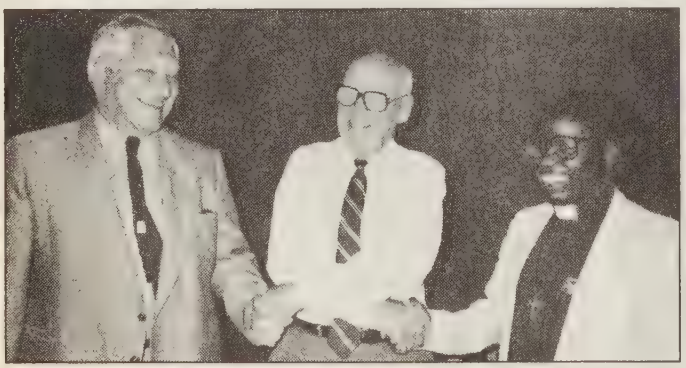
DURING THE MORNING SERVICE of Sept. 12 at St. Andrew's Church, Welland, Ont., the Doug and Elsie McCaw Bursary was presented to Kathryn Strachan who is studying for the ministry. Pictured, left to right, are: Rev. James Goldsmith, Kathryn Strachan, Ken Jensen, Mike Matwijow and Gene Reese.



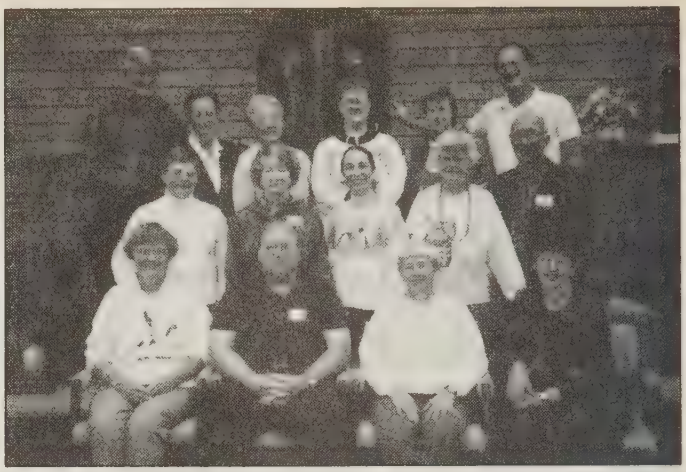
PICTURED ARE A FEW members of the Women's Guild of Grace Church, Etobicoke, Ont., with a framed photograph of a rose presented by the group in memory of Gwen Mitchell, wife of Rev. Wm. B. Mitchell, a former minister of Grace Church.



THE 160TH ANNIVERSARY SERVICE of St. Andrew's Church, Whitby, Ont., was held Oct. 24. Pictured cutting the anniversary cake are (from left): Ann McClure; Rev. W. J. S. McClure, minister of St. Andrew's; Dr. Earle Roberts, Moderator of the 119th General Assembly and guest speaker; Dorothy Roberts. Other events held during 1993 included: an 1830s-style worship service in the Old Stone Church, Beaverton; a new hymn and chorus book; and a pulpit/choir/organist exchange with a United church in Oshawa (which was also founded by Dr. Robert Thornton in 1833).



PICTURED WITH GEORGE LOOM (centre) on the occasion of his 10th anniversary as a volunteer worker in Kenya are Rodger Talbot, Africa liaison for The Presbyterian Church in Canada, and Dr. Samuel Mwaniki, secretary general of The Presbyterian Church in East Africa (PCEA). George is the longest serving overseas volunteer of the PCC. The photo was taken at Tumutumu PCEA Hospital where George is currently hospital maintenance officer.



PICTURED ARE the staff and participants of the Editors Workshop held at Crieff Hills Community, Puslinch, Ont., in October. Back row (left to right): John Congram, Frances Nugent, Gwyneth Whilsmith, Margaret Burkhart, Katherine Allen, Bob Spencer. Middle row: Peggy Kinsman, Evelyn Ball, Nancy Pinck, Valerie Dunn, Ivor Williams. Front row: Marion Heath, Mark McLennan, Nora Brown, Peggy Kipfer.



THE CONGREGATION OF St. Andrew's Church, Welland, Ont., celebrated the restoration of the church and the rededication of the sanctuary, education centre and all facilities at a service held Sept. 26. New choir gowns and equipment were also dedicated. St. Andrew's had been damaged by fire in 1992. During the evening, new hymn boards were dedicated in memory of Mr. and Mrs. William Henderson, a gift from their family. The boards were crafted and installed by Harold Putman. Pictured with Rev. James Goldsmith are the Hendersons' daughters: Jean Simpson (left), Helen Leppert (centre) and Janette Chalmers.



MISSION SUNDAY AT Patterson Church, Toronto, was highlighted by the messages brought by missionaries Marie Rempel and Rev. Bill Elliott, who are pictured receiving a cheque for their work in Mauritius from elder Doug Ramsay.



A BURNING OF THE MORTGAGE on the manse of Kitimat Church, Kitimat, B.C., took place on Oct. 3. Pictured, members of session and the board of managers look on while Lorne Parrott (centre), convener of the board of managers, lights the mortgage.



MORE THAN 100 friends and relatives gathered at St. Andrew's Church, Belleville, Ont., on Sept. 6, to join Frieda Matthews in celebrating her 90th birthday. Frieda retired to Belleville after serving with the WMS (WD) and the Board of World Mission of the Presbyterian Church for 35 years. She is an active member of St. Andrew's.

The congregation of **Claude Church, Inglewood, Ont.,** celebrated its 150th anniversary on Oct. 31. Rev. Karen Hincke of Toronto and Rev. Ruth Syme of Deep River, Ont., were guest ministers at the morning service. A new stained glass window in the steeple tower was dedicated in memory of the Clark family, in whose barn the founding members worshipped in 1843. Plaques were presented to the church by the Town of Caledon Heritage Committee (designating the present sanctuary a "heritage structure") and the Peel Regional Council. The day's celebrations ended with a choral presentation by the Reachout Singers from Chalmers Church, London, Ont.



A PULPIT BIBLE was presented to the congregation of Knox Church, New Glasgow, Ont., by Elsie Grey in memory of her husband Donald A. Grey, an elder and former clerk of session at Knox. Pictured with Elsie are daughter Barbara Willie and son Ted.



PICTURED CUTTING THE RIBBON at the opening and dedication of the Historic Hall at Elmwood Avenue Church, London, Ont., are Bill Watters and Murray Chalmers. The hall was sponsored by the Men's Fellowship Club and houses a display of mementoes of the church's history, as well as a safe repository for church records and documents. Elmwood Avenue was probably the first Presbyterian church built after Church Union: its cornerstone was laid on June 19, 1926.



THE CONGREGATION OF St. Andrew's Church, Stirling, Ont., celebrated its 100th anniversary with a Heritage Day Service. Members dressed in the style of the 1890s and the minister rode to church in a horse-drawn carriage. Approximately 280 people attended the service, filling the sanctuary to overflowing. Rev. and Mrs. Bruce Cossar (centre) and clerk of session Bob McDonald and his wife Ann are shown arriving in a carriage driven by Geordie Sutherland.



You Were Asking?

Tony Plomp

Going Against the Odds

What exactly is the Presbyterian Church's stand on gambling? I understood we opposed gambling; yet individual churches accept funds from government departments which are obtained from gambling revenues. Also, our church does not oppose the installation of video gambling machines in bars.

We're agin it! The Presbyterian Church in Canada has officially pronounced against gambling in 1954, 1976 and, perhaps, even more recently.

The General Assembly spoke out strongly against the introduction of state-run lotteries in 1976. Some of its concerns expressed then have certainly materialized, such as the glamorous, high-pressure advertising which suggests it is easy to become a big winner. Said the Assembly in 1976: "Lotteries provide an illusion that would distract us from the view that our needs are provided by God's providence and the work of our hands" (102nd General Assembly, 1976).

The 1954 Assembly stated: " ... gambling discourages thrift and encourages materialism. It exploits philanthropy and debases charity. It tends to replace trust in Providence by dependence on chance. It dulls social responsibility and destroys domestic peace. It prevents a man [*sic*] from being a faithful steward of Jesus Christ in the use of his [*sic*] time and ability and money. We are, therefore, unalterably opposed to gambling, whether it is carried on under government or religious or other auspices."

I suspect this strict view is not shared by Presbyterians who regularly buy lottery tickets or take the occasional recreational gambling junkets to Las Vegas or Atlantic City. Although I have always opposed gambling, have never bought a government-issued lottery ticket, and have been known to shout derisive comments at the television set because of the deceptive advertising with which our governments promote the various lotteries, I must confess that when my wife and I visited Reno, Nevada, in the course of our summer holidays, we ventured into some of the gaming establishments. (We broke even!)

I recognized the profound danger, however, since the exercise confirmed how easily one could get addicted and how much self-discipline is required to walk away at the appropriate time. As I looked at some of the many hard faces around us, and the hypnotic stares of those who sat in front of the "one-armed bandits," it struck me that, for some, this machine may well be their only source of hope in life and "Chance" their only god. I suspect if one were to have a heart attack beside some of those folk, they'd keep on playing! This was quite clearly not a real world, and I would not want to see it embraced any more than it is.

I do not know of individual congregations receiving money from government department funds obtained from gambling revenues. Friends have told me such monies are often available for the installation of elevators or stairglides to make the church building more user-friendly. Schools and hospitals also benefit from the proceeds of gambling. So, should a congregation trying to make its buildings more accessible to the physically challenged refrain from applying for such funds? Obviously, you think so. Such a principled stand is admirable.

Others may argue, however, that it is sometimes impossible to keep oneself "unstained from the world." All of us are the beneficiaries of various government benefits which are taxpayer- or lottery-funded. For example, ministers and congregations get a number of tax breaks. This means some tax revenues are lost to the government and have to be made up. They come from income taxes as well as levies placed on the sale of liquor, tobacco and profits from state-sponsored lotteries. There are many Christians opposed to the consumption and use of liquor and tobacco. Should one then refuse all tax breaks and whatever other good and useful things government funding may provide because of the source of the revenues?

There is ultimately only one pot. "No, I won't have you do this CAT scan on me. It was funded by lottery monies." "No, I won't send my children to this track-meet. Lottery money is sponsoring it." If government funds are made available for the installation of elevators and the like, some might argue it is not necessarily hypocritical to make use of such funds even while continuing to campaign against the introduction and expansion of government-sponsored lotteries.

We live in a complex and interdependent world. Complete consistency in such matters is only possible if we separate ourselves entirely from that world. Since this is neither consistent with Christian discipleship nor realistic, compromises may sometimes have to be made. Each of us will have to follow our conscience on these matters as the Spirit gives us wisdom.

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

Church representatives appear before Royal Commission

The four "historic mission churches" — Anglican, Presbyterian, Roman Catholic and United — were summoned before the Royal Commission on Aboriginal Rights in November to give an account of their stewardship in the matter of Indian residential schools. Representing The Presbyterian Church in Canada were Ray Hodgson of Justice Ministries, Ian Morrison of Canada Ministries and Tam Corbett of the Women's Missionary Society.

In recent years, the churches have come under criticism for the sexual, physical, spiritual and mental abuses said to have occurred in the schools. Many Native leaders view the schools as one of the most destructive of all of Canada's assimilationist policies: destructive of Native cultural identity, self-respect, parenting and family skills, language retention, and most kinds of relational confidence for aboriginal people.

The Presbyterian Church began its work with Native People later than the other denominations, establishing its first mission in 1866 in Prince Albert, Saskatchewan. The church saw education as a cornerstone of its work and, by 1920, was operating seven residential schools from Northern Ontario to British Columbia.

The PCC brief to the royal commission lays the blame for the schools' failings largely on the federal government. At first, the work was staffed and funded by the church. During the 1920s, however, the government took on financial and policy responsibilities. By the 1950s, a government grant covered all school costs, but, says Ray Hodgson, not all the students' needs. "The problem," he says, "was that the students were increasingly shortchanged. Grants did not keep up with their needs, and food and clothing were inadequate."

The brief makes 13 recommendations, for the most part dealing with the future empowerment of aboriginal peoples, and it called on the Government of Canada "to acknowledge that its policies were harmful to aboriginal peoples." The brief also concedes that when the schools were operating, "civilizing came to mean assimilation and the forced disappearance of Native cultures. The churches, including The Presbyterian Church in Canada, willingly adopted the goal of assimilation.... For aboriginal peoples, this represents a betrayal of trust."

The brief asks the commission to help both churches and governments to promote healing of past hurts. Such help should be in response to needs expressed by aboriginal peoples. "It should not," says Hodgson, "be imposed by either church or government." (Additional sources: *Catholic New Times*; *Catholic Register*)

McIntosh issues final appeal to Japanese government

Jack McIntosh, a Canadian Presbyterian missionary who has been battling the Japanese government for many years in his fight to have that country's Alien Registration Law abolished, has issued his final appeal to the Japanese courts. He is hoping to have a ruling which denies him an extension of his missionary residence status and reentry to Japan overturned.

McIntosh says his statement was prepared as "a personal confession of faith." He calls it a "statement made at a specific time, in a specific context, but, the Lord willing, with all its warts and holes, it can encourage some folk in other times and places to take their stands of faith and conscience as responsible neighbours."

Challenge and change highlight Synod of British Columbia

Challenge and change marked the meeting of the 102nd Synod of British Columbia held in St. John's Church, White Rock, October 22-24.

Guest speaker Dr. Ed Kolbe, senior minister at First Christian Church (Disciples of Christ) in Seattle, challenged the church to be more intentional in reaching newcomers and reclaiming those who have dropped out, or have been shut out, from congregations.

Kolbe spoke at the invitation of the synod unit on church growth, which planned the theme addresses and several lively worship services. Worship included groups of young musicians from area churches leading the singing with guitars, pianos and synthesizers.

Much of the business of the synod concerned changes in synod functioning and personnel. A major downsizing of the structure of the court was approved, amid concerns that valuable ministries and projects not be lost in making structures too lean.

Minutes of appreciation were recorded for: Ivy Howard, retiring synod/synodical area educational consultant; Florence Edge, retiring Presbytery of Westminster hospital visitor; and Bob Garvin, who has left the post of missions superintendent to accept a call to Haney Church, Maple Ridge, B.C.

Youth ministry held a high profile, with the reappointment of Janet Tremblay as synod youth director, and through the Synod Youth Forum, an educational and fellowship event which preceded and paralleled the meetings of the court.

Elizabeth Forrester, minister of Trinity Church, Campbell River, was elected moderator. (*Rev. Ian Victor, West Vancouver Church*)

CONTINUED FROM PAGE 41

Synod of Hamilton and London ponders church's future

The Synod of Hamilton and London held its annual meeting in Knox Church, Burlington, Ont., October 26 and 27. Leslie Files, minister of New St. James Church, London, was elected moderator. George Hutchinson, an elder of New Wesminster Church, Hamilton, and treasurer of the Presbytery of Hamilton, was nominated moderator-elect.

The synod program was planned by the committee on history and communications under the theme "Is There A Future?". This theme was explored during two presentations given by keynote speaker Art Van Seters, principal of Knox College. He called on the church to have faith in its future and to explore ways to communicate this faith effectively to society.

The report of the synod camp board featured Rev. Gwen Brown, director of Camp Kintail, and a group of counsellors, who shared their experiences at Kintail through word and song. Brown is also synod youth director on a half-time basis, and the synod congregational life committee recommended her position be made full-time. Synod, however, called for more preparation and consultation. (*David Vincent, Brant Hills Church, Burlington*)

Followers of conservative religions express more optimism

Followers of conservative religions are far more optimistic about life than followers of moderate or liberal religions, according to a new study by Martin E. P. Seligman of the University of Pennsylvania and Sheena Sethi of Stanford University. Fundamentalists were the most optimistic, while liberals were the least optimistic. The most pessimistic people in the survey were atheistic Unitarians. (*EP*)

National staff must take unpaid leave



The Assembly Council of The Presbyterian Church in Canada has decided that due to an expected budget deficit of approximately $94,000 for 1993 and an anticipated deficit for 1994, all members of the staff at national church offices must take 12 days of unpaid leave during 1994. (In the event of excess revenue for 1994, staff are to be reimbursed, although only to a maximum of seven days' pay.)

A cost of living allowance approved by the 1993 General Assembly for 1994 will still be applied to the salaries of the support staff, not to the salaries of the executive staff.

In a further attempt to reduce costs, the Service Agency Committee has decided that church offices will switch from a bimonthly to a monthly payroll system.

International Ministries appointment



Edgar Hielema

International Ministries, Life and Mission Agency, has announced the appointment of Edgar Hielema as a volunteer worker in Africa for one year. A corporate lawyer, Edgar is currently working in Malawi under the direction of the Blantyre Synod of the Church of Central Africa Presbyterian in the area of land issues and human rights. His qualifications as a lawyer are not valid in Africa, but his knowledge and expertise can be utilized in monitoring human rights abuses, working for electoral reform and helping with food distribution or disaster relief.

Edgar attends the Christian Reformed Church in Toronto but is a member of St. Andrew's Presbyterian Church, Tweed, Ontario.

Live the Vision calls for final push

"Six Million Dollars in Six Months" has become the new theme of Live the Vision. Campaign director Harry Waite has released figures showing that, with $4 million in cash and pledges in hand at the end of November, an additional $6 million needs to be contributed by June 1994 if the Live the Vision campaign is to end on time and achieve its goal of $10 million.

In spite of what appears to be a staggering challenge, there is still great confidence that the goal will be met. Many of the presbytery directors for Live the Vision are advising patience.

Last spring, about 640 congregations reported positive intentions toward supporting Live the Vision. By the end of November, 300 congregations had contributed cash or pledges.

"The remaining 340 congregations are no doubt waiting until early spring to undertake campaigns for Live the Vision," says Waite. "In the meantime," he adds, "a great deal of anxiety is experienced by those who are counting on Live the Vision succeeding."

Waite goes on to point out that "if all congregations which declared support last spring do what they said they would do, we will reach, or exceed, our goal."

CONTINUED FROM PAGE 42

Anhui Daily apologizes for anti-Christian article

In a letter to Bishop K. H. Ting, the *Anhui Daily* apologized to Chinese Christians for the publication of an anti-Christian article published early in 1993.

Bishop Ting had lodged a protest against the article to the governor of Anhui province, and other Christian leaders had also raised the issue during the Chinese People's Political Consultative Conference last year.

As well as responding with the apology, the newspaper also sent reporters to gather information from the Anhui Christian Council and published a laudatory article on the church's contribution to stability and economic development. (*ANS*)

Alison Endowment Fund established

The senate of The Presbyterian College, Montreal, has announced the establishment of the Alison Endowment Fund in memory of Rev. Alison Stewart-Patterson, who died in 1992.



Carol Smith is pictured receiving the Alison Stewart-Patterson Entrance Scholarship from William Klempa, principal of The Presbyterian College.

The $100,000 fund, the gift of the Patterson family, will be administered by the college, and the income derived from it will be used for purposes that reflect Alison's views on the mutuality of men and women in the ministry, and her interest in the active involvement of laypeople in the church. These purposes include: funding seminars, continuing education programs, workshops and research by faculty or students which are related to the role of women in the church and the mutuality of men and women in the ministry; funding an annual lecture by a distinguished scholar on a subject relating to mutuality and/or the role of women in the church; providing one or more scholarships for women studying for the ministry at the college.

Alison Stewart-Patterson was a graduate of The Presbyterian College and McGill University. She served for two years as assistant minister at the Church of St. Andrew and St. Paul, for seven years as minister of Église St. Luc and from 1989 until her death as minister of Maisonneuve-St. Cuthbert's Church, all in Montreal.

1994 PROGRAMMES OF CONTINUING THEOLOGICAL EDUCATION

The Presbyterian College Montreal

Programme A: February 14-18

Dr. Stanley Walters, Toronto, Ontario
Prof. Diogenes Allen, Princeton, New Jersey
Prof. Carrie Doehring, Boston, Massachusetts
Rev. Ken Barker, Owen Sound, Ontario

Programme B:

This programme will he held in tandem with a programme in Québec City, February 7-11, 1994, sponsored by Morrin College and arranged by Presbyterian and United theological colleges.
Leaders include: Dean Donna Runnalls, Prof. J. C. McLelland, Prof. Gregory Baum and Prof. Fred Wisse.

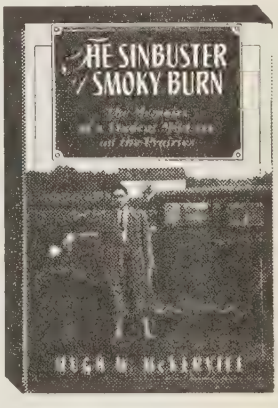
Address enquiries to:
The Presbyterian College
3495 University Street
Montreal, Québec
H3A 2A8

The Sinbuster of Smoky Burn

The Memoirs of a Student Minister on the Prairies

By Hugh W. McKervill

The Sinbuster of Smoky Burn tells the story of two summers Hugh W. McKervill spent as a student minister in Smoky Burn, Saskatchewan. In so doing, the book honors the women and men who did the extraordinary work of opening up new territory in this part of the Canadian frontier.
6" x 9", 224 pages, softcover, Whitecap Books/ Wood Lake Books



929-099 • **$12.95**

Available from:
Wood Lake Books
PO Box 700,
Winfield BC, V0H 2C0

Wood Lake Books

Source 108

1-800-663-2775

Dominion Regalia Ltd.



- Embroidered Paraments
- Linens
- Banners
- Altarware
- Engraved Plaques

For A Free Catalogue of These Items and More,
Phone or Visit Our Showroom
1550 O'Connor Dr., Toronto, Ont. M4B 2V3
(416) 752-2382 phone; or fax (416) 752-4615

RML

Robert McCausland Limited

Artists & Craftsmen of Stained Glass since 1856

30 Chauncey Ave.,
Toronto, Ont. M8Z 2X4
Tel. (416) 233-9530 1-800-563-1555



McGILLIVRAY – ARCHITECT
416 Moore Ave., Toronto, Ontario M4G 1C9
(416) 425-9298 Fax: (416) 425-2346

CONSULTING RESTORATION ARCHITECT
BUILDING RESTORATION, RENOVATION
AND MAINTENANCE PLANNING

ACCESS FOR DISABLED PERSONS
BUILDING SAFETY STUDIES AND
ENVIRONMENTAL ASSESSMENTS

EDWARDS GLASS COMPANY LIMITED
est. 1920
custom designed
memorial windows
traditional - contemporary
releading & restoration
enquiries invited
471 Newbold Street
London, Ontario N6E 1K4
(519) 649-7225, Fax: (519) 649-7226



For quality **CHOIR GOWNS AND CLERICAL VESTMENTS**
Write D. MILNE
3075 Sartelon St.
St. Laurent, Quebec H4R 1E6
Tel. (514) 856-0862
Fax (514) 856-1009

News

CONTINUED FROM PAGE 43

Anti-Nazi theologian Helmut Gollwitzer dies

Helmut Gollwitzer, last of the prominent leaders of the Protestant church opposition to Hitler, died in Berlin October 17 at the age of 84. As a young assistant minister, Gollwitzer was pushed into the fray in 1938 when the senior minister of his Lutheran congregation, the renowned activist Martin Niemöller, was arrested by the Nazis. Gollwitzer, just 30 at the time, took up where Niemöller left off, waging a verbal war against the Nazis from the pulpit in the Dahlem section of Berlin. After two years in the pulpit, he was forbidden to speak publicly, then was removed from his position and, finally, was drafted as a common soldier into the German army.

Gollwitzer was taken prisoner on the eastern front and served in Soviet POW camps until 1949. His fiancée was Jewish, and she eventually committed suicide to escape the horror of the concentration camps. After his return to Germany, Gollwitzer embarked on an academic career, serving first as a professor of theology at the University of Bonn and then, from 1957 until his retirement in 1975, at the Free University in West Berlin. He was a pupil and friend of Karl Barth. (*The Christian Century*)

Howard Gillies dies

Howard Gillies, a man well-known to many in the Presbyterian Church through his involvement with several national committees, died suddenly from a heart attack on November 27, 1993. He was 64.

A graduate of the University of Western Ontario and the University of Toronto, where he earned a doctorate in education, Howard held a variety of positions throughout his career, including senior policy adviser, Strategic Planning, with the Ministry of Education. At the time of his death, he was chief executive officer of Foresight 20/20, consultants in comprehensive corporate planning.

Howard applied his expertise to his work with the church, particularly in the areas of strategic planning and restructuring. He was also deeply involved in the life and work of his own congregation, Thornhill Church, Thornhill, Ontario.

Tom Gemmell, principal clerk of General Assembly, remembers Howard as a man who "cared passionately for the well-being and liveliness of the church. In his passion, he gave his gifts and energy without reserve" and "delighted in helping others grow in their vision and ministry."

Howard Gillies leaves his wife Grace (Dennis), daughter SueAnne and six grandchildren. He was predeceased by his daughter Carla.

Pay raises raise questions in Scotland

The Church of Scotland has decided to boost the minimum salary of ministers by more than one-third, despite a financial crisis that threatens a reduction in the number of both clergy and church property holdings.

The raise brings the minimum stipend to the level of the average male white-collar worker, about £19,000 per year — equivalent to about $28,500 (U.S.). The current minimum, excluding a housing allowance, is about £14,000, or $21,000 (U.S.).

Although the measure was passed by a large margin, it was accompanied by considerable debate. Advocates of the measure, however, point out that the raise was necessary to help recently ordained ministers pay off debts incurred during seminary training. (*The Christian Century*)

CONTINUED FROM PAGE 44

United Church seeks tax change for same-sex couples

The United Church of Canada is calling for changes to federal income tax regulations so it can extend survivor benefits to same-sex partners of church employees.

The denomination currently offers health benefits to same-sex partners. However, Income Tax Act regulations permit only spouses of the opposite sex to be eligible for spousal pension benefits.

Lauded by homosexuals as a positive step forward, the church's action is also being condemned by church conservatives as a further attack on the traditional family. (*Toronto Star*)

Communications in limbo for Presbyterian Church (U.S.A.)

The fate of the communications function of the Presbyterian Church (U.S.A.) remains unsolved as a result of action taken by the denomination's General Assembly Council (GAC) to send the matter back to the Communications Task Force for further study and resubmission at the Council's meeting in Dallas in February.

Only one of the report's 32 recommendations — one calling for an Office of Communications to reside in the GAC executive director's office and for an associate director to be in charge — was approved before the report was handed to the task force.

Among the many concerns left unresolved by the action was the fate of the denomination's 126-year-old magazine *Presbyterian Survey*. During discussions on the report, the recommendation that it be terminated generated immediate response, with several GAC members springing to the publication's defence. News that the *Survey* had a $97,000 endowment prompted the convener of the task force Hugh Burroughs to admit that if the endowment meant the magazine could be self-sufficient, the task force would be prepared to change its recommendation. (*The Presbyterian Outlook*)



BULLAS GLASS LTD. since 1904
15 Joseph Street, Kitchener
Ontario, Canada N2G 1H9
"Write for Brochure"



"Robemakers and Tailors Since 1842"
HARCOURTS
LIMITED
Clerical Vestments
Choir Gowns and Cassocks
Prices and samples on request
Telephone 977-4408
26 Duncan St., Toronto M5V 2B9

REINDERS architecture

Many years of experience in the planning and design of Christian worship-education and care facilities have made us a valued building-partner to many congregations and Christian organizations.
Please call to learn how we can help you.

F.J. Reinders and Associates Canada Limited
Architect, Engineers, Planners, Project Managers
201 COUNTY COURT BOULEVARD, SUITE 500
BRAMPTON, ONT. L6W 4L2 (905) 457-1618



The Chorister Robe
"The Gown That Likes To Be Compared"
Formerly Claude W. Vincent (1968) Limited
ROBES for **Choir** and **Pastor**
CASSOCKS — SURPLICES
CHOIR ROBES — MORTARBOARDS
Samples and prices on request
1-(902)-463-5150
Chorister Robes Limited
270 Wyse Road
P.O. Box 397, Dartmouth, Nova Scotia B2Y 3Y5

Turner & Porter
FUNERAL DIRECTORS LIMITED
OVER A CENTURY OF SERVICE 18 74

YORKE CHAPEL
2357 Bloor Street West, (at Windermere)
Toronto, 767-3153

RONCESVALLES CHAPEL
436 Roncesvalles Avenue (at Howard Park)
Toronto, 533-7954

BUTLER CHAPEL
4933 Dundas Street West (at Burnhamthorpe)
Islington, 231-2283

PEEL CHAPEL
2180 Hurontario St. (Hwy. 10 North of Q.E.W.)
Mississauga, 279-7663

From the Past Record

January 1969 (25 years)

Churches Join in Building

Sod was turned in mid-November for Canada's first combined church, located in Metro Toronto. Three congregations, St. Cyprian Anglican, Hillcrest United and Iona Presbyterian will use the building and share in the cost of $230,000.

The Sunday school will be integrated but each denomination will hold separate services....

It will have two separate worship areas and a drop-in centre for teenagers.

Rev. Douglas Crocker, minister of Iona Presbyterian Church, said the merger would have happened "even if we had had all kinds of money."

"Just because we all have different theological outlooks, doesn't mean we all can't get along in the same building," he said, "and it's utter nonsense to build two and three churches in the same community when one can do the work just as well."

January 1944 (50 years)

A Resolution
Presbytery of Edmonton

It was moved and seconded that the Clerk be instructed to call the attention of the Editor of the Record to the reprehensible practice of "boosting" favourite nominees for appointment to the vacant positions in the Church and in the Colleges. This is descending to a system of ward politics, which is entirely contrary to the best traditions of The Presbyterian Church and to the teaching of Scripture.

January 1919 (75 years)

The Synod of Saskatchewan

It was due to meet 3rd Nov., but influenza postponed it for a month. It opened 3 Dec. in St. Andrew's Church, Moose Jaw....

Two of the chief subjects were Home Missions and Education.

The Province is a great Home Mission Field, the Synod having only 104 self-sustaining charges, as against 218 Augmented, Ordained and Student Mission Fields, with a total of 820 Preaching Stations, centres of light over that vast prairie.

Another important subject was the Synod's Educational work, an outstanding feature of which is the Moose Jaw College for Boys, where, as usual, faithful efficient work has brought success. Though only five years old, it has had enrolled 550 boys and young men.

Much other work that falls to a Synod was attended to. The sickness which had delayed it, cut its numbers but not its zeal.

January 1894 (100 years)

Drowning at Birtle

A gloom has been cast over one of our most promising Indian Schools in the North-West by the drowning of three Indian boys belonging to the Industrial School at Birtle. Mr. George G. McLaren, the principal, had gone to an Indian reserve not far distant, to get some more pupils, and one of his last charges to the boys was not to go near the river, although some of the people had been skating on it for a fortnight previous. Miss McLaren, the matron, and Miss McLeod, assistant, were busily engaged, with a number of the children, in some duties about the place when a cry was raised that some of the boys were in the river. The women both ran with a rope to the rescue. One little fellow about ten years of age was floating on his back, keeping himself up, but so chilled that when Miss McLaren threw a rope to him he could not hold onto it to pull himself out of the water on to the ice. Miss McLeod ran out on the ice to try and reach him, but broke in and was saved by Miss McLaren. Soon some men arrived with poles and the poor little fellow was rescued, but three of his companions aged about seven or eight were drowned.... The parents, Sioux and Crees, felt their loss very sorely, for the parent heart is there, but no word of reproach or blame was spoken. Our prayers are asked on behalf of both Indians and teachers in their times of discouragement and trial.

ADDRESS CHANGE

Attach an OLD label from your magazine or PRINT name and address of YOUR church.

Church .....Cong. Code.....

1. OLD ADDRESS: .....
..... apt. # .....
City.....
Prov.....Postal Code.....
NAME.....

2. NEW ADDRESS: .....
..... apt. # .....
City.....
Prov.....Postal Code.....
NAME (if changed).....

3. Moving Date.....

SEND TO: PRESBYTERIAN RECORD
Circulation Dept.
50 Wynford Drive, North York, Ontario M3C 1J7

DEATHS

BAILEY, KATHLEEN "KAY," 87, member over 25 years, member Evening Auxiliary, Knox, Burlington, Ont., Nov. 6.

BROWN, ARTHUR JAMES, 86, elder, St. Andrew's, Scarborough, Ont.; former elder, Glebe, Toronto, Nov. 14.

CASSELL, IRMA J., longtime member, active in all phases of church work, Glebe, Toronto, Oct. 6.

GILES, DR. JEAN, active member, St. Andrew's, Huntsville, Ont., Sept.

LAURENSON, GOUDIE, 84, longtime elder, St. Andrew's, Lindsay, Ont., Nov. 6. Father of Rev. Murray Laurenson, Fergus, Ont.

LEAVER, EDWARD "TED," 84, elder 47 years, clerk of session 18 years, representative elder, former superintendent junior department of church school, member 54 years, Point Edward Church, Point Edward, Ont., Oct. 29.

MacLEOD, ALEXANDER, 82, faithful, dedicated member and elder, Knox, Baddeck, N.S., Oct. 24.

MARTIN, WILLIAM, 93, longtime member, St. Andrew's, Huntsville, Ont., Sept.

MUNRO, EVELYN MATILDA, 100, active member Evening Guild and WMS, longtime member, St. Andrew's, Thunder Bay, Ont., Oct. 23.

PEPPER, MARIE (DUNSEITH), respected member, Avonton Church, Avonton, Ont., Sept. 23.

PRICE, ROBERT KERR, 78, respected, faithful elder over 45 years, former clerk of session, St. John's, Tabusintak, N.B., Jan. 2/93.

REDDING, ELIZABETH "BETTY," 60, member over 40 years, elder, Knox, Burlington, Ont., Nov. 1.

SINCLAIR, ADA, 83, faithful member, lifetime supporter, WMS honorary life member, Knox, Georgetown, Ont., Oct. 27.

SMITH, EDWINA C., 93, WMS life member, faithful member, Knox, Monkton, Ont., Aug. 25.

VANDERMEULEN, PAUL, 78, longtime member, faithful elder and choir member, Stamford, Niagara Falls, Jan. 4/93.

WADDINGTON, TOM, longtime adherent and choir member, Knox Preston, Cambridge, Ont., Nov. 5.

YOUNG, IAIN, 63, member, St. Andrew's, Scotchbush, Ont.; former member, elder, Maplewood Church, Chateauguay, Que.; former member, Strathcona, Burlington, Ont., and St. Columba-by-the-Lake, Pointe Claire, Que.; committee member, Presbyterian Music Camp, Golden Lake, Ont.; in Renfrew, Ont., Oct. 28.

CONSIDER MINISTRY AT "KNOX '94"

Fri. Evening, Feb. 11 — Sun. Noon, Feb. 13/94

... if you are thinking about entering the ministry
... if you believe God may be calling you to minister
... if you want to know more about preparation for ministry at Knox College

HERE'S A GREAT OPPORTUNITY
to listen, to learn, to ask the questions you need answered; meet and talk with students, professors, graduates and others like yourself.

For more information and how to register ... phone, fax, write or visit:
Rev. Stephen Farris at Knox College
59 St. George St., Toronto, Ont. M5S 2E6
Phone (416) 978-2787 Fax (416) 971-2133

A. MILLARD GEORGE
Funeral Home Limited
London, Ontario N6C 3X1
60 Ridout St. S.
Telephone: 519-433-5184
Managing Director—Paul J. Mullen

STAINED GLASS
Custom Designed Memorial
Windows and Restorations
OBATA STUDIOS
2341 Queen St. East, Suite 103
Toronto, Ont. M4E 1H2 (416) 690-0031

Help your church and yourself to
grow
learn
explore
expand your horizons
and enjoy your faith.
Subscribe to PC-Pak.



Thirty dollars a year brings you a package every two months. It's packed with resources for outreach, Christian education, stewardship, family ministry, mission work, evangelism, development, youth work, ministry with seniors . . . practically every element of Christian life.

One PC-Pak is mailed free to each pastoral charge.

You can have your own copy by filling out and returning this form.

Yes

Please send me _____ PC-Paks at $30 each ($28.04 + $1.96 GST)

Name _____

Address _____

_____ Postal Code _____

Congregation name _____

Fill out this form, make your cheque payable to The Presbyterian Church in Canada, and send them both to:

Anne Wills
The Presbyterian Church in Canada
50 Wynford Drive
North York, Ont.
M3C 1J7

INDUCTIONS and RECOGNITIONS

Anderson, Rev. George E., St. Andrew's, Moncton, N.B., Dec. 1.

Crowell, Rev. Dr. Philip David, Chatham pastoral charge, N.B., Aug. 6.

Taylor, Rev. John, Westminster, Scarborough, Ont., Aug. 17.

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Bathurst, N.B., St. Luke's. Rev. Tom Saulters, PO Box 2379, Dalhousie, N.B. E0K 1B0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

East River, N.S. pastoral charge (Springville, St. Paul's; Sunny Brae) and Caledonia. Dr. J. Bruce Robertson, PO Box 1078, Westville, N.S. B0K 2A0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Saint John, N.B., St. Matthew's. Rev. Douglas Gordon, 102 MacFarlane St., Fredericton, N.B. E3A 1V4.

Springhill, N.S., St. David's; Oxford, St. James; Riverview, St. Andrew's. Rev. Mark McLennan, RR 2, Scotsburn, N.S. B0K 1R0.

Synod of Quebec and Eastern Ontario

Cobden, Ont., St. Andrew's; Ross, St. Andrew's. Rev. Dr. Leo Hughes, 82 Daniel St. N., Arnprior, Ont. K7S 2K8.

Dunvegan, Kenyon, Ont., part-time ministry (commuting distance to Ottawa and Montreal). Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Montreal, Chinese. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Ottawa, Gloucester. Rev. Cedric Pettigrew, 343 Bronson Ave., Ottawa, Ont. K1R 6J2.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Synod of Toronto and Kingston

Aurora, St. Andrew's. Rev. Jean Armstrong, PO Box 411, Aurora, Ont. L4G 3L5.

Belleville, St. Andrew's. Rev. George Beals, PO Box 443, Madoc, Ont. K0K 2K0.

Bolton, Caven; Nashville. Rev. Theodore Olson, 244 Harrygan Cres., Richmond Hill, Ont. L4C 4J1.

Bradford, St. John's. Rev. Jim McLenaghen, Box 164, Beeton, Ont. L0G 1A0.

Colborne, Old St. Andrew's; Brighton, St. Andrew's; Lakeport, St. Paul's pastoral charge. Rev. Stuart Macdonald, 200 King St. W., Cobourg, Ont. K9A 2N1.

Etobicoke, Grace. Rev. George French, 190 Medland St., Toronto, Ont. M6P 2N7.

Kitchener, Doon. Rev. Bill Lamont, 54 Queen St. N., Kitchener, Ont. N2H 2H2.

Leaskdale, St. Paul's. Rev. Douglas Rollwage, 140 Guildwood Pkwy., Scarborough, Ont. M1E 1P4.

Norval, Norval Church; Union, Union Church. Rev. John Deyarmond, RR 4, Belwood, Ont. N0B 1J0.

Oshawa, St. Paul's. Rev. W.J.S. McClure, 34-229 Jeffrey St., Whitby, Ont. L1N 6E4.

Penetanguishene, First; Port McNicoll, Bonar. Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.

Stouffville, St. James. Rev. Wes Denyer, 600 Village Parkway, Unionville, Ont., L3R 6C2.

Toronto, Bonar-Parkdale. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto, First Hungarian. Rev. Chris Costerus, 500 Coldstream Ave., Toronto, Ont. M6B 2K6.

Toronto, Formosan. Rev. Donald V. Wade, 105-333 Clark Ave. W., Thornhill, Ont. L4J 7K4.

Toronto, Knox. Dr. George C. Vais, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.

Toronto, Riverdale. Rev. W. Kendrick Borden, 26 Delisle Ave., Toronto, Ont. M4V 1S5.

Synod of Hamilton and London

Brantford, Central. Rev. Heather J. Vais, 410 Colborne St., Brantford, Ont. N3S 3N6.

Hamilton, Eastmount. Rev. John-Peter Smit, 865 Mohawk Rd. W., Hamilton, Ont. L9C 7B9.

Hamilton, MacNab Street. Rev. Don Donaghey, 23 Melville St., Dundas, Ont. L9H 1Z7.

Hamilton, St. Enoch. Rev. Dr. C.J. Kirk, 4 - 1588 Kerns Rd., Burlington, Ont. L7P 3A7.

Jarvis, Knox; Walpole, Chalmers. Rev. Thomas G. Vais, 117 Argyle St. N., Box 1525, Caledonia, Ont. N0A 1A0.

London, DaySpring. Rev. Peter Coutts, 862 Freele St., London, Ont. N6H 3P3.

Port Dover, Knox. Rev. Mona Denton, 518 Carluke Rd. W., RR 2, Ancaster, Ont. L9G 3L1.

Priceville, St. Andrew's (half-time ministry). Rev. James Perrie, Box 894, Chesley, Ont. N0G 1L0.

St. Catharines, Knox. Rev. W.I. McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

Tara, Knox; Allenford, St. Andrew's. Rev. Ken Wild, Box 404, 47 Albert St. N., Southhampton, Ont. N0H 2L0.

Synod of Manitoba and Northwestern Ontario

Brandon, Man., First. Rev. Jean Bryden, Box 429, Carberry, Man. R0K 0H0.

Portage, Man., First. Rev. Margaret Mullin, 361 Russell St., Brandon, Man. R7A 5H6.

Synod of Saskatchewan

Prince Albert, St. Paul's. Rev. Andrew A. Song, 1446 Sibbald Cres., Prince Albert, Sask. S6V 6B4.

Synod of Alberta

Dixonville, Strang. Rev. George S. Malcolm, 9635-76 Avenue, Grande Prairie, Alta. T8V 5B3.

Edmonton, Eastminster (interim minister). Rev. Lloyd Fourney, 10025-105 St., Edmonton, Alta. T5J 1C8.

Lloydminster, Knox; Ganton. Rev. Bruce Kemp, 2903-67 St., Edmonton, Alta. T6K 1N2.

Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Cariboo House Church Ministry (second staff person). Rev. G.N. Peters, 526 Garden Terrace, Kamloops, B.C. V2C 1J4.

Creston, St. Stephen's. Rev. Dr. Ron Foubister, 204-12th St. S., Cranbrook, B.C. V1C 1V9.

TRANSITIONS

CONTINUED FROM PAGE 48

Kimberley, St. Andrew's. Rev. Calvin Brown, 602 Kootenay St., Nelson, B.C. V1L 1L2.

Prince George, St. Giles. Rev. Don Lindsay, RR 1, C-13 Wright St., Armstrong, B.C. V0E 1B0.

Vancouver North, St. Andrew's and St. Stephen's. Rev. Jack Mills, 2725 Fir St., Vancouver, B.C. V6J 3C2.

Vancouver, St. Columba. Rev. Robert J.P. Foulis, #506, 620-7th Ave., New Westminster, B.C. V3M 5T6.

Vancouver, Taiwanese. Rev. David W. Stewart, 5555 Trafalgar St., Vancouver, B.C. V6N 1C2.

Victoria, Chinese. Rev. Campbell Smyth, 775 Matheson Ave., Victoria, B.C. V9A 6E7.

LIFE AND MISSION AGENCY
International Ministries

China ESL Teachers
Contact: Dr. Marjorie Ross, 50 Wynford Dr., North York, Ont. M3C 1J7.

Canada Ministries

Ministers — for new mission work and new church development in Barrhaven, Ottawa Presbytery, and Comox-Courtenay, Vancouver Island Presbytery. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

Francophone Ministers — for Ste. Foy, Que., Eglise St-Marc. Contact: Pasteur Daniel H. Forget, Coordonnateur, Eglise presbyterienne au Canada, Ministere francophone, CP 86, Richmond, Que. J0B 2H0.

GARY R. SCHMIDT
Kitchener, Ontario
(519) 570-3280
- pipe, reed and electronic organ service, consultation, updating, custom speaker installations and sales
- piano tuning and service
- communications and P.A. systems

ORGANIST REQUIRED

by Melrose Park Presbyterian Church, Yonge and Lawrence area, Toronto. Two-tier electric organ. Currently one Sunday morning service and weekly choir rehearsal in conjunction with a Music Director. If interested, please send resumé to: Melrose Park Presbyterian Church, 250 Fairlawn Avenue, Toronto, Ont. M5M 1T1. Attention: Music Committee.

ORGANIST/CHOIR DIRECTOR

Required by Paterson Memorial Presbyterian Church, Sarnia. Church has an Allen Digital Computer Organ. Duties include directing the Senior Choir and assisting with other music groups when requested. If interested, please send resumé to: Paterson Memorial Presbyterian Church, 120 S. Russell Street, Sarnia, Ontario N7T 3L1. Attention: Music & Worship Committee.

MUSIC DIRECTOR REQUIRED

for Melville Presbyterian Church, Scarborough, Ontario. Basic responsibilities are playing the organ and piano, and directing the choir. Enquiries and resumés will be received at the church:
70 Old Kingston Road M1E 3J5.
Tel. (416) 283-3703.

CHURCH ORGANIST/ CHOIR DIRECTOR NEEDED

The Montreal West Presbyterian Church is seeking a Choir Director/Organist. Position open February 1, 1994. Send resumé to the church, c/o The Music Committee, 160 Ballantyne Ave. N., Montreal West, P.Q. H4X 2C1. For more information, call (514) 484-7913.

ORGAN FOR SALE

Two-manual Lowrey Organ with twin Leslie speakers. Medium-sized, suit a small church. $1,000 or best offer. Call (416) 748-9698.

FREE CHOIR GOWNS

Twenty choir gowns, suitable for youth choir. Gold with royal blue collars. Free to interested party. Contact: Ethel Hopcraft, Clerk of Session, Knox Presbyterian Church, Box 4, Sundridge, Ontario P0A 1Z0. Phone (705) 384-5975

OPPORTUNITY

The office of Church Treasurer will become vacant June 30, 1994. This is a volunteer position requiring experience in senior-level financial management and availability for committee meetings. The Treasurer oversees the financial affairs of the church and recommends on financial policy and management.

If you, or anyone you know, are interested, please send your resumé or inquiry to: Search Committee, Church Treasurer, c/o General Assembly Office, 50 Wynford Drive, North York, Ontario M3C 1J7. The competition closes February 15, 1994.

ALONE, PREGNANT AND AFRAID?

Parenting a young child on your own? Need info to cope? Call
OPTIONS FOR LIFE (416) 921-5433

CAMP FOR LEASE

Modern camping facilities available at CAMP OAK-A-LEA in Muskoka for rent in August. Can accommodate 140. Contact Graydon Boyes (705) 645-5534.

YOUTH IN MISSION

Time to get ready for the summer of '94. We are planning a Leadership Training trip to Central America for 2-3 weeks prior to Labour Day, for potential leaders aged 23 or over. Deadline for applications is March 1, 1994. For more information, or application forms, contact:
Youth in Mission
94 Calvin Chambers Road
Thornhill, Ontario L4J 1E7
Phone/Fax (905) 889-1644

COTTAGE FOR RENT

Newly renovated one-bedroom cottage at Camp Oak-A-Lea. Can sleep 4-5. Excellent beach. Available July to September. Contact Graydon Boyes (705) 645-5534.

"ROYAL ROOTS"

Sept. 23 — Oct. 8, 1994

A Presbyterian pilgrimage to France, Spain, Italy and Switzerland travelling in the footsteps of the Huguenots, Waldensians and Swiss Reformers. $3,399 including insurance, most meals, first-class hotels. Contact Drs. Heather & John Johnston, (905) 528-2730, 183 Chedoke Ave., Hamilton, Ontario L8P 4P2 for brochures and registration forms.

CHURCH PEWS

Twenty, solid oak, eight feet long, mint condition, $400 each or best offer. (416) 489-8733.

BRIARWOOD PRESBYTERIAN CHURCH

BEACONSFIELD, QUEBEC

Thirty years ago, farmer D'Aoust's bull finally accepted a new neighbour and our church building was dedicated. The weekend of February 12-13, we will celebrate three decades of Christian witness "along the boulevard." Former members and all friends are warmly invited. Please write to church office for details:
70 Beaconsfield Boulevard H9W 3Z3.



MEDITATION

Glenn Inglis

What's in a Name?

Read: Luke 2:15-21

In the Early Church, January 1 became known as the Octave of Christmas (the eighth day), the day on which Jesus' circumcision and naming were remembered. Congregations in the '90s bold enough to compete with parties and football on New Year's Day celebrate "The Name of Jesus," taking Luke 2:21 as their text: "After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb."

What's in a name? Jesus means "Yahweh saves" and is a variation of the name Joshua. By going to the temple on the eighth day after Jesus' birth, Mary and Joseph were uniting their child to their covenant tradition. Jesus was marked by the sign of circumcision; he was named by the name which joined him to God's saving work.

Despite all the amazing signs around Jesus' birth, despite all the promises associated with his future, Mary and Joseph honoured the tradition which had shaped their own faith. No matter what the future might bring, Jesus was joined to the history and calling of Israel.

What's in a name? For years now, we have been choosing names for children merely because they sound nice. Whether the name means anything is irrelevant. Thus, we know of children who were named after a suburb of London, a province of France, and even some glen in Scotland — albeit with two "n"s. Lately, I have noticed the name Trinity being used. What's next — Eschaton?

Two of my favourite names come from Malawi. "Mabvuto" means "trouble." Some Canadian parents may want to borrow it. Actually, the "trouble" is not the child but circumstances around the time of birth — such as famine, a death or difficult delivery. Then there is "Chimwemwe." Just saying it makes you smile. It means "happy" or "cheerful" and speaks of good times in a family's life.

I doubt our society will ever radically change our pattern of child naming. Even though Mungo was a Scottish saint (d. 603), it is unlikely his name will replace Andrew for either our children or our churches

I doubt our society will ever radically change our pattern of child naming. Even though Mungo was a Scottish saint (d. 603), it is unlikely his name will replace Andrew for either our churches or our children. But in this first month of a new year, we might well contemplate the meaning of our own names.

We who are baptized have been named before God. We are united to the faith community that goes back to Abraham and Sarah. We are grafted into the Body of Christ through the covenant of grace. Thus, we are marked by the name of Jesus and called into the ministry of reconciliation, justice and peace.

Let us brighten our January days by celebrating our high calling. And may we be blessed on our way by two other Scripture passages also appointed to be read on the occasion of honouring the name of our Lord:

The Lord bless you and keep you;
The Lord make his face to shine upon you,
and be gracious unto you;
The Lord lift up his countenance upon you,
and give you peace.
So they shall put my name on the Israelites,
and I will bless them.

(Numbers 6:24-27)

Therefore God also highly exalted him
and gave him the name that is above every name,
so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

(Philippians 2:9-11) R

Glenn Inglis is minister of the Presbyterian Church in Langley, B.C.

Mamie Latimer:

What Noble Lives Are Made Of

by Bill Perry

Soon after I came to be minister of St. Andrew's, Penticton, B.C., I visited the home of a 90-year-old rishioner who still maintained her own me—beautiful garden and all. In the urse of our conversation as she went er family concerns, she suddenly anged the subject. Had I visited so-d-so? she wanted to know. She gave e the name and address of a friend who as experiencing difficulties.

Indeed, she was. When I arrived at r home, I found difficulty getting into e house. When I did, I discovered an derly woman in desperate need of help.

Although early in my ministry, it was t too early for me to know where to ek help at such a time. Mamie Latimer came my colleague in ministry in this tuation and in many others. She eaned, arranged for appropriate care, gotiated government assistance and as-med many responsibilities — too many list — for the woman's well-being.

As I got to know Mamie Latimer bet-r, I learned that helping others was a ain component of her life. During her etime, she has cared for numerous rel-ives and neighbours.

Mamie Latimer was born and grew in Manitoba. She became a psychi-ric nurse, serving at Brandon Mental ospital for 20 years. After marrying eorge Thom, a conductor with the anadian Pacific Railway, she moved to enticton where she became one of St. ndrew's first women elders and super-tendent of the church school.

After her husband's death, she de-ded to return to the work-force "to pay ie bills." George Latimer, the local ostmaster, turned down her application work at the Post Office. He married er instead.

Mamie believes a Christian's life ould be marked by service—whether in a small, struggling congregation of limited resources or in attending the General Assembly where she went along with her first husband "to take notes." As an active member of the Women's Missionary Society, she ensures the St. Andrew's WMS pulls its share of the load to meet its mission allocation so the ministries of the WMS can continue.

And who can argue with someone who so obviously pulls her own share of the load, and more. The St. Andrew's





Above: Mamie Latimer

Left: (from left to right) Enid Begg, Mamie Latimer, Bill Perry and Muriel Perry stand before the Thanksgiving display in St. Andrew's sanctuary, Penticton, B.C.

Communion set bears the name of her first husband. Summer worshippers enjoy God during hot Penticton summers through a memorial gift of air-conditioning in memory of her second husband. Mamie also began an annual contribution to a fund to assist candidates studying for the ministry. Six students have already benefited from this fund. Nor will the church be forgotten in her death. Her will provides for its continuing life and witness.

Each Thanksgiving, St Andrew's sanctuary reflects the produce of the Okanagan Valley, much of which originated in Mamie's own garden. She owns the labour but not the praise.

Those who know her wonder how she does it all. I asked, "Mamie, how did you handle it all?" She responded quietly: "I just did it. I knew God would look after me." After a brief silence, she added, "I'm annoyed with myself that I can't do as much anymore." Nobody around St. Andrew's has noticed. R

Bill Perry is minister of St. Andrew's, Penticton, B.C.



THANKS BE TO GOD
FOR YOUR FAITHFUL SUPPORT
OF PRESBYTERIANS SHARING...
IN 1993

MAY GOD INSPIRE US
TO GIVE GENEROUSLY
OF OUR TIME AND MONEY
FOR THE MISSION OF THE CHURCH
IN 1994

PRESBYTERIAN
Record
FEBRUARY 1994



PREACHING TO THE UNCONVERTED

WHAT'S BECOME OF RESTRUCTURING?

THE NOMINEES FOR MODERATOR

A GATHERING FOR LIFE

Gleanings

Lent

We had a delightful and appropriate typo in our church bulletin. It seemed to be divinely inspired for the first Sunday in Lent.

"We welcome you. May this hour be a journey of the heart, a renewal of spirit, a pause in our lies as we worship God together."

— Donel McClellan

The Primary Issue

What is the one issue that faces every congregation, denomination, movement, theological seminary, parachurch organization and interchurch agency?

After more than three decades spent working with thousands of … leaders from more than five dozen traditions, this observer places a one sentence issue at the top … the need to initiate and implement planned change from within an organization. That is the number one issue today for most congregations, denominations, theological seminaries, parachurch organizations and reform movements.

Skill at initiating change from within an organization … will be the critical variable in determining which organizations will be most effective in propagating the gospel to new generations in the twenty-first century.

— Lyle E. Schaller

Cross·ro·pho·bi·a

ac·ro·pho·bi·a, *(n. psychiatry)* 1: a pathological dread of high places.
ag·o·ra·pho·bi·a, *(n. psychiatry)* 1: a morbid fear of being in an open space.
claus·tro·pho·bi·a, *(n. psychiatry)* 1: a morbid fear of closed or narrow places.
cross·ro·pho·bi·a, *(n. Christianity)* 1: a fear of receiving something for nothing; 2: a state or condition of being unable to let go; 3: a refusal to take chances or risks; 4: a dread of being loved and forgiven; **ant.** 1: distant deity.

— Raymond J. Council

Meditation

Since I learned how to enter the forest of meditation, I have received sweet dew-like drops from that forest. I have found the door to meditation is open everywhere and any time, at midnight or at noonday, at dawn or at dusk. Everywhere — on the street, on the trolley, on the train, in the waiting room, or in the prison cell — I am given a resting place of meditation, wherein I can meditate to my heart's content on the Almighty God who abides in my heart.

— Toyohiko Kagawa

Mission

I believe the most important question facing the Christian Church, and our own church, in this last decade of the 20th century is: "How can we reorder our life in order to be true to God's mission?"

I make no apology for framing this question around the central theme of *mission.* My basic conviction is that the reason the church exists is mission; for God is a missionary God, and the object of God's mission is the whole created order — the world.

— Glen Davis

No Agnostics

A few years ago, a fellow I know, brought up along the Clyde and now working on frigates at our dry dock, told me the reason he'd not been coming to church was that he was an agnostic. Only a few months later, he dropped by my office. He informed me friends of his had adopted a baby girl and wanted "to have the wee lassie done."

I asked, "Ian, what's their religion?"

"Same as myself — Presbyterian."

If there are no atheists in foxholes, there are no agnostics beside baptismal fonts.

— Philip Lee

God's Problem

God's problem is not that he is not able to do certain things. God's problem is that God loves. Love complicates the life of God as it does every life.

— Douglas Hall

Time

The kicker for many Canadians isn't relationships or money or even health. It's time. Having found that partner, having had those children, having found that job, and having procured that income — without losing our health in the process — we fight for time to enjoy it all. And what's worse, the months and years are flying by … Success that was supposed to make life easier has brought with it ever escalating demands and expectations, which require more and more of that precious commodity — time.

— Reg Bibby

Standing Tall

Jesus was standing tall when he remained silent before Pilate. Pilate was amazed at his silence. Before him, prisoners usually whined and begged for mercy and promised anything. Here was a man who didn't flinch at the threat of death.

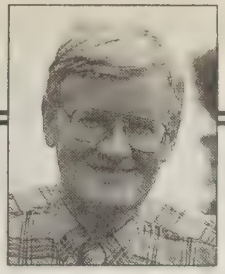
"Don't you know," Pilate asked, "that I have the power, power to crucify you, or power to set you free?"

The answer of Jesus didn't really break the silence. "You would have no power over me except it were given you from above." It was the same answer — no deal.

We are here to do God's business. We are not here to do Caesar's business or Herod's business or the High Priest's business. We are here to do God's business.

Great though the things were that Jesus did, just as great were the things he refused to do.

— Stanley Vance



From the Editor

John Congram

Re-visioning Work

In a jobless world, how do we serve God in our work?

Lent, it seems to me, especially in times of recession and unemployment, becomes a good time to think and talk about work. For many in our society today, there isn't any. For a few, there is too much.

Appropriate, too, that Presbyterians should give serious consideration to this subject. We haven't lately. What once was a central block in our theological home has, in a "workless" world, become an embarrassment. As we struggle out of a prolonged recession, what becomes painfully clear is that in the new world we are entering there simply isn't enough work to go around any longer. More and more, we hear the phrase "jobless economic recovery."

Tim Faller, designer of this magazine, spoke to me the other day about disks, soon to be available, which will contain thousands of photographs. At the flick of a computer switch, any one of these photographs can be inserted into the manuscript. That will be great, I responded, but what about the people it will put out of work? What will happen to local photographers when the best from the world can be available on a small disk at the fraction of the cost of commissioning a photographer? What will become of the image banks which provide many of the photographs to magazines today?

With over 11 per cent unemployment in Canada, our high-sounding praise for work as a means to find meaning and to serve Christ rings hollow. Typical of the theological pronouncements our tradition has uttered about work is that made by Cotton Mather. A good Calvinist, he said every Christian has two callings: seeking Christ in all his glory and one's particular employment. In 1701 he wrote: "A Christian at his two callings is a man in a boat rowing for heaven.... If he mind but one of his *callings*, be that which it will, he pulls the oar but on one side of the boat, and will but a poor dispatch to the Shoar of Eternal Blessedness."

George MacLeod, founder of the Iona Community in Scotland, often took on the community's least attractive job, that of cleaning the toilets. "I do that," he once said, "so I will not be tempted to preach irrelevant sermons on the dignity of all labour." Those of us who have not experienced long unemployment might well exhibit the same caution when addressing the virtues of work.

Outside of one experience during my university days when a summer job fell through, I have never worried about unemployment. I have always had more work than I could do — enjoyable, meaningful work.

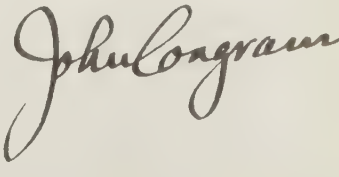
Not so my children. As they move through high school and university, they become increasingly anxious and wonder if they will find anything to do when they have completed their studies. It means nothing that they are better educated and more skilled than I was.

Free trade agreements, such as those recently concluded between Canada, Mexico and the United States, may be good for the economy but they won't necessarily provide more jobs. The consumer may enjoy better products at lower prices, but with it often seems to come lost jobs, devastated communities and bankrupt governments.

The challenges to work posed by automation in the '50s and '60s now seem small, almost trivial. But I am not sure we have adequately responded to Joseph McLelland's challenge at that time, many more times critical today: "What will the church do and say when society has the new look of automation? It will have nothing to do or say unless it finds the answer to this question: What is the vocation of man's play? Leisure may be an opportunity for sin or it may be a means of grace; we must look for positive answers quickly."

I do not see the church rushing to address questions such as this, and others like job sharing and part-time work. Sooner or later, we must face tough issues; for example, the justice of two members of a household each holding down a job when none in other families can find work. In our world, plenty of work exists to be done, especially in the social realm, but no money to pay for it. But does that make the work any less important or worth doing?

Our best theological minds should zero in on this task, not from an economic or monetary slant, but theologically. Because, in the end, the real solutions to our problems may not lie in economics or politics but in theology — in questions of greed and sharing, of stewardship, community and human worth. In these times, we need the best counsel the church can give. Railing against free trade agreements will not satisfy.



PRESBYTERIAN Record

Volume CXVIII, No. 2
February 1994
ISSN 0032-7573

Editor
John Congram

News and Advertising
Tom Dickey

Editorial Assistant
Margaret Lane

Contributing Editors
Roberta Clare
Gordon Hodgson
Hans Kouwenberg
Sheldon MacKenzie
Joseph McLelland
Ian Victor
Ivor Williams

Design and Production
Tim Faller

"Something Wonderful"—Whitman
Caldwell Communications Ltd.

Circulation
Eva Breeze, *Manager*
Zainab Kamalia

Published on the first of each month except August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to Christian faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

Member of The Canadian Church Press and Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates:
Individual: $10.28 + .72 (GST) = $11.00
Single Copies: $1.50
U.S.A. and Foreign: $17.00
Every Home Plan: $8.41 + .59 (GST) = $9.00

Acceptance of advertising does not imply endorsement by the *Presbyterian Record* or The Presbyterian Church in Canada.

Address all correspondence and changes of address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825

Features

Preaching to the Unconverted 15
Peter Denton

Introducing the Nominees for Moderator of the 120th General Assembly 17

One *Étape* at a Time 20
Joseph C. McLelland

Give Us Laughter 21
Bill Lamont

A Gathering for Life 23
Jonathan Hayes

What's Become of Restructuring? 26
Ivor Williams

A House Divided 31
John S. Moir

Presbyterian Profile
Gordon Welch: Faith in Motion 51

Columns

From the Editor 3
From the Moderator 8
UNcommon Lectionary 10
An Everyday God 11
Full Count 12
Suggestion Box 13
Pastoral Epistles from Peter Plymley II 14
You Were Asking? 42
Meditation 50

Departments

Gleanings 2
Letters 5
Something Wonderful 33
Books 34
People and Places 38
News 43
From the Past Record 46
Deaths 47
Transitions 48

Our Cover

Photo by D. A. Hill

Letters

The AIDS Epidemic

I respond to Gordon Chen's letter (November issue) regarding the article on AIDS in the September *Record.* Although I agree the church must promote responsibility and integrity within intimate relationships, blaming gay people in general for the rapid spread of AIDS is simply the latest in a long litany of responses which blame victims for a whole host of economic, social and sexual problems which have plagued our various human societies.

There is no conclusive evidence as to where the AIDS epidemic began. AIDS has long ceased to be considered a "gay" disease, even in North America. Here in Africa, AIDS affects primarily the heterosexual population. If we followed Mr. Chen's argument to its logical conclusion here on this continent, then we would have to say AIDS victims are suffering God's wrath simply for being African and heterosexual.

What is at the root of the spread of AIDS in the world is ignorance, fear and poverty which lead to a breakdown in human relationships and a lack of responsibility in people's sexual lives. If people were enabled to access public health facilities and education without the kind of stigma now attached to AIDS in North America, then efforts to curb the spread of the disease would be much more effective. If African churches and governments had sufficient funds to invest in public health and education programs, especially among women, then AIDS would not be spreading at such an alarming rate on this continent. If we concentrated more on educating ourselves and others as to compassionate and effective ways to combat the disease, as the original *Record* article was advocating, rather than on blaming the victims, then we would all be further ahead. The biblical imperative to be neighbour to the wounded appears to leave us with no other choice.

By the way, in regard to Mr. Chen's concern about funding for cardio-vascular disease research in Canada, if all the overweight people in our churches just stopped eating, the rates of those diseases would be significantly reduced.

Robert Faris,
Maputo, Mozambique

A Contributing Christian

I appreciated your tribute to Burdett McNeel in the November *Record.*

Burdett was a member of Knox, St. Thomas, and of our session during his years as superintendent of the Ontario Psychiatric Hospital. He was also superintendent of Knox Sunday school for several years and one of the prime movers in the planning and building of our Christian education wing in 1953-54. He became one of my closest personal friends, and that relationship continued through the years. We had a reunion here in St. Thomas not many weeks before his death. He was one of the finest Christians I have ever known, and your tribute to him, so beautifully phrased, was well-deserved. Our church was richly blessed in having Burdett among our number.

Harry Rodney,
St. Thomas, Ont.

Gotcha

Under News in the December *Record,* you report that Ed Leitch is the "first layperson to be elected a moderator of presbytery in The Presbyterian Church in Canada." Sections 176 (1) and 176 (2) of the *Book of Forms* state that only

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication, however, does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Watson's World

Noel Watson



Letters

CONTINUED FROM PAGE 5

ordained elders, preaching or ruling, may be members of presbytery. Please explain how a layperson (a person not ordained) can become a moderator, or even a member, of presbytery.

John S. Moir,
Port Dover, Ont.

Editor's note: *John Moir is technically correct. We should have said Ed Leitch was the first ruling elder elected moderator of a presbytery. Until the decision of General Assembly, only teaching elders (ministers) were eligible to serve as moderator.*

Coverage of E. H. Johnson Luncheon

The Committee of the E. H. Johnson Memorial Trust Fund which sponsors the annual E. H. Johnson Luncheon at the General Assembly met recently to review last June's event.

One positive feature of the luncheon and Rev. Chipenda's address was the coverage given in the Assembly (July/August) issue of the *Record.* The committee asked me to write to express our appreciation.

Marjorie Ross,
Toronto

Grateful

As a member of the Presbyterian Gay and Lesbian Alliance, I cannot allow the December issue to slip into oblivion without a comment.

In two articles, Jim Taylor's An Everyday God and the interview with Garrison Keillor, gays are mentioned without condemnation. This has been an unexpected Advent gift to find in our *Record*, and I am very grateful.

Joan M. Bell,
Toronto

Saying Goodbye

In Tony Plomp's comments on funerals in the November issue, he notes the cost of the traditional funeral may be a deterrent to some. He might have mentioned other problems.

In conventional wisdom, death is followed within three days by an open, public funeral. By this time, the bereaved are expected to be ready to talk graciously with anyone who wishes to attend. For many, this may be an unrealistic expectation.

Conventional wisdom also puts subtle pressure on the bereaved to put on an elaborate funeral fearing, if they do not, their love and respect for the deceased will be questioned.

An alternative approach is to hold the funeral service in the living room, with family only present and a simple, closed casket. When the funeral home removes the coffin, a meal and time of fellowship follows.

A few weeks later, a public memorial service is held in the church where the deceased worshipped. Every hymn is in a major key. A reception follows at the church hall, followed by a meal at the family residence.

Burial can take place at a later date. Upon my father's death, his cremated remains were placed in a small wooden burial urn made by a grandson. The burial urn was placed in the grave by my brother and me. I hope my sons will be prepared to do the same for me.

With this approach, the role of the funeral is enhanced, the minister can speak directly and personally to the bereaved, friends and more distant family have ample opportunity to participate, more opportunity is given for the grieving process, and the bill from the funeral home is mercifully smaller.

Blair Mackenzie,
Scarborough, Ont.

Telling the Truth

I read with great joy, and upon reflection, with mixed feelings, Eugene H. Peterson's comment on "Giving People What They Want" in the December Gleanings column. I hope he won't be excommunicated for his straightforwardness. As the Hungarian proverb says, "Tell the truth and your head will be smashed in."

Leslie Vegvari,
Guelph, Ont.

Responding to the Presbytery of Montreal

It must be obvious that the open letter issued by the Presbytery of Montreal (News, Nov. issue) is a repeat performance of the campaign waged against the United Church some 10 years ago for acceptance of practising homosexuals to the ministry.

While most of the established churches show a Christian attitude to homosexual people, they draw the line at permitting active homosexuals in the ministry.

I cannot stress too much the seriousness of the situation. It may be necessary to pluck out one of our eyes, or sever a limb to save our church, but it will be unforgivable to allow the Christian faith to be lost without putting up a fight.

Charles W. Ross,
Calgary

The Presbytery of Montreal contends that because of differing perspectives on human sexuality the Report on Human Sexuality should not be adopted.

If the church cannot witness to the authenticity of Scripture, please tell me who will. It troubles me that a court of our church would be so bold as to issue a letter which is in direct opposition to the revealed Word of God in Scripture, as well as to the immense

Westview Presbyterian Church
233 Westview Blvd., Toronto M4B 3J7
Tel. (416) 759-8531

Presents a Day Seminar:

Care of the Abused Male: The Undiscovered Paradigm

Friday, April 22, 1994

Cost: $70.00 if registered before March 1, 1994; $85.00 after March 1. Registration fee includes lunch, two nutritional breaks, and G.S.T. Limited scholarships available — contact Rev. Alan Stewart for details.

Please make cheque payable to Westview Presbyterian Church and mail to the above address c/o Rev. Alan Stewart.

LETTERS

CONTINUED FROM PAGE 6

compilation of data in sociological and historical study regarding this subject.

The Scriptures are quite clear (Genesis 19:1-11, Leviticus 18:22, Judges 12, Romans 1:26-27, I Corinthians 6:9 and I Timothy 1:10, etc.) that God has prohibited homosexuality. Both the Old and New Testaments are unequivocal in their teaching that homosexuality is contrary to the moral law of God. Only the most forced and arbitrary modes of biblical interpretation can conclude otherwise.

So how should the church respond pastorally to the problem of homosexuality? Certainly not by ignoring it or relinquishing its responsibility as the conscience of society.

A proper, balanced response on the part of the church would contain two key elements: firm biblical teaching and meaningful personal support for the homosexual who seeks to overcome such an orientation.

The drive for civil rights for the homosexual is, in fact, a drive for society's stamp of approval on a form of behaviour that, historically, has been considered deviant. A *moral wrong* can never become the basis of a *civil right.*

If the Presbytery of Montreal wishes to work "for God's glory and our good," its proper role is not to support confused notions in this area, but rather to hold forth the clear teachings of biblical revelation, whose wisdom has been confirmed by history, and to offer the homosexual the hope and promise of new life through the gospel of Jesus Christ and the transforming power of the Holy Spirit.

It is time to show leadership to the people of our denomination by using the biblical ethical mandate in a growing secular society.

James W. A. Cooper,
Stayner, Ont.

Presbyterian World Service and Development

supports projects around the world



Community health in Indian villages is effectively promoted by Village Health Workers who are best able to win the confidence of their neighbours. Improved nutrition, sanitation and immunization place emphasis on preventing disease rather than curing illness.

Presbyterian World Service and Development is the agency of The Presbyterian Church in Canada which provides grants for emergency relief in disaster situations and community-based development projects. It also promotes awareness among Presbyterians of the needs of the developing world, and the ways they can respond.

Presbyterian World Service and Development receives no funds from Presbyterians Sharing, but is authorized to appeal directly to congregations within our church.

Please donate to Presbyterian World Service and Development, either through your local congregation or send donations directly using the "tear-off" form below.

I would like to make a donation of $_____ to Presbyterian World Service & Development.

Name _____

Address _____

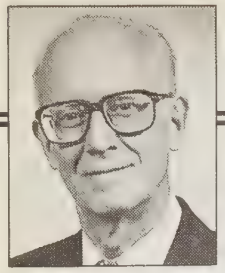
City _____

Province _____

Postal Code _____

Mail to:
Presbyterian World Service
and Development
The Presbyterian Church in Canada
50 Wynford Drive
Don Mills, Ontario
M3C 1J7

Please make your cheque payable to Presbyterian World Service and Development



From the Moderator

Earle F. Roberts

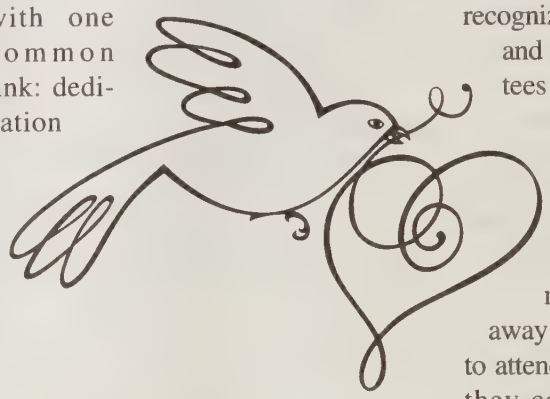
Valentines for Volunteers

Unrecognized volunteers are owed a large debt of gratitude

At the end of November 1993, Dr. Howard E. Gillies died suddenly. I first met Howard in 1987 when he was invited to make a presentation to the Executive Planning and Co-ordinating Committee of the Administrative Council. At the time, he was in the process of completing arrangements for early retirement from his position as senior policy adviser on strategic planning for the Ministry of Education, Ontario. In due course, Howard was invited by the Administrative Council to serve as a consultant to the Executive Planning and Co-ordinating Committee as it developed and then implemented the call to prayer and strategic planning sent out by the 1989 General Assembly to presbyteries and congregations. Over the next several years, he gave thousands of volunteer hours to this and other tasks to which his church called him.

Howard Gillies is but one of the many laypeople whom I have come to know over the years through their participation in the work of the agencies of the General Assembly. Most have been ruling elders in their congregations, but not all. Some spend only a few hours each year fulfilling their commitment; some volunteer several dozen hours; others (conveners of major agencies) work hundreds of hours. All make vital contributions to The Presbyterian Church in Canada. I suspect that often their own congregations and presbyteries know little of this contribution; when they complete their term of service, they slide back into the local scene with little mention of the appreciation many feel toward them. I would like to take this opportunity to remind all Presbyterians of the debt we owe to these men and women.

I want to pay special tribute to the four men who served as convener of the Administrative Council during the years I was its secretary: Ritchie Clark, Montreal; Glen Crockfort, Hanover, Ontario; Bill Fleming, Burlington, Ontario; and Art Herridge, Toronto. Four very different men but with one common link: dedication to Jesus Christ and commitment to The Presbyterian Church in Canada. Each had his own style of leadership and vision for the Council; each, in his own way, exercised pastoral care for Council's staff. They became good friends. All four have left their imprint on our church and upon my life. I thank God for them.



As a child on Valentine's Day, one always hoped that special someone would send a card

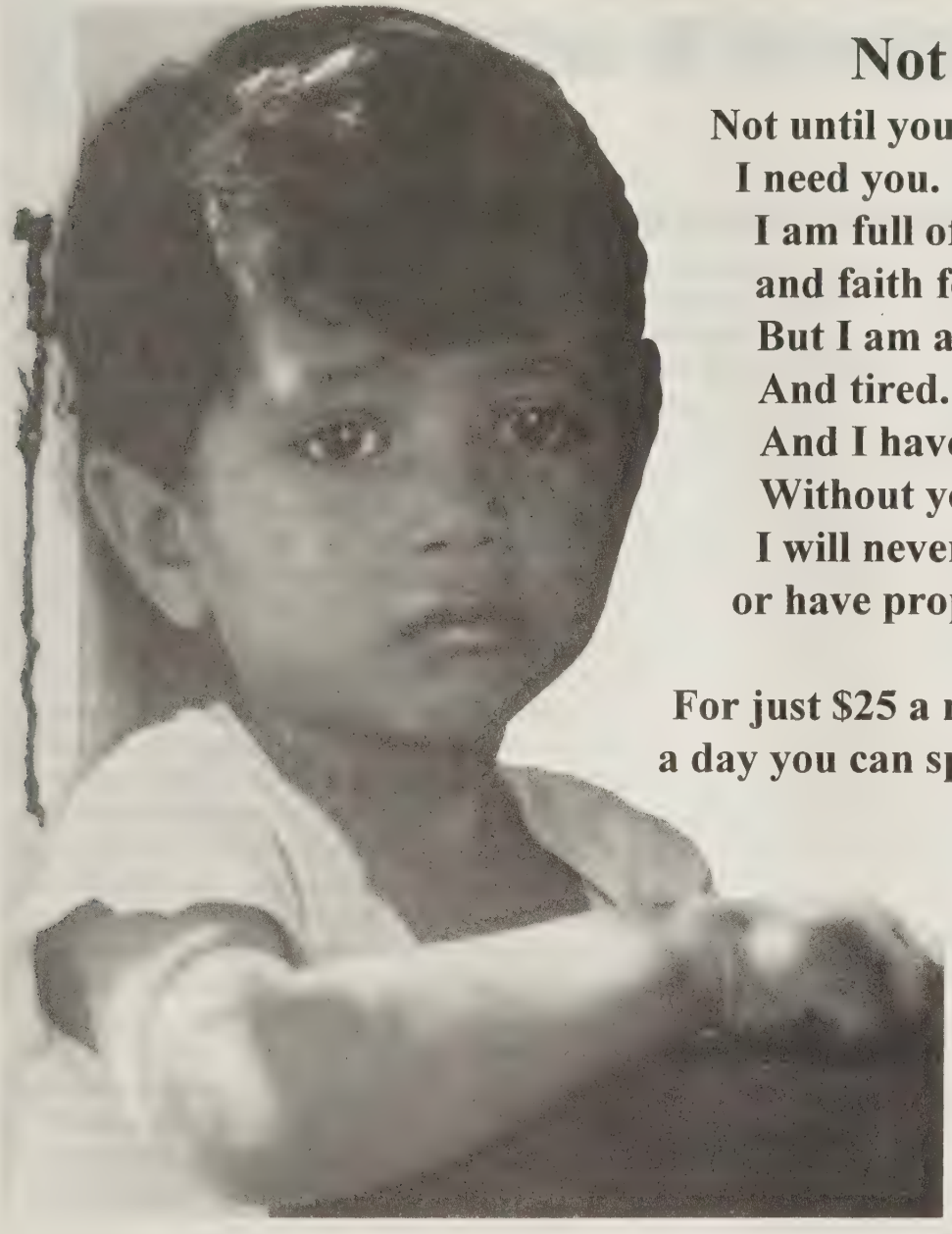
February is Valentine's month. As the years go by, Valentine's Day seems to lose its importance. I remember as a child how I looked forward to the day. It was not as special as Christmas or a birthday, but it was important in that it was a time when peers recognized each other in a formal way. One always hoped that special someone of the moment would send a Valentine's card.

This year for Valentine's, I want to recognize the women and men, clergy and laity, who serve on the committees of the General Assembly and to thank them for their contributions to the life and mission of our church. Most are busy people, and the pressure of work does not always make it easy for them to be away from their job or congregation to attend meetings. But they come and they contribute. The Presbyterian Church owes them a debt of gratitude. I also thank the spouses and families of these volunteers for their role in making this volunteer contribution possible. Thanks be to God for such people.

I invite you to join with me this Valentine's Day in expressing thanks to the volunteers who serve on the multitude of committees, not only at the General Assembly level but also in the synods, presbyteries, sessions and congregations. These people work hard, sometimes with encouraging results, sometimes not so encouraging. Take time this Valentine's Day to let a few of them know you appreciate their efforts and are thankful to God for them. In the process, remember to speak to spouses and other family members as well.



Please, don't turn this page!



Not Yet.

Not until you hear my cry.
I need you.
I am full of hope, dreams
and faith for the future.
But I am also hungry.
And tired.
And I have only rags for clothes.
Without you,
I will never go to school,
or have proper medicine.

For just $25 a month -- only 83¢ a day you can sponsor a needy child just like me.
Please help.
Don't turn the page on me.

CALL TOLL FREE
1-800-AND-KIDS
Or complete and mail in the coupon below.

☑ ***YES!*** I will help this child for just 83¢ a day.
Please find enclosed my first monthly sponsorship cheque for $25.

☐ Please send me more information on Christian Children's Fund of Canada.

Thank You!

Name _____

Address _____

City/Town _____ Province _____

Postal Code _____ Phone _____

PR0294

Christian Children's Fund is dedicated to reaching out to needy children of all faiths. Since 1938, over 2 million children have been helped through sponsorship, emergency relief and long term development programs. CCFC is a registered Canadian Charity #0211987-01. Your donation is completely tax creditable. Audited financial statements available upon request.

CHRISTIAN CHILDREN'S FUND OF CANADA ● 1027 McNicoll Avenue ● Scarborough, Ontario ● M1X 3X2

IMAGINE



Michael Farris

"Every Day With Jesus Is ..."

Second Sunday in Lent — February 27
Genesis 17:1-7, 15-16; Psalm 22:23-31; Romans 4:13-25; Mark 8:31-38.

Some things are best done in private. Like telling a friend "You've come unzipped" or "You're making a bloody fool of yourself." Peter had that kind of thing in mind when he took Jesus to one side at Caesarea Philippi (Mark 8:32). He only wanted the best for his Lord.

Jesus had begun to teach "that the Son of Man must undergo great suffering and be rejected ... and be killed" (vs 31). It was hardly a cheerful lesson plan. But worse, Jesus said all this "quite openly" (vs 32). It was then Peter took Jesus aside.

The problem was not just what Jesus was saying, it was the people who might hear it. How would such teaching play with the impressionable? Jesus was speaking openly about Suffering, Rejection, Death. Even Peter knew this would hardly fill a church.

What did Peter say to his friend Jesus? You can only guess. "Promise them health and happiness when they follow. Tell them their marriages will stick together and the kids will grow up OK." You can be sure the words suffering, rejection, death were not on the list. In other words, Peter rebuked Jesus, though in private, we are told. It was the only thing a friend could do.

There was only one thing a Saviour could do. "Get behind me, Satan! For you are setting your mind not on divine things but on human things" (vs 33). The put-down was in private. But the real point was public. Jesus called together the whole crowd, from disciples to the most casual passers-by. Get this straight! There can be no mistake. There's a difference between a friend and a follower, a devotee and a disciple. The difference? A Cross.

"If any want to become my followers, let them deny themselves and take up their cross and follow me" (vs 34).

Here we are getting close to the heart of the gospel. The Cross is not an option. It is not elective. There is no substitute. The Cross is where Jesus is headed. "It is necessary" (vs 31). Just three letters in Greek. The smallest of words, the greatest of importance. The Cross is a must.

Sometimes we look at where Jesus is headed as just some sort of tragedy. "The good die young — it must be worse for a Saviour." So often we treat Jesus like some Gandhi or Kennedy. It could have been some other way if things were different. Death was not necessary. It was tragic.

But Jesus taught that his suffering, rejection, death were *necessary*. That's a mystery, isn't it, that a Saviour of the world should first fall victim to it. How strange that the fullness of his humanity comes through when his humanity is snuffed out. How odd that the "good news" depends on the bad news of Jesus' death. The Cross is necessary. No wonder Peter wanted to take Jesus aside.

No wonder we step aside from following that kind of Jesus. The cross is not an option for us either (vss 34-38). One way or another, by nails or by jeers, by our choices or by the simple passing of life, there will be some mark of our discipleship. It will cost and it will hurt. It will be real and it will be necessary. Don't think the Christian goes off on a junket to watch the Passion Play. We're players in it now.

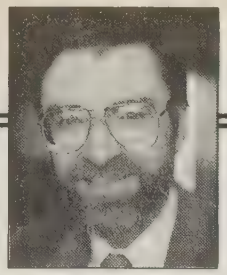
Likewise, don't let anyone explain the cross Jesus has in mind for you. Suffering does not often produce character, purify the soul or draw us closer to our loved ones. Check out the oncology ward or talk to someone at the food bank. The suffering Jesus calls us to is a mystery often untouched by reason or nobility.

It can only be touched by faith. "Take up your cross," says Jesus, "and follow." It is, finally, not the sweet reasonableness of the whole thing that matters. It is the one who says "Come." Every day with Jesus is not sweeter than the day before. But every day with him opens more deeply the heights and depths of our redemption. Jesus never said the way of the Cross was easy. He only said it was the way to Life.

Surely Abraham scratched at the mystery years ago. God told him that from his all but dead body would come a great nation (Romans 4:19). His barren wife would be the mother of many (Genesis 17:16). And what was the sign of the great covenant that promised life to the world? A cutting away, a sign in blood and scar called circumcision (vss 9-14). Barbaric, don't you think, as a sign of divine grace? But it is a sign of the promise. To this day, the sons of Abraham carry a wound that marks them as God's chosen people.

We who are the children of Abraham through Jesus Christ carry a cross. That is all. It is what Jesus said will mark us his chosen people. How will we shoulder such a burden? Like Abraham, like Jesus, like all who have gone before and will come after us, there is only one way. By faith. It is the strength that carries us through. ■

Michael Farris is minister of First Church in Winnipeg.



AN EVERYDAY GOD

Jim Taylor

Growing Old ... Once a Year

Lent — a yearly opportunity to put things in perspective

In my first full-time job, the manager had a stunning secretary. (That was long before I realized one should not evaluate one's colleagues by their appearance.)

When she passed my desk, the wisps of perfume that clung to the air made me feel faint. I fantasized about pressing my mouth to her red, moist lips; about running my fingers through her long, silky, blonde hair ...

And, then, one morning she came in, and she was plain. Her lips were pale, her hair stringy.

"What happened to her?" I asked.

Marilyn, who sat at the next desk, stared at me with pity. "It's Lent, Jim," she explained. "That's why I don't have any chocolates on my desk any more. Don't you know anything?"

The secretary had given up cosmetics for Lent; Marilyn had given up chocolates.

A few years ago, we were pestering my father, trying to get a list of Christmas wishes from him. "I really don't want anything," he said. "Please don't give me anything I have to keep. I'm mostly trying to give things away these days."

It sounded as if he had entered a year-'round Lent.

A couple of decades ago, Daniel Levinson wrote a book called *The Seasons of a Man's Life*. I can no longer recall the seasons he defined. But the title lingers as evocatively as the secretary's perfume. I think there are seasons we go through, both men and women.

In *adolescence*, we're filled with wild excitement. Everything seems possible: the sky's the limit, and the world is our oyster.

During *acquisition*, our goal is to fill our closets with clothing, our kitchens with appliances, our garages with vehicles, and our days with achievements. Doing without, voluntarily depriving ourselves, seems crazy.

In middle age, we enter a time of *evaluation*. The first glimmerings of mortality insinuate themselves into our thoughts. A niggle of doubt arises about all our acquisitions and our achievements, but we're not ready to give them up yet.

Finally, comes a time of *divesting*, of learning to do without. Without a career, perhaps. Without the robust health we once took for granted. We discover possessions can become a burden. We give up some relationships as parents and friends and, sometimes, children die or move away. Eventually, of course, we give up life itself.

"It's Lent, Jim. Don't you know anything?"

My father's desire to get rid of things baffled our daughter Sharon, still deep in the season of acquisition. Joan and I, somewhere in the season of evaluation, could understand, though we were not yet ready to do the same ourselves.

Each year, the season of Lent asks us to savour, for a few weeks, that experience of later life. Whatever our age, we take upon ourselves the temporary discipline of learning what's really important.

Traditionally, Lent has been called a time of repentance. Ash Wednesday — the first day of Lent — got its name from the custom of wearing sackcloth and ashes to signify repentance for sins. But it's hardly repentance if you return to your former state as soon as Lent is over. After Easter, Marilyn ate chocolates again, and the secretary went right back to her cosmetics.

That's the difference between repentance and penance. Repentance means changing your way of living because you want to. Penance just means paying the price, accepting the punishment.

Before the Resurrection comes the Crucifixion. Death. That's what we prepare for in Lent. Not spring. Not buds bursting forth into fresh green leaf. Not robins returning. But life ending.

That is why we give up things during Lent. Because the prospect of imminent death puts in perspective all the petty problems that clog our lives the rest of the year.

Dad was not doing without books, or appliances, or luxuries to punish himself. He had simply come to recognize they were not essential for him. Compared with friendships, with companionable conversation, with loving and being loved, mere things did not make his life any richer, any more satisfying.

As life winds down, people see more clearly what's really important. They discover what matters.

That's what Lent is for all of us, of any age — a period in which to put things in perspective. We don't have to wait until we're old to do it. We get this incredible opportunity every year.

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

by Gordon Hodgson

Virtual Reality in the Church Market-place

Hello, this is Heaven. If you want to speak to Moses, press 2; Jeremiah, press 3; Isaiah, press 4 ... "

George put the phone down. "It's those people in the computer centre. I wish they'd stop fooling around and get onto something serious."

"Like what?" I asked innocently.

"Well, if they think they're so smart, why don't they do something about getting the word out."

"What word out? Like Isaiah?"

"Well, yes. But they could go a lot further and get the word out about important things like making it known what the Presbyterian Church's position is on gambling, the situation in Bosnia, and what's going on in southern Africa. These issues are important. We spend years developing positions on all these matters, but nobody hears about where the church stands. We should tell them!"

"You mean like why couldn't we set up a phone system that would allow anyone to phone the Presbyterian Church about what's happening and why it's happening," I suggested.

"Hello, this is The Presbyterian Church in Canada. If you would like to talk with us about Africa, press 6; Live the Vision, press 2; help for extension charges, press 4; social justice, press 5."

"If you would prefer church doctrine, press 3; if you need help with understanding what the General Assembly does, press 27," I added.

"Yes! If those clowns could get onto something like that, we'd be getting somewhere. Everybody else uses the phone system for getting their word out, so why shouldn't the Presbyterian Church? We have a lot to say! All we need is, first, a 1-800 number so that anyone in Canada could call something like 1-800-123-PRES, toll-free ... "

"Toll-free should sit well with Presbyterians ... "

Ignoring the interruption, George went on, "at some central office — really, some central 'phone booth' somewhere — and the friendly phone booth would ask what the caller was interested in, first by general topic — church doctrine, for example, press 3. Then the phone booth would say, 'Doctrine of baptism, press 2; doctrine of the "call," press 3; doctrine of human ... '"

"Sexuality," I added. "That should blow them out of the water!"

"Hey! That's exactly what we want. We want people to be free to call and ask without the embarrassment of visiting a real live person like a minister. 1-800 numbers are great for that. All the computer types I know eventually end up phoning 1-800 numbers, telling people there they don't know what they have done wrong."

"And the anonymous person at the other end of the 1-800 phone line can't see them, doesn't know who they are and is in no position to embarrass them for being so dull. So all the 1-800 person has to do is to ask the caller to try something and see what happens."

"The point is, we are all embarrassed to ask for help. Being able to ask with the anonymity that goes with being at the end of a long, thin wire makes it easier."

"So what does the phone booth do after the caller presses 13 for gambling?" I asked.

"No problem! Pressing 13 activates a little computer sub-routine that plays a recorded voice telling the caller the position of the Presbyterian Church on gambling: 'We are against it, and we are against it for these reasons ... '"

"So the caller ends up talking to a machine that reads chapter and verse?"

"Yes, but just for a few seconds, maybe 30 seconds! Here's the exciting part. At the end of the recorded story, the phone booth asks if the caller would like to talk to a real live Presbyterian about gambling. If so, press 9; if not, press 0 to escape."

"So the caller presses 9. Then what?" I asked.

"Simple. The phone booth looks up in its memory to see who is on duty that day to handle questions on gambling. Then it phones that person — who may be working in the Presbyterian church in Halifax or Victoria — and says there is a caller on the line who wants to talk to a Presbyterian about gambling. Then, the two people are connected, again with the anonymity that goes with being on the end of a long, thin wire ... "

"Or satellite beam ... "

"And the two of them have a great talk about gambling."

"This would cost a couple of arms and several legs, wouldn't it?"

"The trouble with people like you," George said, "is that you have no imagination. The technology for doing all I have described is ready to go. All we need is to buckle down and do it! The 1-800 numbers are immediately available for virtually no cost. All they need is a bit of software to make the other things fit together. No sweat," he added with a flourish.

Things are simple for George. That's virtual reality for him. R

Gordon Hodgson is a member of Varsity Acres Church in Calgary and a contributing editor of this magazine.

John Congram

Getting Involved With the Sermon

Some time ago, I received a letter from Edward Mason of Calvin Church in Toronto expressing concern that, today, "too little is made of the sermon in relation to the Christian life.... It is often received passively, with little follow-up or interaction between the worshipper and the minister or other worshippers ... " Mason added that he takes notes of each sermon and, on occasion, discusses some aspects with the minister.

At that time, I issued a challenge to our readers to let me know the practice in their congregations. A number of you responded.

Some, like Cecil Kirk at Aldershot Church in Burlington, Ontario, make use of the back page of the church bulletin to encourage note-taking. Cecil provides these headings: Theme, Helpful Thoughts or Quotations, Applications to My Life: 1. The main idea, 2. What did God say specifically to me through the sermon?

Cecil adds that in a previous congregation he had a pre-service discussion group which used the previous week's sermon as a discussion-starter. Doing it that way, or using the week's texts as study material prior to the sermon being preached, appears in a number of congregations.

We have a Brown Bag Bible Study every Thursday from noon to 1 p.m. It is short, crisp and geared to people who work and might want to pop in for an hour

Lorna Raper at St. David's Church in Kelowna, British Columbia, wrote: "We have a Brown Bag Bible Study every Thursday from noon to 1 p.m. It is short, crisp and geared to people who work and might want to pop in for an hour." The lectionary readings for the next week are read and studied. "The only fly in the ointment," Lorna reports, "is when I don't use the group's ideas in my sermon, I hear about it."

She also mentions what a number of clergy do. "At breakfast on Thursday mornings, I meet with three other clergy women to discuss the Scriptures and give support to one another in ministry."

A number of congregations find it helpful to provide printed copies of the minister's sermon. Some, like Rod Lamb, provide these before the service begins. "This enables people who are hard of hearing," he writes, "to follow the sermon, as well as giving others something to read and think about during the week." He notes the added benefit of people being able to share the sermon with others.

Readers who have other experiences in making the sermon come alive in people's lives should send them along to the *Record*. We'll try to include them in future issues. R

Presbyterian College, Montreal

Announces

ALISON STEWART-PATTERSON MEMORIAL WORKSHOP
Wednesday, February 16, 1994, 7-9 p.m.
"Mutuality of Men & Women in Ministry"
Prof. Carrie Doehring
Boston University

WILLIAM LYALL MEMORIAL WORKSHOP
Friday, February 18, 1994, 10 a.m.-noon.
"Ecclesiastical Discipline Uprightly Ministered"
(Church and Law Issues)
Prof. M. H. Ogilvie, FRSC
Professor of Law, Carleton University

ALL ARE WELCOME

Pastoral Epistles from Peter Plymley II

My dear editor:

The impact of my favourite and just completed season, Epiphany, was re-enhanced for those of us who recently hied ourselves through winter's snows to an historic evening at St. George North-Park Presbyterian Church and the lair of The Rev. Dr. J. Padyington Bayer.

J.P. (as he is affectionately known in the church courts and on alternate Thursdays) has, for some time, had trouble mounting a traditional Christmas concert, at least the kind involving Sunday school students and young people. They are so thin on the ground at St. GNP they can barely muster a nativity scene, and only then by co-opting some willing elders to play the livestock.

In a flash of insight (he is famous for his hot flashes), it occurred to J.P. that by staging an Epiphany pageant he could (a) cast more adults in the starring roles since there would be little precedent for an all-youth presentation; (b) avoid the common herd and the crush of mid-December productions; and (c) demonstrate — to those obstinate few yet unconvinced — that he was on the cutting edge of tasteful liturgical innovation.

The concert, produced and directed by J.P. himself, was in the form of "tableaux vivant" (as the four-colour program informed us): a series of silent scenes (thereby avoiding the necessity of a script), separated by the device of turning off the lights in Bayer Hall to allow for set changes and the element of breathless surprise.

Alas, all did not go according to plan.

The first scene was set in the court of Herod. For the tyrant, J.P. had cast a venerable elder who had played Santa Claus for years to ever diminishing numbers of Sunday school students and who had the bad taste to point this out at every January session meeting. J.P. well knew this same thorn in his flesh was fond of celebrating all 12 days of Christmas, without a partridge in a pear tree but with a great deal of help from the provincial purveyors of liquid cheer. Nevertheless, there were no lines to memorize, and the points to be gained by appeasement made him take the risk.

"Herod" had arrived, as expected, in a tired and emotional state, but they got him robed and seated on his throne. There was, as usual, a slight delay before the program opened and, in the dark on stage, Herod drifted off.

The gorgeously robed Magi were a little startled when the lights came on to reveal a somnolent tyrant. One of them (Caspar, I think) gave him a rather rude nudge. Bewildered and blinking, Herod awoke and relapsed into the more familiar role of Santa with a hurried, forceful and decidedly maniacal "HO! HO! HO!"



His outburst so startled Balthaszar (played by the president of the WMS under some pressure from J.P. who was concerned about charges of sexism) that he/she reflexively tossed her gift of "myrrh" — an expensive bottle of Eau de Sanctitée cologne — into the air and over the front row. The glass stopper flew out and most of the contents splashed over the congregational secretary who suffers from an allergy to the 20th century, but especially to commercial fragrances.

Sneezing repeatedly, her eyes streaming (J.P. later insisted that she was simply deeply moved), the poor soul attempted to make her exit from the hall when, mercifully for those on stage, the lights went out. Not so mercifully for the secretary who had already been veering off course. She now lurched into Mrs. Bayer, ensconced in an honorary aisle seat, dislodging both her corsage and her dignity, not to speak of the road-kill toupee on the head of the president of the young people's group who was sitting beside her.

Decorum was eventually restored. J.P.'s critics took some malicious glee in the mishap; but I thought, all-in-all, it added to the evening. Surely one of the important lessons of Epiphany is that seldom does all go according to *our* plans.

Yours for serendipity,

Peter Plymley II

PREACHING TO THE UNCONVERTED



Sociologist Reginald Bibby's latest book, *Unknown Gods: The Ongoing Story of Religion in Canada*, explores the disturbing results of various Project Canada surveys he has conducted since 1975. He found the majority of Canadians are still "religious." They just don't want to have anything to do with the church.

We have grown accustomed to blaming the secular world for what it has done to the Christian church. Bibby's book presents the uncomfortable proposition that our society is not hostile to religion, but to the way various religious institutions market their "product."

In his affable way, Bibby delivers a searing indictment of the institution of the Christian church that cuts across denominational and theological lines. Whether we are Presbyterians or Pentecostals, Roman Catholics or Baptists, the bottom line is the same: the Christian church in Canada is on a steady numerical slide toward oblivion in the midst of a society of people searching for religious meaning. He presents a bleak picture of an institution that has lost touch with its roots, more concerned with preserving itself than with meeting the spiritual needs of people outside its walls.

Bibby says a fundamental change is needed in how the church communicates the gospel to Canadian society. Without that change, we are a collection of declining Christian clubs which will eventually bury their last members. For the situation to improve, Bibby maintains that congregations will have to shed their "club" mentality, an attitude which excludes newcomers and frustrates institutional change. Christians need to concentrate on "sharing the faith," he says, instead of "selling the church."

The future of religion in Canada, according to Bibby, depends upon the church being able to recapture the spirit of the Apostle Paul's speech in front of the Areopagus (Acts 17:22ff). Paul used the altar to "the unknown god" to convince the Athenians he had a message to which they should listen, presenting the gospel in terms they could understand. Christians need to revive the difficult art of preaching to the *un*converted in terms they can understand today, instead of consoling the converted about the inevitable decline of the church in a secular world.

As a Presbyterian minister, I feel almost irritated to have a sociologist lecture me on the need to risk, to take chances for the sake of the gospel, to concentrate on meeting the spiritual needs of other people, and to have faith that God will eventually bring these people within the walls of the church. But I'm afraid too much of what he says is accurate. Sometimes it takes an outsider to point out the obvious.

Bibby asserts the necessity for a reformation within the church in Canada. But reform requires change at a fundamental level which the church historically seems unwilling to accept. Despite its theological belief in the Holy Spirit of transformation, the church as an institution gives the impression of being almost immune to the passage of time.

At a recent anniversary service, I overheard a former member exclaiming in a pleased tone of voice, "Nothing ever changes." Every time he returns for a visit, things seem just as they were.

"Nothing ever changes" is a compliment when people see the church as a refuge, a place to which they can retreat from a rapidly changing world. Everything else in life is changing, they say, but at least we can take refuge in the church where nothing ever changes.

As Christians, we are supposed to believe that God is our refuge, not the church. If the church doesn't change, then it loses touch with the world outside of its walls. If nothing ever changes, the church becomes a collection of local family shrines, full of memories, perhaps, but without a future.

The numbers Bibby presents make two things clear: without new people, the Christian church in Canada is headed for oblivion; without pragmatic efforts to reach out to new people, addressing their spiritual needs, presenting a coherent and contemporary version of the gospel, and changing the existing structure of the church to make them feel welcome, we will continue to exclude these people from our midst.

by Peter Denton

"Robemakers and Tailors Since 1842"
HARCOURTS
LIMITED
Clerical Vestments
Choir Gowns and Cassocks
Prices and samples on request
Telephone 977-4408
26 Duncan St., Toronto M5V 2B9

Luxfer Studios Ltd
ARTISTS AND CRAFTSMEN
IN STAINED GLASS
(416) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

CHURCH LIGHTING FIXTURES
DEDICATED TO ENERGY CONSERVATION
MANUFACTURERS OF LIGHTING FOR HOUSES OF WORSHIP
Catalogue upon request
English or French
Lighting Fixtures ■ Memorial Plaques
Collection Plates ■ Long-Life Bulbs
P.O. Box 411, Depot 1
Hamilton, Ontario L8L 7W2
mills
ARCHITECTURAL LIGHTING
1-800-268-1526
Made in Canada


BULLAS GLASS LTD
since 1904
15 Joseph Street, Kitchener
Ontario, Canada N2G 1H9
"Write for Brochure"

YOUTH IN MISSION
Opportunities for '94
Leadership Training trip to Mexico for 2-3 weeks prior to Labour Day for potential leaders age 23 or over. Cost about $2,000. Deadline for applications is March 1, 1994.
Also, VBS workers in northern Manitoba and Saskatchewan, ecumenical trips to Middle East and Guyana, and an office position in Kenya.
For more information, or application forms, contact: Youth in Mission
94 Calvin Chambers Road
Thornhill, Ontario L4J 1E7
Phone/Fax: (905) 889-1644

If we consider our own situation, many of the changes needed to make the Presbyterian Church accessible to new people are obvious ones. New people have to be welcomed within a congregation in meaningful ways. Look around. You will find new congregations in which newcomers are intentionally and routinely welcomed into the "fellowship" about which we talk so much. Then, they are given something important to do.

In an impersonal age, the church should be a place where every individual is important, and known by name. After all, we aren't anonymous in God's eyes; no one should feel anonymous within the church. It's hard to feel committed to a group of people who don't even notice when you're missing.

If we want to attract new people to the Presbyterian Church, there also needs to be an easy way in, one that doesn't require newcomers to accept the rituals of Presbyterianism before they accept Jesus Christ. This requires more of an emphasis on conveying the essentials of the Christian faith, without expecting a Sunday school background many people don't have.

The local congregation must reflect a practical concern for the interests and needs of the people whom the congregation is trying to attract. Congregations, like restaurants, might *claim* to welcome young families; but I know from experience the *real* test is whether there is a change-table!

Similarly, programming must also take into account the social realities of our time, not what life was like 30 years ago. In planning congregational activities, this means considering the needs of double income families, single parent families, children from broken homes, shift workers, as well as seniors.

Yet, while these practical changes to the *structure* of our congregations are necessary, Bibby's analysis reminds us the church must first meet people's *spiritual* needs. The church has too often been judged irrelevant because what it has *said* is irrelevant, even to the very people who are searching for the kind of spiritual meaning the Christian faith is supposed to provide.

The church needs to convey the impression to the outside world it is truly wrestling with the spiritual dilemmas of our time, not just recycling old theology or parroting ideas from another era. We must translate the gospel into the language and circumstances of our society, and deal creatively with the challenges presented to the Christian faith today.

The possibilities are endless: social and economic injustice, the abuse of power, medical ethics, technology and the environment — these are only a few of the areas in which the Presbyterian Church could contribute a prophetic, Christian perspective. Unfortunately, we are too often content to regurgitate the faith, instead of making the more difficult choice to reformulate it.

Bibby's charge that the church is more concerned with selling itself than with meeting the spiritual needs of people outside its walls strikes too close for comfort. If we assessed the priorities of The Presbyterian Church in Canada in terms of the financial and personnel resources committed to different things, buildings and administration would lead the list. There will always be valid reasons (as we understand them) for these priorities; but we are trapped by the knowledge the church exists to minister to people in the name of Jesus Christ, not to perpetuate itself.

If the vision we are living includes only buildings and financial objectives, maintenance and administration, then we have lost sight of the people whom the church exists to serve. If the continuing decline of the Presbyterian Church is the result of our inability to meet the spiritual needs of Canadians searching for God, then it makes a mockery of our pious talk of being the disciples of Jesus Christ.

The Apostle Paul set out to spread the gospel, not to found an institution. We are called to share the faith, to preach to the *un*converted, and not just to perpetuate the church. *Unknown Gods* reminds us not to forget the reason we call ourselves Christians, and to have faith in the God who calls us to minister to other people in the name of Jesus Christ.

Peter Denton is a licentiate who is currently completing his PhD in religion and the social sciences at McMaster University.

Unknown Gods: The Ongoing Story of Religion in Canada by Reginald W. Bibby. Stoddart, Toronto, 1993. $18.95.

Introducing . . .

The Nominees for Moderator of the 120th General Assembly

When the 120th General Assembly meets at Knox College, Toronto, on June 5, 1994, a new Moderator will be elected. The official nominee will come from among three candidates, nominated by at least two presbyteries, and voted on prior to the Assembly by all members of presbyteries across Canada.

In what follows, we introduce you to these three nominees, providing brief biographical sketches of each, and something of what they believe and hope for the church.



Rev. Allan M. Duncan, BA, BD, DD

Allan Duncan was born in Pakenham, Ontario. He graduated from Sir George Williams College (1954) and The Presbyterian College (1957). From the latter, he received the Doctor of Divinity degree in 1990.

Duncan has served as minister of the following congregations since being ordained in 1957: Kindersley-Coleville, Saskatchewan; McDonalds Corners, Elphin, Snow Road, Ontario; St. Giles, Peterborough, Ontario; Kensington, New London, Malpeque, Prince Edward Island; and First Church, Brockville, Ontario.

He has also served as moderator of the presbyteries of Peterborough, Prince Edward Island and Brockville, and of the Synod of Quebec and Eastern Ontario. He has served on the Board of World Mission and the Committee on Church Doctrine. He is now a member of the Assembly Council, of its executive, and of the expenditures committee of Live The Vision.

Allan Duncan is married to Eleanor and they have two sons, David and Terry.



Rev. James Peter Jones, BA, BD

James Peter Jones was born and raised in Lethbridge, Alberta. He served with the Royal Canadian Mounted Police before attending the universities of Michigan State, Waterloo Lutheran and The Presbyterian College.

Jones has served the following congregations since he was ordained in 1960: St. Giles, Sault Ste. Marie and Knox, Bar River in Ontario; Assistant-to-the-Minister, the Church of St. Andrew and St. Paul, Montreal; First Church, Brandon, Manitoba; Knox Church, Guelph, Ontario; and St. Andrew's Church, Ottawa.

He has also served as moderator of the presbyteries of Brandon and Waterloo-Wellington and on numerous boards and committees including the Chaplaincy Committee, the Senate of Presbyterian College and Congress '79. He received the Canada 125 Medal in recognition of celebrating Canada throughout his ministry.

James Peter Jones is married to Dorothy Christie and they have two sons, Peter and David.



Rev. George C. Vais, BA, BD, DD

George Vais began study for the ministry upon the recommendation of the session of Knox Church, Bracebridge, Ontario, where his father served as minister. He studied at Waterloo College, Knox College and The Presbyterian College from where he also received an honorary Doctor of Divinity degree.

Since his ordination in 1960, Vais has served the following congregations: St. Giles, Galt, Ontario; North Park, Toronto; St. Andrew's, Huntsville, Ontario; Westwood, Winnipeg; and Leaside, Toronto.

He has also served as moderator of the presbyteries of West Toronto and Winnipeg and of the Synod of Manitoba and Northwestern Ontario. He has served on committees and boards at all levels of the church's structure.

George Vais is married to Faith Boyles and they have four children: Tom, Chris, Nancy and Michelle.

What gifts would you bring to the task of Moderator?

DUNCAN: This is a difficult question to answer. Being Moderator of the Assembly is a one-time experience. In fulfilling this task, I would draw on experience gleaned from moderating, and from being faithful in attendance and participation in the courts of the church over many years.

Moderating the Assembly requires mutual respect. To keep discussions "on track," to encourage and monitor debate, and to keep a sense of humour while doing it — these would be essential. I would hope to work closely and congenially with the clerks of Assembly.

JONES: Having been called by God into his Church, I chose to serve in ministry through The Presbyterian Church in Canada, believing it to be among the finest of all denominations because of its doctrine, government and rich expressions of hope, love and peace in keeping with the teachings of the Christ. Thus, my life, loyalty and love of ministry is centred on the conviction that there is an urgent need to uphold the Church, defend the Faith and honour the Lord Christ as never before. To do so, our denomination will have to reverse what is said to be its "slow slide into oblivion." As Moderator, I would represent the valued traditions of our denomination with grace, charity and fidelity for the sake of the Christ and his Church.

VAIS: I have always considered myself a "general practitioner." I believe "the diligent pastor is the church's backbone, the Ministry of Word and Sacraments its life-support system."

Over the years, I have taken advantage of continuing education opportunities, my chief aim being: "How can I practise ministry among those who make up the congregation where I am a pastor, and how can I prepare them to be 'ministers' where they live, work and socialize?"

While I have come to value the importance of reflection, I am a doer by nature. I pray and plan, consider and consult, but I cannot rest until I see words translated into action and policies turn into programs. I need to see results in the form of enthusiasm, participation and growth. I need to see people become better managers of their time, their God-given gifts and their financial resources. I need to see people change from what they are to what they can become by the power of God's Spirit at work in them.

I have always enjoyed taking things apart to discover what makes them work, even in matters of faith and practice. I need to discover the meaning behind our church's traditions and share those meanings with our people.

I find it both difficult and uncomfortable being with people with closed minds. I enjoy being with people who are searching and struggling for meaning, truth, faith, creativity and for new insights and new ways of doing ministry.

I am a perfectionist by nature. I am still learning the difficult lesson of living with my imperfections, and that has been a liberating experience. I have even learned to laugh at myself. I suspect we often take ourselves too seriously.

If you are elected, what would your goals be?

DUNCAN: To attempt to ensure that the Assembly business is carried out efficiently and that those (elders, for the most part) who are often silent are encouraged to share their views and make their contributions as commissioners to the decision-making process.

Following the Assembly, to share the church's vision with our members and adherents so that, together, we may fulfil our calling as disciples of Jesus Christ to proclaim in word and deed "the wonderful deeds of him who called you out of darkness into his marvellous light" (I Peter 2:9).

JONES: I would, to the best of my ability, moderate the 120th General Assembly according to the will of the commissioners, in keeping with the counsel of the clerks of Assembly and in dealing with all matters that are rightfully brought before the Assembly.

Beyond the actual meeting of the 120th General Assembly, I would make myself available to The Presbyterian Church in Canada. When opportunity presented itself, I would continue to minister, as I have always done, "to upbuild the Kingdom of God through the cure and care of souls to the glory of Christ Jesus and his Church." To that end, I would endeavour to elevate the *esprit de corps* of our clergy, staff and congregational members. I would see it as a privilege to be a minister-at-large in our denomination — to combat conflict and to remind ourselves who we are and what we represent. Ours is a great church — this I have learned from revered clergy, from devout people and from God.

VAIS: One of my first goals would be to become familiar with the reports to this year's Assembly, and to moderate this highest court of our church with dignity and efficiency.

During the following year, I would give serious consideration to all invitations from coast to coast and would accept as many as physically and financially possible. My message would always aim to be practical and thought-provoking.

I would also like to share, especially at the informal gatherings, materials on projects, programs, study groups, forums, etc., that have worked for me over 35 years in the parish. I would try to offer parish ministers and church workers words of encouragement and ways of doing the work of the ministry as we approach the 21st century. I believe the future of The Presbyterian Church in Canada depends, to a large degree, on what happens in local parishes across the country.

I would make myself available to congregations in-between ministers. These in-between times can be opportunities to take a new look at the nature of the congregation and community, with a view to making positive and appropriate plans for the future. For this task, I have completed the courses required at Princeton Theological Seminary for certification as an interim ministry specialist.

What are the most urgent needs or issues facing our denomination?

DUNCAN: Our church needs to recover the vitality and fervour inherent in the reason we exist. A recent poll stated less than 30 per cent of Canadians feel that God is important in their everyday life. In that environment, we can and must declare joyfully and fearlessly that our chief purpose is "to glorify God and to enjoy him forever." Our communities need to hear from us the invitation (as the TV commercial suggests) to try the faith again for the first time.

The response to Presbyterians Sharing and Live The Vision indicates to me that we need a revival of our sense of stewardship. Seeing that the gospel is proclaimed and the love of God shared is the primary task which God has entrusted to us. A joyful faith will be a generous faith. To experience that "joy and peace in believing" is foundational to our accomplishing the goals which we cherish for our congregations, for our whole church, and for our work at home and overseas.

JONES: The most significant issue for every meeting of the General Assembly is to be the church we claim to be! The business of the church demands complete honesty, humility and a desire to be of service. We must prepare to meet a fickle, competitive, unpredictable future. To do this, we must strive as a denomination to be true to our distinctiveness, to continue to trust in God, to hope in the Lord and to do so through prayer.

Overall, the most urgent need is to be ourselves at our best: to acknowledge all that is good and decent in our communion, of which there is much. At the same time, we must see ourselves as we are, recognizing that we are often too involved in self-serving. I believe in a young, commanding Christ who is loving, forgiving, healing, but demanding none the less. His gospel is one of good news which must be proclaimed from our pulpits and upheld by our people. Growth and change is upon us as we enter the 21st century. Our urgent need as individuals is the forgiveness of sins (commission and omission). As a denomination, our need is to reawaken ourselves and our society to the privilege of being God's people as followers of our Saviour Lord while members of his Church.

VAIS: An urgent need today is to prepare God's people for the work of Christian service. This is different from putting them on committees; it is helping them to discover, develop and use their God-given gifts for God's glory and for the advancement of his kingdom.

We need more pastors who have determined, after much prayer and consultation, what their gifts are and what they can do best, and then find a parish in which to do it in association with another pastor. Why not take on specific tasks; such as, administration, teaching, outreach, small focus groups, helping people discover their gifts and mobilizing the rank and file to do their ministry? Why do so many ministers feel they must preach to do real ministry? Let those who have the gift for preaching, develop it and excel in it. Let the rest of us involve ourselves in other valid and worthwhile aspects of ministry.

Periodically, congregations need to re-evaluate their ministry and mission. They should look for ways and means of making their witness more effective and more productive where they are. Or, let them investigate alternatives such as relocation, linking with a nearby congregation that may have a multiple staff, amalgamating with another congregation and putting the combined financial resources and energy to work in worthwhile ministries, or doing whatever seems best under the guidance of God's Spirit.

When it comes to issues that face our society, I believe the church ought to seek out committed laypeople and encourage them to speak out. They have the training, the expertise and the experience in these issues. We could at least consult with them instead of speaking from our ignorance.

Although I have served on national boards and committees over the years, I have not held a position at church offices. In our new structures, I would like to see the various agencies provide pastors and parishes with much needed leadership in some of the following areas: the Sunday worship experience; the education of all ages; the management of time, skills and money; mission in our communities; congregational life. While we may have to produce some materials ourselves, most of the resources can be secured from other excellent publications. We need to discover and develop creative ways and means of promoting these resources.

I pray that more of us will take to heart the Spirit's refrain to the seven churches in the book of Revelation: "If you have ears, then, listen to what the Spirit says to the churches." If we do, we will be equipped to be the Church, to meet expressed needs and to face today's issues.

THE Renewal Fellowship
WITHIN THE PRESBYTERIAN CHURCH IN CANADA

Is Seeking An

EXECUTIVE DIRECTOR

If interested, please contact
The Chairperson of the Search Committee at:

The Renewal Fellowship Within
The Presbyterian Church in Canada
3819 Bloor Street West
Etobicoke, ON. M9B 1K7
FAX (416) 233-6581

WELCOME TO THE VISIONARIES

These are some of the dozens of congregations that have caught a vision of what is being attempted in Live The Vision — 12 new congregations, 10 special grants, 48 overseas projects in 15 countries. The response of Presbyterians to this challenge of "over and above" giving is exciting. The Spirit of God is at work. Join in this mission. It's important.

St. Mark's, Sherwood, PEI
Suggested share $10,161
Cash & pledges $21,705

St. Columba, Charlottetown, PEI
Suggested share $3,122
Cash & pledges $5,055

North Tryon, PEI
Suggested share $4,045
Cash & pledges $6,000

St. Andrew & St. Paul, Montreal, PQ
Suggested share $82,215
Cash & pledges $80,000

First, Brockville, ON
Suggested share $44,490
Cash & pledges $50,000

Toronto Korean, Toronto, ON
Suggested share $47,280
Cash & pledges $50,000

Unionville, ON
Suggested share $11,598
Cash & pledges $27,589

St. Andrew's, Barrie, ON
Suggested share $48,745
Cash & pledges $88,615

Doon, Kitchener, ON
Suggested share $17,629
Cash & pledges $15,330

Strathcona, Burlington, ON
Suggested share $24,777
Cash & pledges $35,492

Riverside, Windsor, ON
Suggested share $10,777
Cash & pledges $7,925

St. Andrew's, Windsor, ON
Suggested share $64,610
Cash & pledges $39,353

New St. James, London, ON
Suggested share $52,896
Cash & pledges $40,630

Geneva, Chesley, ON
Suggested share $18,583
Cash & pledges $15,049

One *Étape* at a Time

by Joseph C. McLelland

QUEBEC, DECEMBER 1993: This month the "notwithstanding clause" expires. Remember the UN ruling that Bill 178 (regulating the language of signs) violates the International Covenant on Civil and Political Rights guaranteeing freedom of expression? The Bourassa government has now responded with a new language bill to meet the censure. And those responsible for the original Bill 101 (Charter of the French Language), led by its author Camille Laurin, argue that this is a case of thin-edge-of-the-wedge or slippery-slope: "With the reintroduction of bilingualism, Quebec will become English."

We worry about the fate of our public institutions, hospitals and schools

Quel dommage, Camille! Relax, be not afraid. The new legislation merely allows certain commercial signs to include "another language" if in smaller letters than French. The rhetoric seems shrill in view of our shrinking population. It's not the invisibility of English signs that worries us. Linguistic debates seem trivial, even silly for most of us. (Item: *Stop/Arrêt*. "Stop" is now accepted as a French word, as it is in France. But if it appears together with *Arrêt*, it's English and illegal.) What worries us is the fate of our public institutions, our hospitals and schools. Their bilingual status depends on the proportion of anglophone patients or pupils. But thanks to "the 401 Highway solution" and limited accessibility, our schools have shrunk by 57 per cent between 1972 and 1990.

Despite this uncertain prospect, we choose to stay in the new Quebec and agree that a "French face" must be preserved "for the public good." The truth in this claim is obvious; only the means of so doing are in dispute.

More serious is that we have a separatist presence in Ottawa, along with "Reform" (why didn't we patent our church name?) as a sort of mirror image. The sovereignty question now turns on *étapisme*, the "steps" it will take to bring this about: short or long, many or few? Who is heir to the late, lamented René Lévesque? Are other than old-stock Quebecers (*Québécois de souche*) part of the decision-making?

How sad we've forgotten an essential bit of Quebec history: the *benefits* of bilingualism. Our great Quebec poet Frank R. Scott put it (in "Bonne Entente"):

> The advantages of living with two cultures
> Strike one at every turn,
> Especially when one finds a notice in an office building
> "This elevator will not run on Ascension Day" ...
> Or sees on the restaurant menu the bilingual dish:
> DEEP APPLE PIE
> TARTE AUX POMMES PROFONDES.

So, if you're also weary of politicization to the neglect of economic and social realities, have a *pomme profonde*. Don't pity us; learn the reasons behind our language debate and the necessary French fact and face. And ask: what does it all *signify*? R

Joseph McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.

Give Us Laughter

Humour and the Church

by Bill Lamont

Somebody started a rumour about the church that spread like wildfire. I don't know if it was deliberate slander or an honest evaluation, but the rumour spread none the less. Soon it was being whispered in almost every circle in the community — a vicious little rumour that threatened the church's reputation. It went like this:

The church is a sombre and serious place
Light-hearted stay out, said the rumour.
The pious wear scowls and frowns on their face
'Cause the church is no place for good humour.

The members of the church were disturbed by this rumour. Not only was it untrue, but it could spell disaster for the church if believed. People would stay away in droves. In desperation, they took the problem to their minister. The minister said, "This is a serious problem and there is only one way to save us."

"How?" they asked.

"Whenever you hear the rumour, laugh!"

The Gift of Laughter

As far as I know, laughter is unique to humans. Only humans have a sense of humour — the capacity to see the funny side of life. It is a gift of God.

For years, psychologists have claimed the importance of humour for healthy minds. More recently, the medical field has recognized its importance in healing the body. Laughter helps create endorphins, a natural pain-killer in the body. Many hospitals now use humour in recovery programs.

Today, there is growing awareness in the field of spirituality as to the importance of humour to faith. Let me explain.

It started back in Genesis when God gave Abraham and Sarah good news. A great nation would be made from their offspring. This was all well and good. But one slight problem remained — Abraham and Sarah had no children and were well past child-producing years. When God promised that Sarah would bear a son, she laughed. How could an old woman like her ever have a baby? Impossible! Nothing could be more laughable.

But God made the impossible come true. Years later, they had a child and named him Isaac, meaning "laughter." It is with laughter that God's promise comes true. And every time another person joins the family, the laughter increases. For we are all the descendants (laughter) of Abraham and Sarah. God's unlikely covenant has become a reality in us.

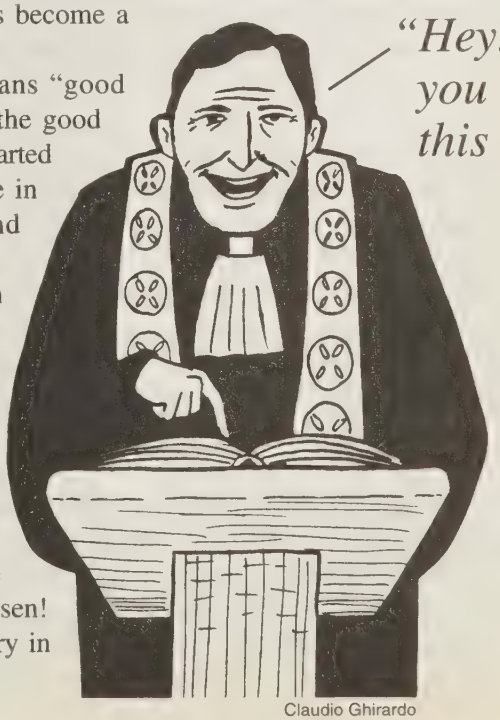
The gospel literally means "good news." If the church bears the good news, then surely the light-hearted spirit of humour has a place in our teaching, preaching and witnessing.

In the ancient Russian Orthodox Church, the resurrection of Jesus was considered the biggest joke of all — Satan's plans foiled by God. They celebrated this fact on Easter Monday by telling jokes all day. Humour found a place in the church because Christ had risen! Humour expresses our victory in Jesus Christ.

Some view religion so seriously, they cannot trade their stern faces for more radiant ones. Their piety knows only one facial expression. Whole congregations, even denominations, exist where humour and religion never mix. I shudder to think what a poor message this portrays to outsiders.

Our world desperately needs the uplifting news of Jesus Christ. Bad news abounds — unemployment, violence, poverty, racism and injustice. The stern face of despair greets our world every day, and people are looking for something to liberate them. What could be a more appropriate vehicle for the gospel than a radiant face?

A contemporary artist has depicted the risen Christ in the liberating posture of laughter — not just chuckling, but laughing from the depths of his soul. The victim had become the victor. Laughter



Claudio Ghirardo

is not the opposite of seriousness; it is the opposite of despair!

Youth and Laughter

As a youngster, I found church a dry and serious business, the sermon the most difficult part of all. I could make it through the hymns and prayers, and most of the Scripture readings, but the sermon stumped me every time. I would try; but five minutes into the sermon, my mind wandered and my body squirmed. But one Sunday, a guest minister glued me to the pew. I still remember his sermon title: "Humour in Ministry." I even remember some of the funny anecdotes he told about his congregation and the humorous passages of Scripture he talked about. I hadn't realized Scripture had a comic side until that day. For the first time, I listened to a sermon from beginning to end.

That story taught me two things about humour. First, humour grabs people's attention. People don't like to miss something funny, so they listen more attentively. Think how keenly you listen to someone telling a joke. The wise teacher learns to use this tool to keep students' attention.

Secondly, young people look earnestly for humour in life, even more than other age groups. They might not read the newspaper, but they turn to the comics section. They might not enjoy the newscast, but they do enjoy lighthearted comedy shows like *Home Improvement* and *Seinfeld.* Young adults will even pay to be made to laugh at comedy clubs.

You can understand this search for laughter when you consider the serious nature of the world in which young people are being raised. Problems around them grow in size and number. They face incredible pressure to perform in school. They face the uncertainty of a job search when they finally finish school. When they look to the future, with its growing economic, environmental and social ills, there is despair. Where is the hope for this world we live in? Where is the laughter?

Teachers of the gospel have an answer for today's youth. Our existence as descendants of Abraham and Sarah proves God can do the impossible. The impossible happened when Isaac was born. Sarah laughed when she first heard the good news, but God had the last laugh when it came true. The impossible happened to Jesus when God raised him from the dead. Satan laughed when Christ died on the cross, but God had the last laugh when Christ was raised. We serve a God who enters the impossibility of our situations and brings new possibilities to life. God always has the last laugh.

In his book *Laugh! for Heaven's Sake*, Melvin Wray says the essentials of a good teacher are a basic understanding of the Christian faith, a good sense of humour and a love for the class. Some reading this article will feel confident about everything but their sense of humour. They may say: "But I'm no comedian. I can't even tell a joke properly. How can I introduce humour to the classroom?"

Resources on Humour

Bolton, Martha. *A Funny Thing Happened to Me on My Way Through the Bible.* Lillenas. Kansas City, 1985.

Buechner, Frederick. *Telling the Truth: The Gospel as Tragedy, Comedy & Fairy Tale.* Harper & Row. New York, 1977.

Buechner, Frederick. *Peculiar Treasures: A Biblical Who's Who.* Harper & Row. New York, 1979.

Buechner, Frederick. *Wishful Thinking: A Theological ABC.* Harper & Row. New York, 1973.

Kertzer, Morris N. *Tell Me, Rabbi.* Collier. New York, 1976.

Milton, Ralph. *Through Rose-Colored Bifocals.* Wood Lake Books. Winfield, B.C., 1984.

Wray, Melvin. *Laugh! for Heaven's Sake.* Welch. Burlington, Ont., 1984.

Keep in mind, humour is not so much a gift as it is an attitude. Everyone can be more humorous. Being able to see the lighter side of life is more important than being able to tell a joke. A good sense of humour requires, first and foremost, the ability to laugh at yourself and life.

Some of life's most embarrassing moments can become life's funniest moments with a sense of humour. I recall the story of a minister climbing the stairs to the pulpit one Sunday morning when his foot caught in his gown. He tumbled to the bottom of the stairs. The organist stopped, the choir gasped and the congregation stared in shock. The place was silent. The minister rolled over on his elbows and said, "If there are any visitors with us this morning, I want to assure you this is not my standard entrance to the pulpit." Everyone laughed.

Help young people see the humour in the Bible. Puns provide much of the Bible's humour. Yet, they often get lost in translation. Many parables Jesus taught were comic in nature. The parables of the Prodigal Son, the Good Samaritan, the Talents, the Lost Coin, and the Rich Fool — all have a comic side to them.

Sometimes the joke is on us! In Jesus' parables, he often pokes fun at the way people live. Martha Bolton's book of comical sketches entitled *A Funny Thing Happened to Me on My Way Through the Bible* provides a good resource for biblical humour.

Some humour should be avoided — like humour made at the expense of others. Laughing at ourselves and at life can be healthy, but laughing at others never is. Racial jokes, slurs, and sarcasm should be discouraged. Example is the best way to teach about humour.

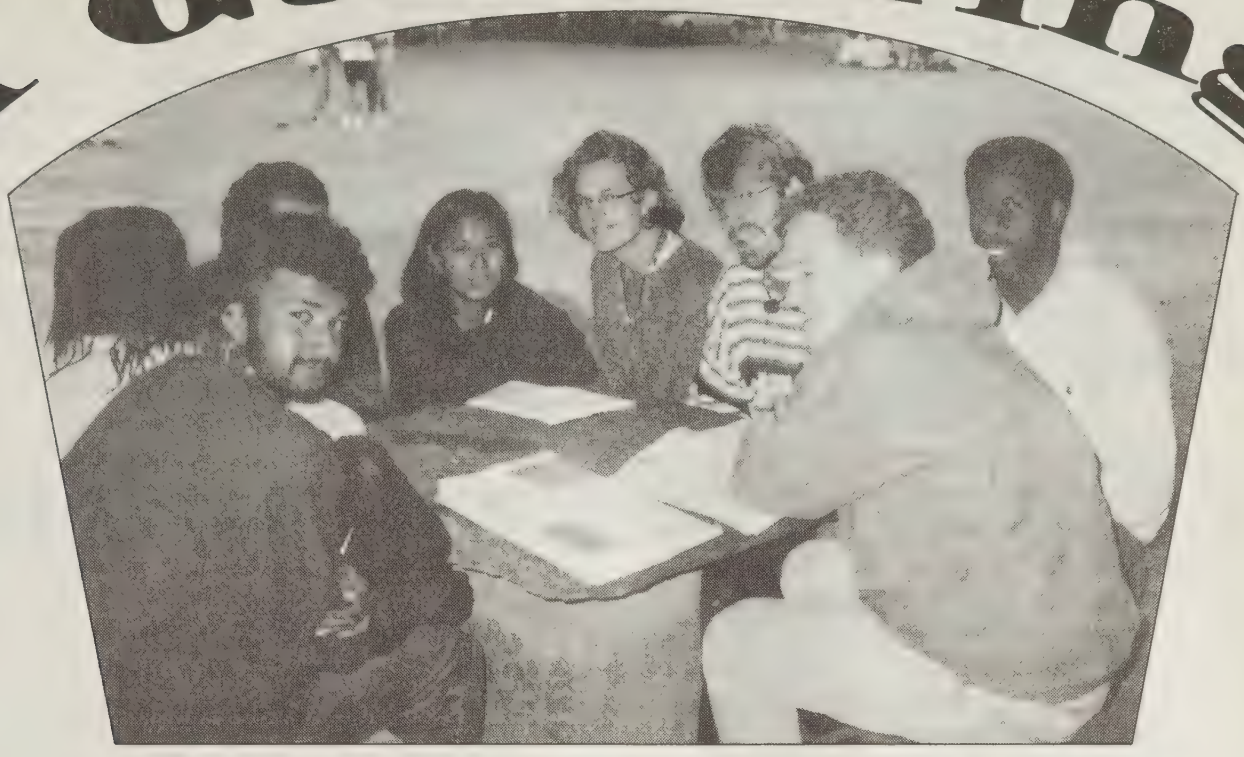
Puppets can provide an effective use of humour. My puppet (muppet) named Rev. Mark tells children's stories and sings songs. Rev. Mark, a comical character, has captured the hearts of children and youth. I have also created several puppet shows for the church school which make ample use of humour. I intend to start a puppet ministry using youth as puppeteers. They will present the truth of the gospel in a fun-loving way. Although they will be doing the teaching, they will be learning and growing themselves. Humour, like the gospel, is not so much taught as it is caught.

Humour is more than a helpful teaching tool, it is a sign of our liberation in Jesus Christ. Laughter allows us to rise above the problems that would normally overshadow life and join the chorus started by Abraham and Sarah.

Did you hear the one about ... ? R

"Give To Us Laughter: Using Humour With Youth" by Bill Lamont. Used by permission of Presbyterian Publishing House. Bill Lamont is a minister in St. Andrew's Church, Kitchener, Ont.

A Gathering for Life



by Jonathan Hayes

Brazil made the news last summer — the injustice of murdered children in Rio, the unrest between the indigenous people and gold-miners in the interior, and the continued clear-cutting of the Amazon forest.

Less publicized was the gathering of nearly 600 Christian young people and students from 158 countries who came together to address affronts to justice, peace and the integrity of creation. The conference was held July 10 to 27 at the Fazenda Sao Jose das Paineiras in Mendes, just north of Rio de Janeiro. The Ecumenical Global Gathering of Youth and Students (EGGYS) was composed of representatives from the World Council of Churches (Sub-unit on Youth), the International Movement of Catholic Students, the World Alliance of Young Men's Christian Association, the World Young Women's Christian Association and the World Student Christian Federation. I was accepted as a delegate after applying through the Canadian Council of Churches and the Presbyterian Church.

An integral part of the conference was the exposure program that preceded the actual meeting. Its purpose was to give participants firsthand insight into the daily struggles of the Brazilian people. The host committee for EGGYS had co-ordinated various programs ranging from the inner cities of Rio and Sao Paulo to the forest of interior Brazil. I was part of a group of 14 who flew to the colonial city of Salvador in northeast Brazil. It was two hours outside this urban centre, at the monastic community of Taize, where we spent the next six days. This monastery is modelled — in structure and philosophy — after the original Taize community in France, begun by Brother Roger on Easter Day 1949.

Days were spent viewing various work projects around the Taize community: a welder's shop, school, nursery, old-age home, retreat centre for street children. Each was initiated and operated by members of the village. Taize's approach was simply to live in the community without imposing their ideas of development on others. When the community came to the brothers with their plans, they would help the people meet their goals by both working with the community and soliciting foreign aid.

In the late afternoon, Brother Michael offered insights into Brazil's problems. He explained that with monthly inflation over 30 per cent, little remained stable in Brazil. Inflation dictates life-style; Brazilians generally live without money because they spend it immediately to get maximum value.

Brazil must be viewed against the backdrop of 350 years of slavery. An attitude emerges that manual labour is below one's dignity. Brother Michael noted further that the church in Brazil has been outspoken on the rights



Left: A part of the opening worship.

Previous Page: Jonathan Hayes (centre) with his base group.

of the poor, yet it has not spoken out for the entrepreneur. "An enterprising person almost has to excuse himself in the face of the church," he noted.

After spending six days in different parts of Brazil, participants gathered together for the first time on July 17. Enthusiastic greetings and compelling stories from the multiple exposure programs were exchanged.

In her opening lecture, "Spirituality for the 21st Century: Resistance and Healing for the Community of All Beings," Korean theologian Chung Hyun Kyung pleaded for compassion, remembrance and responsibility within the ecumenical struggle. Her words, often controversial, built upon the inspiration gained through the exposure programs and gave focus to the discussion groups.

These six groups, called forums, discussed: (1) Rights of People and Democracy, (2) Environment and Development, (3) Economics, Society and Alternative Models, (4) Education for Life, (5) Women and (6) Unity in a Fragmented World. Each forum presented a final report to the closing plenary session.

I was involved with the Unity in a Fragmented World forum. Initially, we exchanged personal stories of how we experienced fragmentation in our home countries. From many countries, including Lebanon, South Africa, Chile and the Czech Republic, news-stories of pain, anger and sorrow (the standard fare of CNN) suddenly came to life. I believe this human contact provided the core benefit of the conference. Through each very different story ran a common thread in terms of the manner in which experiences of unity were articulated. I felt optimistic about the future of the Christian Church when each person who spoke of unity spoke of his or her personal faith and belief.

The following day, our forum listened to panel discussions under the topic "Affronts to Unity." The former General Secretary for the World Council of Churches, Emilio Castro, delivered a lecture on religious fundamentalism. He called it a "phenomenon of power." Presentations on sexism, racism and ethnocentrism, and class division followed Castro's speech.

The process continued over a tightly packaged period of time in which base groups and regional groups also met. The base groups provided the opportunity for participants to learn what was happening in other forum groups and to evaluate their own groups. Regional meetings were used to plan the nightly agora or "market-place."

The agoras provided some of the most uplifting moments of the conference. Through art, song, dance and story, Christian young people from around the world told the stories of their nations. North America had a special task in its agora. We agreed we needed to debunk the idea of North America as merely the United States courtesy of MTV and Disneyland. As a result, our presentation contained a strong myth vs. reality element.

A youth conference is different from most other conferences. We came together from 158 countries not because of our prestigious positions in society, nor because of our theological expertise, but to recognize the potential for growth and understanding among ourselves.

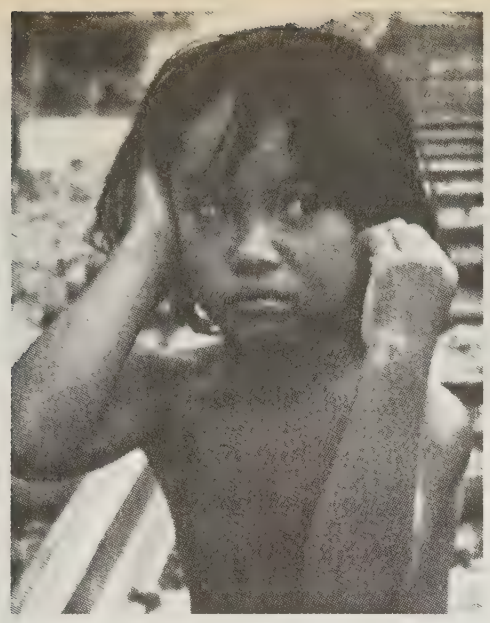
Christian youth around the world face a special task of keeping the Church's message alive for the future generation. This type of conference initiates links between Christian young people throughout the world, sending a message to the greater Church that a new wave of stewardship has begun.

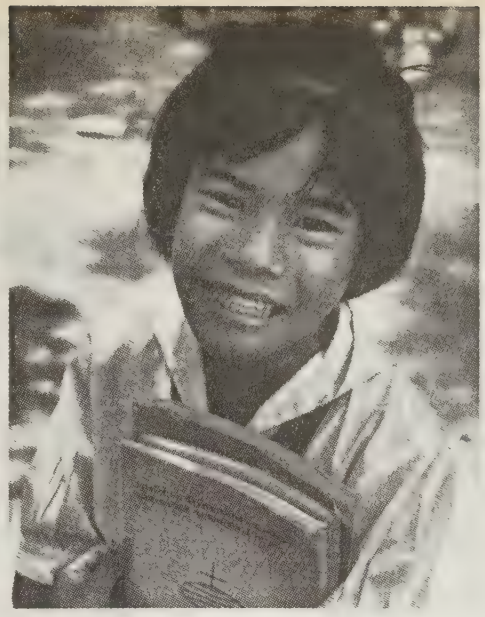
This gathering provided no answers to age-old problems — only suggestions and opinions. The heart of the ecumenical youth movement is a realization that ecumenism is a process and not merely an event. To those who might question the value of such an event, I cite the EGGYS '93 central theme: "Where there is no vision, the people will perish. We gather for life." R

Jonathan Hayes hopes to begin post-graduate studies at McGill University soon.



Gathering in a closing celebration.





Look at the difference $27 a month makes

Chumpoonuch *(left)* and her family live in a squalid Bangkok slum. They have far too little food. Their drinking water is polluted. Hunger and sickness are steadily sapping Chumpoonuch's strength. And her desperately worried parents feel powerless to change things.

Darinya *(right)* was in a similar situation. **But now a caring person is sponsoring her through World Vision Canada — and that's made all the difference.** Essential development work has begun in her community. Darinya now enjoys good food, clean drinking water, education, healthcare, Christian teaching — and hope for the future.

You Can Make All the Difference!

Thousands more children like Chumpoonuch still suffer terribly in Asia, Africa and Latin America. Please help one now — by becoming a World Vision Canada Child Sponsor.

World Vision Canada Child Sponsorship turns despair into hope!

It's only $27 a month. You receive your child's photo, history and progress reports. And you can write to each other. Please don't delay. Mail the coupon below or phone **1-800-268-1650.**

A suffering child is waiting for the difference you can make.

For over 40 years, World Vision, a Christian humanitarian organization, has been providing effective relief and development assistance through 5,000 projects in more than 90 countries.

Yes, I want to make the difference for a suffering child

- ❑ Enclosed is $27. Please send me a photograph and information about my sponsored child.
- ❑ Please send me information and a photo of a child who needs my help. (If I decide to become a Child Sponsor, I'll send my first $27 gift within 10 days. If not, I'll return the materials so someone else can help.)
- ❑ I can't sponsor a child right now, but would like to contribute $_____to help.

Name _____

Address/City _____

Province _____ Code _____ Phone _____

You will receive a receipt for tax purposes.
Please make cheques payable to World Vision Canada.

1645373

WORLD VISION CANADA Child Sponsorship
6630 Turner Valley Road ■ Mississauga, Ontario ■ L5N 2S4

What's Become of Restructuring?

Ivor Williams, a contributing editor for the ***Record****, spent two days at national church offices in Toronto in November 1993. He provides our readers with information about the structure and personalities at 50 Wynford Drive since restructuring took full effect in June 1992.*

by Ivor Williams

50 Wynford Drive, North York, Ontario M3C 1J7. That postal address locates a building similar to many others in its area of northeast Toronto, referred to as North York.

Those brick and stone structures are populated by executive administrators, program developers and support staff. They may be directly involved in labour union activity, manufacturing, sales, insurance. The activities usually extend all across Canada and to many overseas countries. Inside, there is creativity, stress, the hum of quiet conversation, occasional crisis and sometimes conflicting, competing priorities. There is concern for the interests of the shareholders.

The classically modern office building of The Presbyterian Church in Canada at 50 Wynford, like the activity of its occupants, differs little from its neighbours. But the work, the mission, the spiritual commitment and the concern for the church-at-large set it apart.

There will always be problems and challenges, says youngish John Bannerman, a Presbyterian minister now into his second year as an associate secretary in the Education for Discipleship program area. "I remain hopeful that the God who gives the gift of hope will continue to work with us. I feel God is working with us."

John, Joyce Hodgson and Diane Strickland form a team with responsibility for education for discipleship. They serve as part of the Life and Mission Agency, under General Secretary Glen Davis, and share the direction of areas previously allocated to six portfolios dealing with Christian education, mission education, stewardship, worship, evangelism and church growth, and youth and camping ministries.

Two other major departments occupy the building: the Assembly Office and the Service Agency.

Responsible to the General Assembly, "we are all here to serve our church and respond to its needs," says Davis. "We want to offer creative leadership and help it to move forward." The Life and Mission Agency replaces and combines the work previously assigned to the Board of Congregational Life, the Board of Ministry, the Board of World Mission, and Presbyterian World Service and Development.

Karen Hincke heads the parallel Service Agency which encompasses the administration, financial services under treasurer Don Taylor, and Resources and Communications.

The present structure of the national offices of The Presbyterian Church in Canada (the "head office" term applied to neighbouring institutions is seldom used) is now in only its second year. Wide-reaching decisions eventually followed years of General Assembly debate and the work of task forces and special committees when, in 1992, the agencies that are now at work replaced all the previous boards and support staff.

The Assembly Office under Tom Gemmell was formerly known as the office of the Principal Clerk. Its responsibility includes preparation for the Assembly, recording its activities, assisting the courts of the church with conflict situations, providing training workshops for clerks and doing the administration for some standing committees and the Assembly Council.

"I feel strongly about my service here," says Terrie-Lee Hamilton, senior administrator of the Assembly Office. "It is part of the ministry to which I am called," says the former diaconal worker in Calgary and Milton.

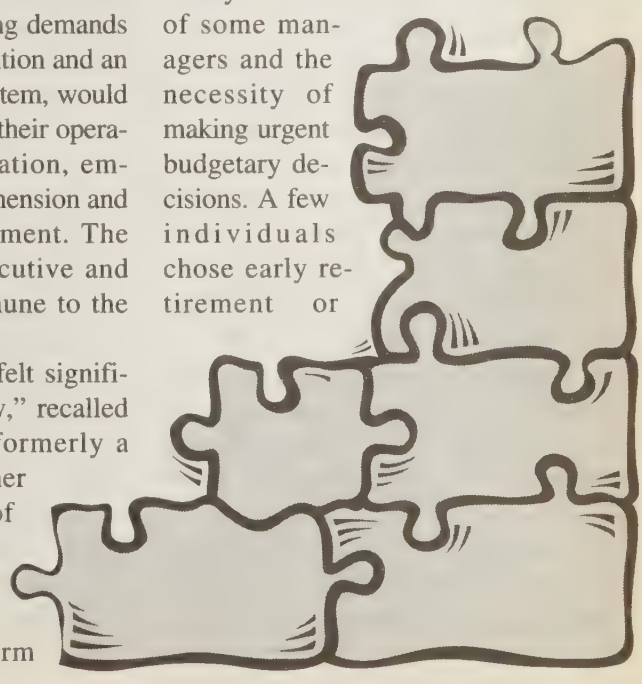
It is unlikely that 50 Wynford's industrial neighbours, faced with the threat of declining revenues, growing demands for service, increased competition and an entrenched administrative system, would have been able to restructure their operations without some dislocation, employee stress, lingering apprehension and even some ongoing resentment. The Presbyterian Church's executive and support staff were not immune to the same concerns and fears.

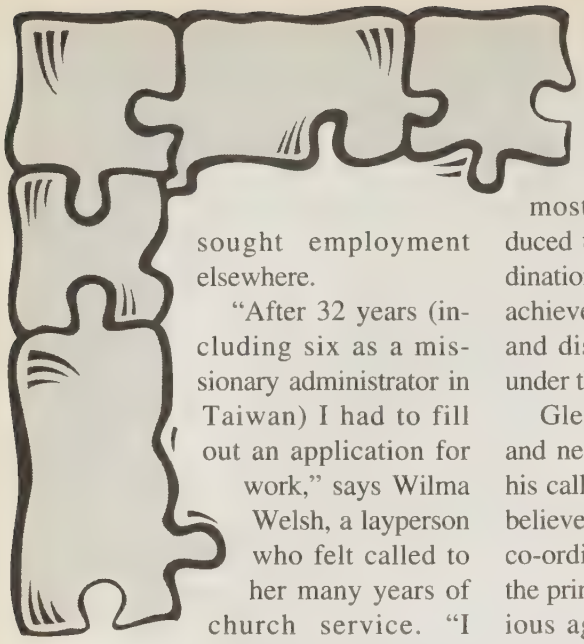
"The General Assembly felt significant changes were necessary," recalled the late Howard Gillies, formerly a professional strategic planner for the Ontario Ministry of Education and a longtime elder of his own Thornhill congregation, who prepared a report on structural reform during the 1987-89 period. The subsequent procedure became known as "restructuring."

Until his sudden death in November 1993 (soon after this interview), Gillies was an active Presbyterian layperson and a member of the former Planning and Policy Committee. He was familiar with the evolving structure of the church's agencies, and his volunteer association continued after his professional relationship was concluded. (He was chief executive officer of his company, Foresight 20/20, a consultant in comprehensive corporate planning.)

"An examination of all positions and functions was necessary to determine the best future administrative and mission structure of the church offices," he said. That requirement brought about a two-year freeze on all new hiring. It followed that all positions were declared vacant, new job descriptions were developed and applications were invited from present staff, through presbyteries and elsewhere.

It was a painful period. Values were established for each position, although these were not available at the time many staff members prepared applications for their own or other positions. Confusion and resentment inevitably followed. These major career disruptions and enforced role changes appear, unfortunately, not to have been entirely eliminated. Resolving of subsequent appeals about duties or classification has been delayed, according to Davis, by the heavy work-load of some managers and the necessity of making urgent budgetary decisions. A few individuals chose early retirement or





sought employment elsewhere.

"After 32 years (including six as a missionary administrator in Taiwan) I had to fill out an application for work," says Wilma Welsh, a layperson who felt called to her many years of church service. "I landed on my feet," she says. But she regrets a period when staff morale was "dreadful," and feels a lack of communication about the changes in structure, and the way they were made, contributed to it.

Internal communications had always been bad, said Gillies, but compared to 20 years ago, they have "dramatically improved."

"We are concerned about the church-at-large, but our efforts may seem to be distracted by the demands of restructuring," Wilma Welsh comments. (Previously, she was senior administrator in the Board of Congregational Life, responsible to the general secretary for leadership training, stewardship education, conducting retreats and seminars on outreach and stewardship. She now serves in International Ministries, dealing with the applicants for overseas work.)

People are available for work abroad, Wilma says, but with rising costs and a decreasing dollar value, it is increasingly difficult even to make replacements for retiring overseas workers. Glen Davis notes that some proposed overseas assignments have not yet been made because of lack of specific funding. He fears some capable individuals may drop out of the programs because of the delays. "We are dangerously close to not breaking even" as the year progresses, he says.

While the administrative lines of functional responsibility are clearly drawn in the new structure, there is increased opportunity for relationships between the various agencies and, subsequently, what is said to be a reduced duplication of effort in some areas. For example, under the previous structure, most agencies developed and produced their own material. Today, co-ordination of much of this effort has been achieved, with design, editing, printing and distribution now brought together under the Service Agency.

Glenn Cooper, a radio broadcaster and news reporter before responding to his call to Presbyterian ministry, says he believes it is now possible through such co-ordination to increase the quality of the printed material produced by the various agencies. As co-ordinator of resource production and communication in the Service Agency, he is continually available to help increase the effectiveness of printed material produced by the Education for Discipleship team in the Life and Mission Agency. Specifically designed video presentations are hoped for in the future to supplement an extensive library of visual material available for congregations planning discussions on human justice, congregational development or anything within the "theological spectrum."

"We are putting energy into making the team aspect of the work a reality," says John Bannerman. "We're trying to create excitement, a realization that the more we give the more we are given." He notes that each member of the team offers significant input to the several areas in which the team is involved (Christian education, youth and outdoor ministries, worship, education for mission, stewardship and evangelism). A constant flow of improved and innovative curriculum, training, mission and stewardship information is now emerging from the responsibility he shares with Joyce Hodgson and Diane Strickland. Each leads specific areas of program development.

Groups on the fringe of organized religion, suggests Cooper, have been allowed to create a distorted vision of Christianity, an image he longs to help correct. He admits some discomfort that the time consumed by planning and organizational meetings affords him limited opportunity to try to use his skills in communication to raise the profile of churches. He envisions a widespread ecumenical effort in addition to a more effective relationship between the Presbyterian Church and all forms of media. He perceives a spiritual hunger beyond Wynford Drive and feels that people are looking to the churches for spiritual sustenance, not always readily available.

Cooper's appointment remains, in a sense, experimental. By agreement, he spends four or five days twice a month in the national offices, the remainder working from his home in Pictou, Nova Scotia, where his wife, Rev. Iona MacLean, is the minister of First Presbyterian Church. His appointment was made with the understanding that his frequent travel would be at his own expense, and he would maintain almost continual contact with the church offices, also at his own expense.

Home and office are connected through computer and telephone technology. Anne Wills, co-ordinating secretary of the Resources and Communications Department, says: "I can usually reach him easier than I can some of those who work out of offices in this building."

Rev. J. Kevin Livingston, of New Westminster, B.C., noted in a recent article in *Channels* how impressed he was at the most recent General Assembly with "the calibre and spiritual commitment" of the program staff at the national church offices. That commitment is evident.

Karen Hincke had spent a decade in rural ministry before her "call" to the work of church administration came soon after she had accepted the leadership of the Walkerton, Ontario, congregation. "Absolutely happy" with her assignment and the work with committees in support of the Service Agency, which includes human resources (staff personnel administration), she finds the work-load heavy and says she sometimes has to "boycott" all meetings to tend to the work on her desk. "It seems I spend most of my life in meetings."

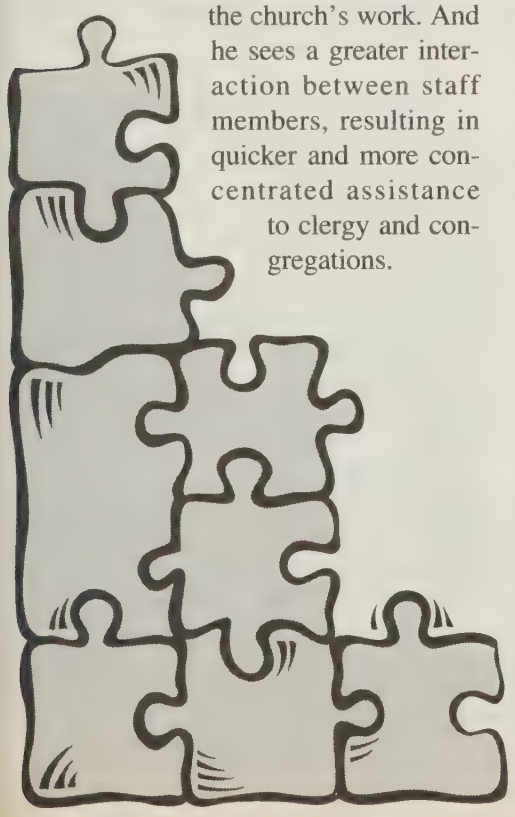
"Incredible support" is offered by the professionals in such diverse fields as church architecture, finance and human resources, who make up the membership of advisory committees. In her area, too, are drawn together responsibilities formerly allocated to separate boards. There

has been what some consider undue delay in attending to some staff situations because of her "total immersion" in the whole budgetary process since restructuring of staff and responsibilities.

"I draw on my parish experience" in applying administrative procedures, says Karen. "I want to be responsive to the Life and Mission Agency needs." And she hopes to be able to put in place an ideal support structure for the staff of the national office.

"The dream of restructuring" is working well in her area of Education for Discipleship, says Joyce Hodgson, a professional educator and diaconal minister, who continues her part-time role as a lecturer at Knox College. She brings her educational skills to curriculum development, both within the Presbyterian Church and in co-operative ecumenical projects. The role of an advisory committee helps her and others in the team as "we try to be responsive to grassroots needs," she says. She is developing a pilot program which will train local committees to make effective choices about curriculum developments.

The restructuring process "didn't tell us what not to do," says Glen Davis, but he suggests the new administrative structure, after a year and a half, is vastly improved and provides an ideal framework in which to do the church's work. And he sees a greater interaction between staff members, resulting in quicker and more concentrated assistance to clergy and congregations.



Previous to his current appointment, he spent 16 years in the offices of the Board of World Mission and in international ministries. Since his appointment, he has visited each of the 45 presbyteries.

"We were told to keep the staff travelling." Through that travel, staff members try to facilitate work at local levels.

The function of advisory committees has been reduced in some instances. "There is no point in staff work being rubber-stamped by committees. But where committees contribute to effective staff work, they are continuing," says Davis. "My style is to involve others in the decision-making process." Frequent planning meetings are held to initiate and evaluate work, with the chair rotating between the executives involved.

Some programs may have to be cut back, overseas work reduced, some appointments delayed in view of rising costs in all geographic areas and the declining value of the dollar. "We are all trying to be fiscally responsible and to reduce costs in all areas," Davis comments. A recent saving in postal costs was brought about by the suggestion of a minister in Flin Flon, Manitoba, who was aware of a Canada Post service not yet offered to the national office. "We want and need the feedback and suggestions of all," he says.

Each department is being forced to review its activities carefully, and to prioritize activities and spending. If last year's General Assembly estimate of revenue is as overly optimistic as it now appears it may be, some agencies will of necessity defer spending. If revenue does not match expenses, and programs are overspent, any shortfall will affect next year's activities, says Davis. "We have to be extremely cautious."

Costs of the operation of the national offices and of the programs instituted from there won't be dramatically reduced by the restructured process immediately, according to Gillies. However, he anticipated that some reduced costs and a greatly increased effectiveness would emerge eventually. "But the new people are working in partnership, working out their individual relationships, and that will provide a new and effective openness," he predicted.

Gillies felt the uncertainties of the past about individual responsibilities are over, and that a balance between "getting it right, removing stress, and getting it settled" has been achieved. He felt the advisory committees are starting to become "teams" with the staff, and they are effectively exploring new territory. "Constructive changes in our church will not come from restructuring, but as the whole church is reminded by its leadership and led toward fulfilment of its own mission statement."

It is difficult, so soon after the work and budgetary processes of the previous boards were merged, to determine exactly what proportions of spending are allotted to administration or to programs. Accounting procedures, still in the developing stage, may eventually provide a clear relationship between program and administrative costs.

"It costs $9.6 million to operate the entire church," says Don Taylor. If a person works much of the time in a program area, it is not totally an administrative cost, he suggests.

"I may spend a great deal of my time on programs; therefore, little of that would be considered administration," says Glen Davis.

Davis sees the concern expressed in the mission statement adopted by the General Assembly that the courts of the church "be vital and compassionate" as a priority for the church. He suggests that presbyteries, and the Assembly itself, are "confrontational" but hopes a different, more caring way of making decisions will evolve.

The mission statement is referred to constantly in national office meetings. The decisions made and programs developed are targeted to enabling congregations to use their own leadership and resources to "grow in relationship with Jesus Christ." Davis points to the centrally co-ordinated seminars and workshops for clergy, elders and teachers as part of the encouragement for "reaching out in mission." He pledges a continuing effort to "keep up our communication with our own people."

Some of that communication is an assignment delegated, in part, to Glenn Cooper. In his alliance with the three-person Education for Discipleship team, he consults with those developing

programs or campaigns and helps decide the most appropriate communication methods for successful implementation.

"I have a passion for communicating the mission of the church," he says. "We want to concentrate on doing the wider work of the church on behalf of local congregations." (His job description also instructs him to be the public relations officer for the church, although only the minor functions of arranging for interviews and preparing press releases are specified.)

The Women's Missionary Society (WMS), although maintaining its autonomy within the national structure, finds a new partnership emerging, says Tam Corbett, a relatively new appointee as its executive secretary. While she misses the former direct relationship with the Board of World Mission, she says the WMS has been "made welcome" in the restructured organization, no longer pays rent for the office space it uses, and finds more integration of mission effort.

"We must share the gospel with people all around the world, and that includes young people and children," she emphasizes. Faced with a declining membership and difficulty in increasing revenue, she says the WMS must concentrate on awareness and membership, not only fund-raising. With a total membership of just under 11,000, meeting the optimistic financial objective of about one million dollars may prove to be a difficult challenge.

"Some of our members want our funds to go to specific projects, and not to be a part of Presbyterians Sharing," she says. The annual contribution to Presbyterians Sharing has been reduced as revenue growth has slowed. It is a big task, she says. "We must rethink our whole attitude, and be creative with reduced resources." While the WMS still controls its own education function in synods across Canada, its mission work is integrated with that of other appropriate agencies of the national church.

How is the new structure developing?

"We are not an administrative hierarchy," says Glen Davis. "It sounds trite, but I emphasize that we see ourselves as being here to respond to the needs of the churches. There are some pro-active things we have to do. We are expected to help our church move forward. "If we don't scratch where the church itches, what is the point of being here?"

The national office, he feels, its people and structure, can only be the facilitator for a loving, compassionate, inclusive church, reaching out in mission, when the church responds wholeheartedly to the nine points of its own vision statement.

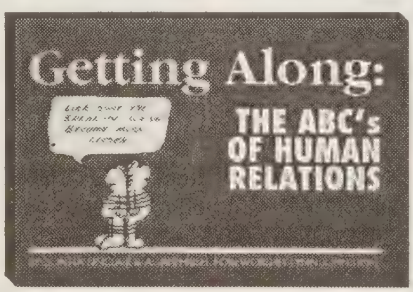
Ivor Williams is a contributing editor of the *Record* who lives in London, Ont.

Excellence in Architecture
G.L. HEERINGA LTD.
architect & engineer
4 Mountain Avenue S. • (416) 664-6889
Stoney Creek, Ontario L8G 2V4
• CHURCHES • NURSING HOMES
• RETIREMENT HOMES
• RENOVATIONS/RESTORATIONS
• NON-PROFIT HOUSING

Getting Along:
The ABC's of Human Relationships
By Donna Sinclair, Cartoons by Allan Hirsh

Sometimes we need words and images to help us tell someone we love—a friend, spouse, child, parent—what we are feeling. Sometimes we need to lighten up. Sometimes we need to be able to let them know when we are sad or angry or delighted or puzzled with the way we are getting along (or not getting along).

By blending penetrating advice with illuminating cartoons, this book succeeds in entertaining while it informs. A delight to read and re-read, *Getting Along: The ABC's of Human Relationships* will leave you laughing and ready to take on those challenges inherent in all relationships.



8 1/2 x 5 1/2", *128 pages, Softcover, Wood Lake Books.*
929-080 • **$9.95**

Available from:
Wood Lake Books
PO Box 700,
Winfield BC, V0H 2C0

Wood Lake Books
Source 109
1-800-663-2775

Where new
FRIENDS
are made...
A special place where friendships are made and privacy is respected. A retirement residence offering the comforts of home with the added benefits of security, service, and a great city location – and reasonable rates.



Operated by the Dovercourt Baptist Foundation.
A non-profit residence.

NEW HORIZONS TOWER
1140 Bloor St.W., Toronto M6H 4E6
(416) 536-6111

A House DIVIDED

by John S. Moir

One year after the 1843 Disruption of the Church of Scotland by the Free Church movement, branches of the Kirk in British North America also split over an issue that had little relevance in the New World. John Moir explains the background of the Free Church tradition in Canada.

When Thomas Chalmers led almost one-third of the commissioners out of the Church of Scotland's General Assembly on May 18, 1843, to form the Free Church, ripples from that event spread to every land where Church of Scotland members had settled. In the British North American colonies, the Free Church movement found fertile soil among many Presbyterian immigrants.

As Stanford Reid explained in the June 1993 issue of the *Record*, the first issue in the Disruption was doctrinal — the "Moderates" hailed human reason as the ultimate authority; the "Evangelicals" called for spiritual renewal and outreach. The second issue was the relationship of church and state in Scotland, symbolized by secular interference in Kirk affairs. In the colonies, however, there were few Moderates — most ministers were young Evangelicals — and since there was no established national church, the church-state issue was equally meaningless.

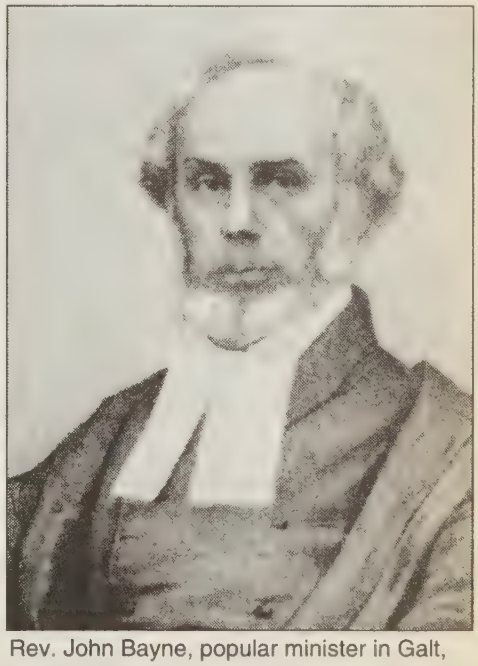


Dr. Robert Burns, Scottish Free Church deputy, first minister of Knox Church, Toronto, benefactor and professor of Knox College.

After the end of the French Revolutionary and Napoleonic wars in 1815, severe economic recession engulfed Britain. As a result, in the next 20 years, perhaps as many as 200,000 Scots emigrated to British North America in search of a new and better life. Nova Scotia, the Eastern Townships of Quebec and the Ottawa Valley received large numbers of these settlers; but southwestern Ontario probably became home to the largest number.

Even though the Church of Scotland ignored the colonists' pleas for religious support, Scottish Presbyterians avidly followed the religious developments back home through newspaper reports. Traditional loyalty to the national church was still strong in some hearts, despite the Kirk's neglect of the new industrial cities, the isolated islands and highlands, and the overseas colonies, and despite the Evangelicals' missions to those ignored by the Kirk.

British North Americans knew that Evangelicals, not the Kirk, had founded the Glasgow Colonial Society in 1825 and sent them more than 40 ministers, as well as teachers, catechists, Bibles and books. So deputies sent out in 1844 by the newly created Scottish Free Church in Scotland were welcomed like conquering heroes. Robert Burns later recalled how he was escorted into Prescott by a half-mile-long procession "of men on



Rev. John Bayne, popular minister in Galt, Ont., and leader of the Free Church movement in Canada.

horseback, and men, women and children in all kinds of waggons and carriages."

The Canadian Synod of the Church of Scotland had already voted three to one in 1843 in favour of "the glorious cause" of Disruption. After the visitation from the Free Church in 1844, the tide of Disruption in the colonies became irresistible. Kirk supporters argued that the Scottish issues were irrelevant in the colonies, but Free Church sympathizers demanded separation from the mother church to avoid the sin of guilt by association. When the dust of debate settled, Free Church Presbyterianism had been transported to British North America.

Here, Free Churchism flourished, but the Church of Scotland languished. In Nova Scotia and Prince Edward Island, all but two ministers of the Kirk joined to form a Free Church Synod. In the colony of Canada — today Quebec and Ontario — 22 ministers (12 of them from the Glasgow Colonial Society) of the 60 in the Kirk synod, left to form a Free Church. Isaac Buchanan, a wealthy Hamilton merchant, offered £50 to any congregation that joined the Free Church and renamed itself "Knox." Only in New Brunswick, never visited by the Free Church deputies, was there no Disruption.



Knox College, the first-fruit of the Disruption in Canada, in the home of Dr. James Esson, Front Street, Toronto.

From Scotland's Free Church, its new colonial synods inherited an aggressive, expansionist and militant approach toward the world and its problems. The new churches grew rapidly. In the colony of Canada, the Free Church soon became the fourth largest denomination, with more than 10 per cent of the population and an increase of ministers to 185 in only 17 years. Months after the provincial Disruption, Knox College was opened to train new ministers who would promote the cause of the Free Church. Immediately, the Kirk's Queen's University lost six of its seven theological students to the new institution.

As important as numerical growth, the Free Church embraced the interests and ambitions of the colonists as a vocal advocate of making Canada "a righteous nation." It became a leader among Protestant groups promoting Bible and tract societies, and decrying slavery, popery, intemperance and Sabbath-breaking. By the end of the Victorian era, the Free Church tradition in Canadian Presbyterianism was supporting evangelistic outreach action to meet the challenges of industrialization, urbanization, immigration, opening the Canadian West and winning the world for Christ.

At the very moment of the colonial Disruption, those older and smaller Secessionist Presbyterian bodies believing in total separation of church and state approached the Free Church synods with a proposal of union. Because of their differing understandings of "the headship of Christ over the nations," however, unions in the Maritimes and in Canada were not achieved until 1860 and 1861. Even then, because the former Free Church was the largest element in the unions, it usually set the tone and goals of the new churches.

The 1867 Confederation of the colonies in British North America demonstrated the benefits of unity. Almost immediately, the two recently merged churches in the Maritimes and in central Canada opened further union negotiations with their neighbouring Kirk synods. The result was the creation of The Presbyterian Church in Canada in 1875. Once again, the dominant element in the new national church was the Free Church tradition, which saw itself as the true defender of Calvinist orthodoxy. Its suspicion that the Kirk was theologically unsound lay behind the 1876 heresy charge against Canada's foremost Kirk preacher, D. J. Macdonnell of Toronto.

A second issue was the old question of defining Christ's headship over the nations. The 1875 union's compromise solution to this very Presbyterian controversy was "forebearance," or "full liberty of conscience," reinforced in 1890 by approval of complete separation of church and state. Three generations later, however, in the midst of the war with Nazi Germany, Canadian Presbyterians realized that the Assembly's doctrine, "a Free Church in a Free State," had gagged their church, making any further declaration on politico-religious issues constitutionally impossible.

Responding to petitions from the presbyteries, the General Assembly of 1943 appointed a committee on Articles of Faith. That committee's "Declaration of Faith Concerning Church and Nation" was approved in 1955 and accepted as a subordinate standard of The Presbyterian Church in Canada in 1970. Section 8 of the Declaration on "Lordship" acknowledges the independence of both church and state, but also mandates their mutual support. By some historians, this definition has been viewed as a further evidence of the continuing influence of the Free Church tradition on Canadian Presbyterianism.

In the words of Dr. Richard W. Vaudry, author of *The Free Church in Victorian Canada 1844-1861*, "The Free Church exercised an influence in Canadian Society far beyond its numbers.... Though its critics might dismiss the Free Church as bigoted, obscurantist, and self-righteous, a more sympathetic assessment might see it as tough-minded, informed, and uncompromising. Its clear views, fervent zeal, and transcendent message, though inviting ridicule, were arguably its greatest strengths." R

John S. Moir is professor emeritus of history, University of Toronto, and author of *Enduring Witness: A History of The Presbyterian Church in Canada.*

Readers 12 and under, this page is for you! God's love ***is*** something wonderful! The rainbow is one sign of God's love. Let's discover more about his love through puzzles, crafts, stories and features — all designed just for you.

Editors: Susan R. S. MacLaren and Nancy Pinck

Something Wonderful!

God is L♥ve ...

In February, we think about valentines and love. Many verses in the Bible teach us about love. *Draw lines to complete the verses listed below. Use the Bible references for help if you need to.*

By this everyone will know that you are my disciples, if you ...	• **love one another as I have loved you.**
Love your enemies and ...	• **your neighbour as yourself.**
A friend ...	• **believes in him may not perish but may have eternal life.**
This is my commandment, that you ...	• **have love for one another.**
For God so loved the world that he gave his only Son, so that everyone who ...	• **loves at all times.**
You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and ...	• **pray for those who persecute you.**

NRSV Matthew 5:44 John 13:35 Luke 10:27
Proverbs 17:17 John 3:16 John 15:12

The Good Samaritan The traveller lay helpless on the ground. If no one came to help him he would surely die. Do you know what happened? Find out in an exciting Eerdmans jigsaw puzzle book *The Good Samaritan* $9.50.

Unscramble our
MEMORY VERSE OF THE MONTH

EW VOLE, AECBUES EH STIFR
-- ----' ------- -- -----
VOELD SU.
----- --. **1 John 4:19** NRSV ♡

Jeff's New Friend

by Frances Nugent, a member of the Order of Diaconal Ministries, living in Ripley, Ontario.

"Hi, Mom," called Jeff. "Here's Sam, my new friend."

"Hello, Sam," said Mother. "Oh, my, what happened to him, Jeff? Has he been in an accident?"

"No, not exactly," explained Jeff. "Some boys threw rocks at him, then ran away. When I got to him, I thought he was dead. Jim said to leave him. He didn't want to get his new jacket dirty. Jason was afraid to touch him. So I picked him up and brought him home. He looks better now that I have washed the blood off.

"I just couldn't leave him there. I had to help him. I love him, even if I don't know him very well. And look at the way he's looking at me! He loves me back!

"Can he stay, Mom? Please?" Jeff pleaded.

"We'll see," said Mother, "but, first, let's get him something to eat."

As she went to the fridge, Jeff hugged Sam, and whispered, "Did you hear that, boy? You're staying for supper! Maybe longer! Maybe forever!"

Sam, forgetting the cuts on his nose, and the bump on his head, sighed happily. And the sound of his purrs filled the room! ♡



Colour the story from Luke 10:30-37

Reformed Spirituality: An Introduction for Believers *by Howard L. Rice (Westminster/John Knox, 1991, $19.75). Reviewed by Diane Clark.*

When I ask people what they associate with the term "Reformed traditions," they usually speak of worship conducted "decently and in order," a structured system of church government, responsible biblical scholarship, or a disciplined and somewhat austere life-style. Few people think of deep, rich and grateful spirituality as part of our Reformed heritage.

Howard L. Rice designed *Reformed Spirituality* to help us recover the lost treasure of our spiritual traditions. Drawing on such sources as John Calvin, historic confessions of faith, British Puritans and American Presbyterian writers, Rice examines a variety of spiritual practices and disciplines. He looks at prayer, study, spiritual guidance and discipline in life-style — all with a view to nurturing our personal relationship with a God of power, compassion, mystery and love.

As an introduction to spirituality for believers, this book is both readable and helpful. The reader can find practical tips for recovering balance in prayer, instructive guidelines for Bible study, and a useful description of Reformed piety. The style is straightforward and concrete, with point-form summaries used generously.

This is a sincere, sensitive, passionate and provocative book. There is a deep sense of the presence of God throughout, as well as a sense of the author's spiritual struggle and growth.

Its chief drawback is the author's narrow definition of the terms "Reformed" and "spirituality." From the broad range of Calvinist writing in Europe and North America, Rice focuses on British Puritans and their descendants in the United States. Similarly, Rice's definition of spirituality as a "desire for personal religious experience" largely eliminates corporate experience, social action, intellectual discovery and many other aspects of spirituality.

As a discussion of one stream of Reformed spirituality, the book provides worthwhile reading. I would, however, welcome complementary books on other aspects of Reformed spirituality.

Despite this drawback, I'm grateful Rice has "opened the door to a long-neglected treasury of Reformed spiritual practice." His book provides a much needed point of entry to the "depth, wisdom, and wealth of [our] spiritual tradition."

Diane Clark is minister of Elmvale Church and Knox, Flos, in Ontario.

Going Broke: Bankruptcy, Business Ethics, and the Bible *by John Sutherland (Herald, 1991, $12.95). Reviewed by Nancy Serrick.*

Do you know where the term "bankruptcy" comes from? "Italian creditors, wishing to show their displeasure that a debtor had failed to meet obligations, would visit the debtor's place of business and smash the workbench.'Broken bench' in Italian is *banca rotta*."

That's one of the historical nuggets John Sutherland shares as he explores this all-too-familiar subject. In his introduction, he sets out what the book will cover: the major causes of business and personal bankruptcies, the differences between voluntary and involuntary bankruptcies, ethics, morality, applying Christian principles to business, and the development of, as he puts it, an "ethical view of bankruptcy which I feel biblical teaching and ethical theory demand." That sounds like a daunting list of topics; but, in fact, the book is written in a comfortable style with lots of helpful quotations from many different sources.

The Canadian-ness of this book should not be overlooked. Sutherland is a Canadian, and readers will see familiar names among the people whose words he quotes. Although the overall approach could probably be referred to as North American, Canadian economic history is described and our laws are explained.

During discussions of the emotional and spiritual price paid by those enduring financial problems, and the compassion that must be an important component of the bankruptcy process, the reader is made to think in local terms. What about my church? What resources for counselling could we make available? What support do we offer in our congregation?

Is bankruptcy ethical? The author asks this question in his summary of this "troublesome and growing phenomenon." His answer: yes *and* no. He outlines the pros and cons which help to provide an understanding of this whole sobering subject, both in general terms and from the Christian point of view.

There are hard lessons to be learned. But the message is clear: if we don't strive for financial health, we may wind up with our own benches broken.

Nancy Serrick works for a securities company and is an elder in Rosedale Church, Toronto.

Dietrich Bonhoeffer: A Spoke in the Wheel *by Renate Wind (Eerdmans, 1992, $20.50). Reviewed by Gordon Johnson.*

This book reminds us that lives of great people merit frequent retelling. Bonhoeffer's life (1906-1945) is significant for its quality and for the remarkable ideas he offered. His startling and provocative political and theological ideas still challenge the

Books

CONTINUED FROM PAGE 34

contemporary church's view of its purpose.

Wind seeks to understand Bonhoeffer's complexity by examining his ideas on the template of his life. For Bonhoeffer was irrevocably altered by what he encountered. She describes a man driven by a need to understand the purpose of the church in a world without order.

Bonhoeffer was raised in a secure home where ideas, discipline and control of emotions were encouraged and where a low opinion of the church was held. His father thought him too clever for theology. Bonhoeffer viewed the church as "the refuge of the uncultured enlightenment" but pledged to reform it.

In the United States, Bonhoeffer met Reinhold Niebuhr and visited black churches. Here, he found people who "prayed not only for personal salvation but for the overcoming of structures which brought death." The American experience reinforced his conviction that the gospel and the world could not be separated — the church must be an agent for social change.

Bonhoeffer returned to Germany and war in 1939. His country had become "a police state with press censorship, a ban on assemblies, and thousands of political prisoners." One casualty was the church — directed by the government to ban non-Aryans from leadership.

Bonhoeffer had earlier warned that the "great masquerade of evil has played havoc with all our ethical concepts." The church's headlong rush to "marry the swastika and the cross" confirmed his words. The church was capitulating to the politics of fascism and deserting those in need, particularly the politically oppressed. This was a betrayal of Christ, in Bonhoeffer's view. His Christian confession was bonded to the struggle against injustice. He wrote: "Only those who cry out for the Jews may sing Gregorian Chant."

THE Renewal Fellowship
WITHIN THE PRESBYTERIAN CHURCH IN CANADA

1994 ANNUAL MEETING

Dr. Eugene Peterson
Professor of Spiritual Theology at Regent College
Author of Working the Angles

Address Titles
➤ What should I expect from my minister?
➤ What should my minister expect from me?
➤ What should my minister and I expect from the Lord?

March 4 and 5, 1994
Central Presbyterian Church
Cambridge, Ontario

Children's Program: Janie Robertson

REGISTRATION & INFORMATION
Phone: (416) 233-6581
Write to: The Renewal Fellowship
Within The Presbyterian Church in Canada
3819 Bloor Street W., Etobicoke, ON. M9B 1K7

R. K. ROBES
2685A Eglinton Ave. E., Scarborough, Ont. M1K 2S2 (416-265-0150)
Custom Tailored Choir Gowns, Preaching Gowns and Stoles

ADDRESS CHANGE

Attach an OLD label from your magazine or PRINT name and address of YOUR church.

Church .....Cong. Code.....

1. OLD ADDRESS: .....
..... apt. # .....
City.....
Prov. .....Postal Code.....
NAME.....

2. NEW ADDRESS: .....
..... apt. # .....
City.....
Prov. .....Postal Code.....
NAME (if changed).....

3. Moving Date.....

SEND TO: PRESBYTERIAN RECORD
Circulation Dept.
50 Wynford Drive, North York, Ontario M3C 1J7

CONTINUED FROM PAGE 35

Bonhoeffer believed the Christian's task is not only to bandage the victims under the wheel but also "to put a spoke in the wheel itself." He chose to engage in covert political action. This choice, to tie religious expression to life-style, led to his execution in the Flossenburg prison camp in 1945.

Wind writes Bonhoeffer probably never said anything he did not attempt to put into practice. He had no time for "slogans, gossip, commonplaces and verbosity." The church, he believed, must be engaged in Christ's work — the church was theology in the doing.

In recording Bonhoeffer's struggle to come to terms with his Christian responsibilities, Wind prophetically calls the contemporary church to the same task. This highly readable and thought-provoking work furnishes a valuable study aid for congregations and colleges.

Gordon Johnson, a Canadian, lives and writes in Florida.

Book Briefs

In the Blink of an Eye *by Gordon Hunsberger (Self-published, 1993, $8.95).*

When Gordon Hunsberger was a boy, farmers worked fields with horses, families gathered around the organ to sing, and people travelled by horse and carriage. Now, farmers work fields with huge tractors and harvest crops with self-propelled combine harvesters, most homes have at least one colour TV and a VCR, and people travel by jet aircraft.

In his book, Gordon Hunsberger records many of the changes he has observed and experienced in his lifetime, from communication and transportation to religion and family life. He believes by recognizing and understanding the changes taking place around us, we can influence the direction of change in our lifetime.

Gordon Hunsberger has been a farmer all his life in the Kitchener-Waterloo area of Ontario. For almost 20 years, his "farm filosofy" columns have appeared in the *Elmira Independent* and in other publications.

Llamas in the Snow *by Cullene Bryant (River Books, 1993, $12.95).*

Cullene Bryant has transformed her experiences as a minister, hospital chaplain and single parent into evocative, gentle, short stories about the verities of human existence. Whether Bryant's stories are taking place in a hospital room or in a New Orleans strip club, in a psychiatrist's office or on a chicken farm, her images are vivid and humane.

A minister in The United Church of Canada, Bryant spent many years as a hospital chaplain and director of pastoral care at a large research and teaching hospital in Alberta.

The Mystery of Christ ... And Why We Don't Get It *by Robert Farrar Capon (Eerdmans, 1993, $19.50).*

Robert Farrar Capon probes the meaning of salvation — peace, forgiveness, grace, reconciliation — spoken of in the New Testament as a "mystery." Reminding readers, sometimes in startling ways, that salvation is a gift rather than a transaction, Capon uses a variety of dialogues to drive home the truth that "there is therefore now no condemnation for those who are in Christ Jesus." Along the way, he explores guilt, forgiveness, love, anger, romance, grief, spiritual contentment, the Incarnation, reincarnation, resurrection and more — and manages to make salvation something fresh and new in the process.

Beyond Permissiveness: Raising Happy, Secure Children in the Nineties *by Stephen Griew (Stoddart, 1992, $16.95).*

Beyond Permissiveness, full of timely advice and helpful case studies, is a clear and compelling analysis of the roots of permissiveness and its dangers when used as a basis for child-rearing and education. Griew invites individuals and institutions to move *beyond* permissiveness — to give children a balance between freedom and structure in order to equip them for happy, secure and successful lives in the 21st century.

Stephen Griew is a professor at York University, Toronto.

Getting Along: The ABCs of Human Relations *by Donna Sinclair and Allan Hirsh (Wood Lake Books, 1993, $9.95).*

A unique blend of popular psychology, common sense and spirituality, this collection of text and cartoons will help readers build healthier relationships. Allan Hirsh is a cartoonist, family counsellor and psychotherapist who lives in North Bay, Ontario. He has a black belt in relationship angst, and finds cartooning helps him relieve stress. Donna Sinclair is a contributing editor to the *United Church Observer* and a well-known Canadian religious writer.

Breaking the Code: Understanding the Book of Revelation *by Bruce M. Metzger (Abingdon, 1993, $9.75).*

The book of Revelation contains passages of great beauty and comfort, as well as passages that strike the casual reader as bizarre, bewildering and sometimes frightening. How are readers today to discern God's message in this peculiar part of the Bible? *Breaking the Code* provides a trustworthy guide to the rich symbolism of this important biblical book.

Noted biblical scholar Bruce M. Metzger presents the fruits of solid scholarship in a non-academic style. *Breaking the Code* serves as a key for understanding this powerful and puzzling book from the first century of the Christian Era.

A companion video and a leader's guide ($5.50) are also available.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. As prices are subject to change, do not send payment with order. You will receive an invoice.

Books

CONTINUED FROM PAGE 36

New Resources

The Church Speaks: Practising Peace — Challenged by Conflict *($6.95). Available from Resource Distribution Services, 50 Wynford Dr., North York, Ont. M3C 1J7.*

This new reflection-action study for Canadian Presbyterians is part of the series *The Church Speaks* from PREM Adult Foundational Curriculum. There are two units with five sessions each. Regular and special interest adult study groups, youth groups, WMS groups and church leaders (sessions and presbyteries) will find this resource useful.

Unit 1: *Peace and Conflict Close to Home.* Peace with yourself and others. Conflict: Why do we fight? Peace and violence in our homes. Peace and conflict in our congregations. "Aliens" in our communities.

Unit 2: *Peace and Conflict.* Peace-living. A theology of peace-living. Violence: How will we respond? Are war and violence ever justified? Peace-living on a fragile planet.

Eldership in Today's Church *by Stephen Hayes ($2.25). Available from Resource Distribution Services.*

This revised book is valuable for new elders, elders-elect and experienced elders.

A Step Along the Way: Profession of Faith *by Karen and Gord Timbers ($25). Available from Resource Distribution Services.*

This packet for youth and adult communicant classes was recently revised to reflect the changing needs of The Presbyterian Church in Canada.

Development Demands Democracy *(produced by the Inter-Church Committee for World Development Education, $10).*

"Can democracy exist where poverty, economic and social injustice, political inequality, power abuse, exists?" asks Rev. Jose Chipenda of Kenya in the 1994 education guide produced by Ten Days for World Development. With deepening global economic and social crises, people around the world are calling for a redefinition of democracy — one in which all members of society will have a greater say about the decisions which affect their lives. Ten Days for World Development, a Canadian ecumenical education and action program, has joined this chorus of voices by launching a campaign entitled "Development Demands Democracy." From February 4-14, Ten Days volunteers will encourage congregations across Canada to focus on struggles for democracy.

Development Demands Democracy, the 1994 educational guide, plus a worship resource and action leaflets, are available from: Ten Days for World Development, 85 St. Clair Ave. E., Toronto, Ont. M4T 1M8. Tel: (416) 922-0591.

KNOX PRESBYTERIAN CHURCH
OTTAWA
Friends and past members are invited to our 150th Anniversary Homecoming Weekend on Saturday/Sunday, 14/15 May, 1994 amid the National Capital's tulips. Write to us at 120 Lisgar Street, Ottawa K2P 0C2 or call (613) 238-4774 for more information.

STAINED GLASS
Custom Designed Memorial Windows and Restorations
OBATA STUDIOS
2341 Queen St. East, Suite 103
Toronto, Ont. M4E 1H2 (416) 690-0031

REINDERS architecture
Many years of experience in the planning and design of Christian worship-education and care facilities have made us a valued building-partner to many congregations and Christian organizations.
Please call to learn how we can help you.
F.J. Reinders and Associates Canada Limited
Architect, Engineers, Planners, Project Managers
201 COUNTY COURT BOULEVARD, SUITE 500
BRAMPTON, ONT. L6W 4L2 (905) 457-1618

A. MILLARD GEORGE Funeral Home Limited
London, Ontario N6C 3X1
60 Ridout St. S.
Telephone: 519-433-5184
Managing Director—Paul J. Mullen

CANADIAN ART CHINA LTD.
SPECIALISTS IN CHINA DECORATING FOR OVER 30 YEARS

High quality porcelain plates custom decorated for your church, school or special occasion
*** Also ***
Porcelain dinner bells, coffee mugs, salt and peppers, cups and saucers, etc.
Enquire from others, of course, but don't buy until you **compare our prices and quality**. Ask at a church in a neighbouring town — they've probably ordered from us.
CANADIAN ART CHINA LTD.
18 Stewart Road,
Collingwood, Ont. L9Y 4K1

RML
Robert McCausland Limited
Artists & Craftsmen of Stained Glass since 1856
30 Chauncey Ave.,
Toronto, Ont. M8Z 2X4
Tel. (416) 233-9530 1-800-563-1555

People and Places



THE CONGREGATION OF Knox Church, St. Catharines, Ont., held a reception on Nov. 28 to honour W. Lloyd Alguire, the first elder in the church's 153-year history to serve for 50 years. Pictured, left to right, are: William McElwain, interim minister; Lloyd Alguire; J. K. Ross Thomson, former minister; James Goldsmith, moderator of the Presbytery of Niagara.



NORMA GOLDSMITH (seated, right) was presented with a life membership pin at the annual meeting of the National CGIT Association. Norma, who is a member of St. Andrew's Church, Welland, Ont., (where her husband James is minister), has served CGIT in several areas for many years, and is past-president of the organization. She is shown being congratulated by the current president, Lindsay Smith.



THE CONGREGATION OF Innerkip Church, Innerkip, Ont., recently recognized Edwin Carter and Tom Currah on their retirement as elders. Edwin (pictured, left) was presented with a plaque for his 42 years as an elder, including 38 as representative elder and 13 as clerk of session. Tom received a Bible for his 44 years of service, including five as clerk of session. He was also assistant Sunday school superintendent for many years and is currently church treasurer. Pictured with the two men is Rev. Christopher Little.



PICTURED ARE four of the younger well-wishers in attendance at an open house held at MacNab Street Church, Hamilton, Ont., Sept. 26 to honour John and Heather Johnston on the occasion of John's retirement after 27 years as MacNab's minister. From left to right are: Fionna Jeffrey, Kesha-Ann Guildford, Rebecca Vanderelst and Leonora Patterson.

Please note: Photos submitted for People and Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



A NEW SIGN FOR St. Paul's Church, Banff, Alta., was dedicated in memory of Donald Hawthorne on Oct. 24. Pictured on the left are Trevor Salisbury of the board of managers and board convener Willie Schmidt who laid the stonework for the sign's base. On the right are Milta Hawthorne, Donald's widow, and Rev. Frank Breisch.



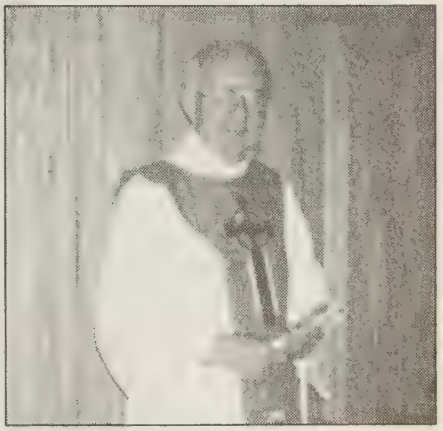
ST. ANDREW'S CHURCH, Cobourg, Ont., held a hymn marathon entitled "Hymnus Maximus" on Oct. 17. Led by members of session (pictured), participants sang one verse of each hymn in the *Book of Praise*. The proceeds from the marathon will go toward making the church fully accessible.



PICTURED AT THE Remembrance Day Service held Nov. 7 at St. Andrew's Church, Ottawa, are Rev. James Peter Jones (left) and Brig.-Gen. David Estey, Chaplain General (P), Canadian Forces and guest preacher. Brig.-Gen. Estey presented the church with a Host box which had been used in sacramental services at the military base in Baden, Germany, during the 39 years Canadian military personnel served there. Now that the troops have been withdrawn from the base, the chapel has been closed and its artifacts distributed across Canada. The cross in the picture is covered with poppies which the children affix to it as they enter the sanctuary for the morning service. (Photo: Karoly Dombi)



THE CONGREGATION AND FRIENDS of St. Andrew's Church, Barrie, Ont., honoured Rev. Malcolm D. Summers and his wife, DorothyAnn, on his retirement after 35 years as an ordained minister, the last nine of which were spent at St. Andrew's. Malcolm began his ministry with the extension charge of Clarkson Road Church, Mississauga, Ont., helping it to become self-supporting. He also ministered at Zion Church, Angus, Ont., and played a role in the founding of Westminster Church, Barrie. Malcolm served his community in many ways, including 18 years as a professional social worker with the Simcoe County Children's Aid Society.



PICTURED IS Dr. Herbert O'Driscoll, recently retired from Christ Church Cathedral, Calgary, and well-known author of several books, who was the guest speaker at the annual Lawson-Rose Memorial Service held at St. Andrew's Church, Windsor, Ont., Oct. 31.

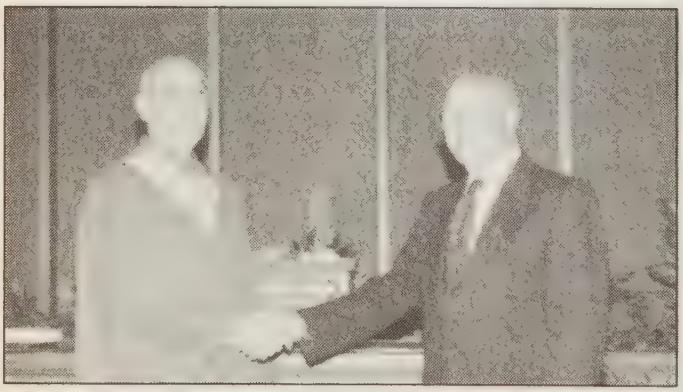
In recognition of **Rev. Walter Allum's** 32 years of devoted service at **Knox Church, Dundas, Ont.,** the congregation has established a "Special Prize in Homiletics" (to be named in his honour), which is to be awarded to students who show unusual promise in the area of homiletics and wish to devote themselves to preaching and the proclamation of the gospel. The prize will be funded through investments from a capital sum and awarded at the discretion of the faculty of Knox College.



THE CONGREGATION OF Jubilee Church, Stayner, Ont., celebrated its 134th anniversary with the dedication of a new baby grand piano on Nov. 7. The dedication was by Dr. J. C. McLelland, guest speaker for the occasion. The piano was placed in memory of Charles and Muriel Curran, whose gift to the church covered the purchase. Pictured, left to right, are: William Wilson, board member; Catherine Walker, music director; J. C. McLelland; Rev. Jim Cooper.



GALE CHURCH, Elmira, Ont., celebrated 125 years of Presbyterian witness in October with two weekends of special events. Pictured are Douglas Dann (left), clerk of session, and Rev. Keith McKee, who conducted an old-fashioned Communion Service on Oct. 17. Keith, who is minister of the two-point charge of Mooretown and Moore Township, Ont., grew up in Elmira as a member of Gale Church. He was presented with a photograph of the church by the congregation.



THE CONGREGATION OF Knox Church, Dundas, Ont., recently recognized George Stutt for 32 years of service as clerk of session. Although now retired as clerk, George continues to be an active member of the choir and drama club. He is pictured (left) being congratulated by Jack Woodley, who presented him with a gift on behalf of the congregation.



THE KINDERGARTEN CLASS of Calvin Church, Chatham, N.B., (Desi, Brad, Cory, Kaitlin, Tara and Andrew) are pictured with a cheque for $100, raised from their free-will contributions, for relief efforts in Somalia.



A NEW ORGAN was dedicated at First Sackville Church, Lower Sackville, N.S., on Sept. 26, the 20th anniversary of the congregation. Pictured are: Rev. David Sutherland; Gennie Frith, elder, convener of the worship committee and former organist; Don Cameron, guest organist; William MacKay, clerk of session; and (seated) organist Joan Lepage.



THE ANNUAL RETREAT for full-time military chaplains was held at the Royal Military College, Kingston, Ont. In the back row (left to right) are Presbyterian chaplains: Capt. Ed Wiley, Lt.-Cmdr. George Zimmerman, Maj. Lloyd Clifton, Maj. Bob Baker, Capt. Harvey Self and Maj. Bill MacLellan. Missing from the photo are Capt. Bob Sparks and Maj. David Kettle. Seated are: Brig.-Gen. David Estey, Chaplain General (P), Canadian Forces; Rev. James Peter Jones, convener of the chaplaincy committee of The Presbyterian Church in Canada; James Harkness, Chaplain General to the Forces of Great Britain. James Harkness is an ordained minister of the Church of Scotland, the first in many years to hold the post of Chaplain General in Great Britain.



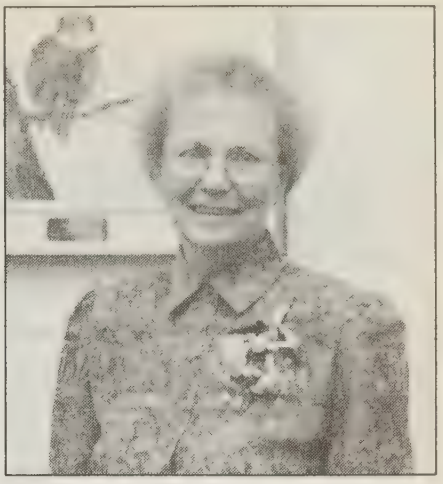
TO MARK THE COMPLETION of its Live the Vision campaign, the congregation of Alexandra Church, Brantford, Ont., held a "Celebration Sunday." With a minimum goal of $20,413, the congregation raised over $63,000 in cash and pledges. Pictured are members of the campaign team (from left to right): Jo-Ann Dickson, Marjorie Hunt, Doug Hunt (campaign administrator), Rev. Heather Vais, Orland Harrison (campaign director) and Jeanne Ling. Absent from the photo is Rob Kinnaird.



THE SUNDAY SCHOOL OF Gale Church, Elmira, Ont., planted a tree to commemorate its 100th anniversary on Nov. 7.



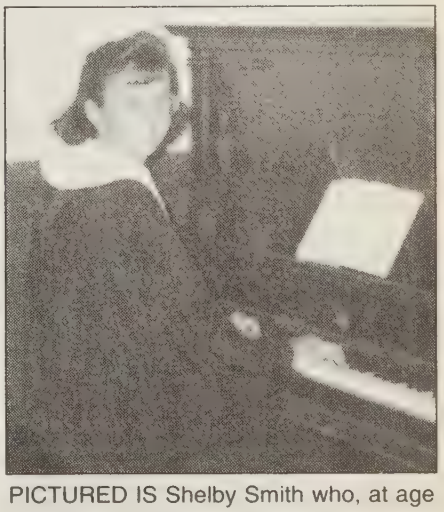
PICTURED ARE the participants and staff from one of the three "Elderhostels" held at Crieff Hills Community, Puslinch, Ont., in 1993. More than 40 people from across the country and the United States attended the week-long event for people 60 years of age and over. All the Elderhostels have themes relevant to Christian faith and also take advantage of Crieff's country setting by including nature walks and studies. This Elderhostel focused on Celtic Religion and the Scottish Reformation.



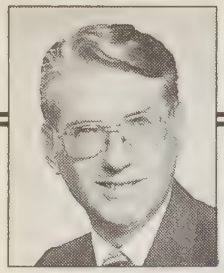
ETHEL BISGROVE, an elder at St. Andrew's Church, St. Lambert, P.Q., was presented with the Commemorative Medal for the 125th Anniversary of Confederation in recognition of her volunteer work in the community. Ethel co-founded the St. Lambert Council for Seniors 20 years ago. She is also convener of Ecumenical Community Services, a St. Lambert-based group that runs a food cupboard and organizes Christmas baskets.



THE SENIORS FRIENDSHIP GROUP of St. Andrew's Church, Windsor, Ont., held a special service to mark Remembrance Day. Pictured is Elma MacDonald, 94, who read "In Flanders Fields."



PICTURED IS Shelby Smith who, at age 14, plays the piano every Sunday at Lenore Church, Lenore, Man.



You Were Asking?

Tony Plomp

Who Receives Ordination?

I am told that graduates of a school of theology, such as Vancouver School of Theology, may not be ordained in the Presbyterian Church unless and until they have accepted a call to minister to a particular congregation. Consequently, a graduate who goes directly into mission or inner-city work cannot be ordained. Please explain why this is so.

This is a complex issue because it involves our whole doctrine of ministry. But I shall do my best to explain.

In The Presbyterian Church in Canada, ordination is by Call. Those who feel an "interior call" in general terms to the work of ordained ministry apply to their local session and to presbytery to be certified as a suitable candidate for the Ministry of Word and Sacraments. The church is involved in the process from the beginning and remains involved throughout. We always want to stress that the individual who claims a "call from God" and does not have the call confirmed by the church needs to examine the genuineness of that call.

When the individual has completed his or her education at Knox College, Toronto, Presbyterian College, Montreal, or Vancouver School of Theology, presbytery conducts examinations and the individual is certified as a candidate for ordination. Then, this person either preaches for a call in a specific congregation or makes application for an appointment by the relevant departments of the Life and Mission Agency of the Assembly for mission work at home or overseas. So it *is*, I believe, possible "to go directly into mission or inner-city work" as long as such work is recognized and approved by presbytery as "cognate" (related) ministry. I believe Rev. Glenn Inglis, now minister of Langley Presbyterian Church in British Columbia, was, upon graduation, appointed by the then Board of World Mission to missionary work in Malawi and ordained to that ministry.

The point is, ordination cannot take place unless the church, through the regular call process from a congregation or through the appointment process of an Assembly agency, is involved. This means a candidate certified for ordination cannot be ordained as a minister of the church unless the presbytery approves of the call or the appointment. So, it is doubtful such a candidate would be ordained if he or she decided to take an appointment with a missionary agency neither directly responsible to The Presbyterian Church in Canada nor approved by it.

Let me use two examples. A graduating student may feel called to the work of chaplaincy. This specialized ministry, nevertheless, still enables the person to function as Minister of Word and Sacraments. Such an individual could, with presbyterial approval granted, theoretically be called or appointed to such a ministry and be ordained. I say "theoretically" because most chaplaincy appointments require experience in the pastorate before a candidate for such a position is seriously considered.

A graduating student may feel called, if qualified, to work as a counselling director for an inner-city mission. The job description has no relationship to preaching, teaching and sacramental ministry. It is a special vocation more diaconal in nature. In my opinion, such work, although more than praiseworthy in the life of Christ's Church, does not qualify that person for ordination to the Ministry of Word and Sacraments. R

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.



For quality **CHOIR GOWNS AND CLERICAL VESTMENTS**
Write D. MILNE
3075 Sartelon St.
St. Laurent, Quebec H4R 1E6
Tel. (514) 856-0862
Fax (514) 856-1009

EDWARDS GLASS COMPANY LIMITED
est. 1920
custom designed
memorial windows
traditional - contemporary
releading & restoration
enquiries invited
471 Newbold Street
London, Ontario N6E 1K4
(519) 649-7225, Fax: (519) 649-7226

The National CGIT Association
40 St. Clair Ave. E., Ste. 200
Toronto, Ontario M4T 1M9
(416) 961-2036

Helping girls 12 - 17 to become the girls God would have them be by assisting them to better understand themselves, the world and Christ.

Missionaries and tribe members have happy reunion



Clare McGill (fourth from left) and his wife, Grace, renewed friendships with some of the people they met in Taiwan during their time there as missionaries of The Presbyterian Church in Canada. On Clare and Grace's right is Lin Min-Fwu, a friend since 1953, who worked with Clare on his translation of the books of Acts and I Corinthians.
(Photo: *Glencoe-Alvinston Transcript & Free Press*)

Forty years after they first travelled to Taiwan to work with the Tayal tribe, Rev. Clare McGill and his wife, Grace, were visited in their hometown of Glencoe, Ontario, last October by a delegation of 17 Tayals.

The McGills were sent to Taiwan in 1953 by the Board of World Mission, where Clare was given the monumental task of transcribing the Tayal language into writing and, then, translating the New Testament into Tayal. He completed the translation 22 years later. He continued working for nine more years, setting the Scriptures to aboriginal tunes and visiting churches. In 1984, afflicted with Parkinson's disease, Clare retired.

There are approximately 20,000 Tayal people in Taiwan, 40 to 50 per cent of whom are believed to be Christian. As recently as 65 years ago, the tribe engaged in head-hunting. (Source: *Glencoe-Alvinston Transcript & Free Press*)

Canadian Council of Churches faces financial problems

The Canadian Council of Churches (CCC) is dipping into its reserves to cover declining revenues, but president Dr. Bruce McLeod says: "We're regarding it as an opportunity. Maybe the economic tightening is God's way of drawing our attention to a new way of acting ecumenically in the world today."

Although the council had a reserve of $292,000 in 1990, it is expected to be drained to about $13,000 by the end of 1994. Annual deficits have been covered by using the reserve built up during the 1980s and increased through higher interest rates.

"Like all institutions, we're facing the economic realities of the time," says McLeod. "Member churches are facing cut-backs and that reflects on the financial situation of the CCC."

The council recently formed a Mission and Means committee to prepare a strategic plan to put the council into a stable financial position for 1995. (*CCN*)

Council proposes biennial Assemblies

In a proposed cost-cutting measure, the Assembly Council has decided to recommend to the 120th General Assembly that future Assemblies be held every two years instead of annually.

Alberta Synod and PWS&D regret government decision

Last September, the government of Alberta merged its Agency for International Development (AAID) with the Wild Rose Foundation, an Alberta government lottery-funded foundation. The government informed all non-governmental agencies involved with international development that it would continue to provide financial support, but that such support would now come from the Wild Rose Foundation, through the government's new International Development Program.

Following its meeting in October, the Synod of Alberta announced it would appeal the government's decision and would not endorse further applications (for matching grants) submitted to the Wild Rose Foundation.

The Presbyterian World Service and Development Committee (PWS&D) meeting in November also unanimously agreed not to submit further applications for funding. PWS&D had been a beneficiary of a one-to-one matching grant with AAID for several years. In 1992, PWS&D received $17,624 from AAID.

Both the synod and PWS&D committee expressed sadness that the Alberta government would take such a step knowing the majority of Christian churches would withdraw from a program funded by lotteries.

At its national board meeting in September, the Mennonite Central Committee decided not to accept funds from the Alberta government agency, citing, among other reasons, historic Mennonite opposition to gambling and the importance of making "a statement of principle against taking lottery money."

Canadian Lutheran World Relief has also decided that "with a note of thanksgiving for the past, we must dissociate ourselves from the current structure."

CONTINUED FROM PAGE 43

Knox College postpones appointment

The Senate of Knox College has decided to postpone consideration of an appointment for the position of Professor of Old Testament and Hebrew Scriptures until the fall due to major cuts in grants from the provincial government and the General Assembly budget. The senate urges presbyteries to forward nominations as they will be given careful review by the search committee later this year.

Critics say plan will divide Church of England

Opponents of women's ordination will have a place in the Church of England indefinitely, the church's General Synod says.

Critics say the plan to ensure this will divide the church theologically and undermine the authority of women priests.

The plan, called the Episcopal Ministry Act of Synod, provides pastoral care for traditionalist parishes which no longer wish to be ministered to directly by their diocesan bishop. Instead, three provincial "episcopal visitors" will minister to opponents of women priests.

The act also ensures the continued ordination of those who oppose women's ordination and safeguards "the integrity of differing beliefs on women priests."

Archbishop John Habgood of York said the act would ensure that the Church of England would remain "a diverse many-sided body."

Approval of the act infuriated members of the Movement for the Ordination of Women. They believe the act preserves sexist attitudes among clergy. Other critics said the act went too far to accommodate traditionalists.

Canon Philip Crowe, principal of the denomination's Salisbury and Wells Theological College, feels the act is guilty of "institutionalizing schism." (*Anglican Journal*)

Hungarian Church opens university

The Hungarian Reformed Church recently opened a new university in Budapest. The Hungarian government approved the request for the university in August of last year and granted a subsidy for 70 per cent of its costs.

The Gspr Kroli University is an extension of Raday College, the theological training centre for the Hungarian Reformed Church.

A major goal of the new university is the training of educators. The Hungarian Reformed Church has long supported a system of Christian primary and secondary schools. The university will serve students from Hungary and Hungarian communities in Romania, Ukraine and Slovakia.

Gspr Kroli, after whom the university was named, translated the Bible into Hungarian in 1590. (*REC News Exchange, Centraal Weekblad*)

The Girl Scout pledge minus God

Girl Scouts in the United States no longer have to use the word *God* in the Girl Scout promise.

The Girl Scout promise currently states: "On my honour, I will try to serve God and my country, to help people at all times, and to live by the Girl Scout law." But girls who feel uncomfortable with the word God may now substitute a word or phrase appropriate to their own spiritual beliefs. They may pledge to serve Allah, the Creator, or no one at all.

Girl Scout councils in regions with large Asian and American Indian populations have had trouble recruiting girls whose religious traditions don't include a Judaeo-Christian concept of God. The vote to permit flexibility in the promise (1,560 to 375) was taken after United States Attorney General Janet Reno urged the Girl Scouts to reach out to inner-city children and recruit more minority members. (*RNS*)

Chaplaincy service and multifaith group hold meeting

Chaplaincy Services Ontario and the Ontario Multifaith Council on Spiritual and Religious Care (OMCSRC) held their first annual meeting November 30 at the Baha'i Centre in Toronto.

Leaders of faith groups, chaplains, spiritual and religious care volunteers, civil servants and others gathered to discuss the first Chaplaincy Services Ontario/OMCSRC Annual Report.

The report highlighted contributions made to the spiritual well-being of clients, their families and staff of correctional facilities, facilities for young offenders, hospitals, psychiatric hospitals, institutions for the developmentally handicapped, and long-term care facilities during the 1992/93 fiscal year.



Rev. Karen Bach, chair of the Ontario Multifaith Council on Spiritual and Religious Care and a Presbyterian chaplain at University of Toronto, talks with Roy Hansey, manager of Adult Institutional Services for the Ontario Ministry of the Solicitor General and Correctional Services.

CONTINUED FROM PAGE 44

Tarnished silver?

Kirchentag, which is German for "church day," is the day when members of churches all over Germany come together to reflect on matters pertaining to the Christian faith. The event has regularly drawn crowds in the tens of thousands during its 25 years of existence. Its success was a major source of inspiration for the creation of the Canadian Christian Festival.

The Kirchentag started as a sort of spiritual revival in Germany soon after the Second World War. The assembly, at that time primarily Protestant, was a tribute to faith, repentance and endurance and struck a note of piety and fervour.

Last year, on its silver anniversary, the meeting offered a wide range of cultural and religious viewpoints, with only the evangelical viewpoint ostensibly missing. The featured guest at the event, which attracted 125,000 participants, about half of whom were in their late teens and twenties, was the Tibetan Buddhist Dalai Lama. The Korean Presbyterian feminist Chung Hyun-Kyung demonstrated how one can tap cosmic energy, and the HuK (Homosexuals and Church) group organized a public service. (Source: *Religion & Society Report*)

Street-Smart Bible

A Bible in street language is now in print. The author of the street-smart Bible is P. K. McCary from Houston, Texas, a lecturer, actress and journalist who has known the down side of life as a homeless mother of three.

Here's the account of creation in *The Black Bible Chronicles: A Survival Manual for the Streets:* "Now when the Almighty was first down with his program, he made the heavens and the earth. The earth was a fashion misfit, being so uncool and dark, but the Spirit of the Almighty came down real tough, so that he simply said, 'Lighten Up!'" (*RNS*)

Giving stays close to home, U.S. study says

Competition for members is forcing congregations in the United States to spend more money locally and send increasingly smaller amounts to national church headquarters, according to a study of church-giving by two sociologists at Hope College in Holland, Michigan. And that shift, the study predicts, will give a competitive advantage to denominations that vest authority locally, like the Baptists, over those that keep more power in hierarchical structures, such as the Episcopalians and Roman Catholics.

The study, drawn on data from the Presbyterian Church (U.S.A.) and the Reformed Church in America, was prepared by Roger J. Nemeth and Donald A. Luidens and presented at the annual meeting of the Society for the Scientific Study of Religion, held October 29 in Raleigh, North Carolina. "Congregations having fewer denominational constraints and expectations are freer to devote their resources to the types of services desired by their members, and they will be able to adapt more easily to changing market demands," the study concludes.

The authors maintain that their study undercuts theories that declining financial support for national church structures can be seen as a protest by people in the pews dissatisfied with the liberal policies of church leaders. In the past several years, virtually all of the largest denominations in the United States have been forced to make major cut-backs in national programming. (*The Christian Century*)

World Day of Prayer 1994

The 1994 World Day of Prayer Service, to be held March 4, was prepared by Christian women of Palestine, who call on Christians around the world to join with them in prayers for peace and justice in their homeland. The theme of the service is "Go, See and Act."

Although the writers of the service represent only one of the groups affected by conflict in the Middle East, all people of the region are included in the prayers. Three major faith traditions — Christianity, Islam and Judaism — have roots in this land.

World Day of Prayer is a global ecumenical movement of "informed prayer and prayerful action." On the first Friday in March each year, people in over 170 countries participate in a common service. Services are translated into thousands of languages and dialects.

In Canada, World Day of Prayer is sponsored by the Women's Inter-Church Council of Canada, a national council with representatives from 11 denominations, including The Presbyterian Church in Canada.

D. SHUTER ROBES LTD.
26 Duncan St., Toronto, Ont. M5V 2B9 416-977-3857
Custom Tailored Academic and Choir Robes — Preaching Gowns and Stoles.



The Chorister Robe
"The Gown That Likes To Be Compared"
Formerly Claude W. Vincent (1968) Limited
ROBES for **Choir** and **Pastor**
CASSOCKS — SURPLICES
CHOIR ROBES — MORTARBOARDS
Samples and prices on request
1-(902)-463-5150
Chorister Robes Limited
270 Wyse Road
P.O. Box 397, Dartmouth, Nova Scotia B2Y 3Y5

From the Past Record

February 1969 (25 years)

Canairelief For Biafra

As these words are being written a Canadian aircraft manned by a Canadian crew is being flight tested prior to its departure for Sao Tome, the Portuguese island off the coast of West Africa. The Super Constellation, with a cargo capacity of 20 tons, will become part of the Joint Church Aid airlift to Biafra.

Under the auspices of Canairelief, an inter-church and inter-agency organization formed for this purpose, the Canadian plane has been purchased and equipped especially for relief. Support for Canairelief has come from the Anglican, United, Roman Catholic and Presbyterian churches. Oxfam of Canada has played a major part in the operation. A Jewish businessman has contributed generously….

The Canadian plane will bring to a total of twelve the aircraft that make the hazardous flights from Sao Tome to Biafra, carrying high protein foods and medicines. In 1968 the Joint Church Aid airlift, a combined Protestant-Lutheran-Roman Catholic relief operation, provided 994 successful flights into Biafra.

The cost of maintaining the Constellation in service for a period of three months will be about $488,900. A number of Presbyterian congregations and individuals have already doubled their objective for Nigeria-Biafra relief to make this mission of mercy possible.

February 1944 (50 years)

A Hero

Distinction has been brought, not only to the man himself, but to Canada as well in a brave act by Rev. J. F. Goforth, formerly assistant minister in Knox Church, Toronto…. The report in the Evening Telegram, Toronto, is thus given:

"When the rescue party to some isolated wounded Canadians was cut off twice by fire from German six-barrel rocket mortars, machine guns and rifles, Padre Captain J. F. Goforth, of Toronto, performed the task alone. In broad daylight and in full view of the enemy, he covered over a quarter mile of open ground, reached the wounded and attended to first aid and their comfort for five hours before any others reached the spot under cover of darkness…. His individual effort followed the failure of the attempt twice made to take a stretcher party to the wounded men…. Help being needed and his party not being able to cover the ground without a murderous fire from the Hun, the padre decided to try it alone. He was no sooner in the open than concentrated fire came down on and all around him. Paying no attention to the bursting shells and the whining bullets, he covered the quarter mile and reached the wounded lads. Needless to say, we watched this progress with our hearts in our mouths, for we expected to see him on the ground when the smoke of the explosions cleared away. He went through unscratched and there is only one word for it — miracle. He stayed with the wounded lads for five hours, still under shell fire, rendering first aid and comfort until further assistance reached the spot under cover of darkness."

February 1919 (75 years)

The Church and the Soldier

From a camp in Britain comes a letter dated 8th January.

"The dear Record is before me as I write, the first I have seen for nearly three years, two of which I have spent in France, as a ranker, an officer, and now as a 'padre.'

"My eyes felt somewhat moist, my heart soft and warm as I read the various articles …

"I have been entirely out of touch with the Church, except for an occasional letter from that busiest of missionary bishops, Rev. Dr. M_____."

February 1894 (100 years)

Praying for the Dead

A society, composed of a number of what might be called the high church party in the Church of Scotland, gravely discussed, at a meeting of the society, held not long since, the propriety of prayers for the dead. One gentleman mentioned it, another complimented him upon his courage and echoed his sentiments and another, and another. This is a new field of mission work for Protestant churches. It is going into the "Regions Beyond." Alexander wept because there were no more worlds to conquer, but these men will not need to weep when the world is won to Christ, for there will still be work to do. Their prayers will not hurt the dead, but the question is as to the effect upon themselves. Fancy Knox at that meeting, or Jenny Geddes, if there were any stools around. R



McGILLIVRAY – ARCHITECT
416 Moore Ave., Toronto, Ontario M4G 1C9
(416) 425-9298 Fax: (416) 425-2346

CONSULTING RESTORATION ARCHITECT
BUILDING RESTORATION, RENOVATION AND MAINTENANCE PLANNING

ACCESS FOR DISABLED PERSONS
BUILDING SAFETY STUDIES AND ENVIRONMENTAL ASSESSMENTS

DOMINION REGALIA LTD.



- Pulpit Antependia
- Communion Table Runners
- Superfrontals
- Fine Linens
- Altar Ware
- Plaques
- Choir Gowns

CATALOGUES AVAILABLE
1550 O'Connor Drive
Toronto, Ontario M4B 2V3
(416) 752-2382 Fax (416) 752-4615

Deaths

BURCH, REV. DR. EDGAR, died December 3 in Ontario.

Maurice Edgar Burch was born in Orangeville, Ontario, to Rev. Arthur and Gertrude Burch. He received a BA in English and history from the University of Toronto in 1928. He headed his class every year at Knox College, graduating in 1931. Knox honoured him in 1975 with an honorary doctorate.

As a student, Edgar Burch served in Nova Scotia and Saskatchewan. After ordination, he served in the Peace River Block. At Fort St. John, B.C., the church was named in his honour. He also ministered in King Township, Fenelon Falls and Glenarm in Ontario. He served Mimico Church, Toronto, from 1944 until his retirement in 1979. He was a member of St. Giles Kingsway, Etobicoke, Ont.

Burch served the Presbyterian Church as clerk of presbytery for Lindsay and West Toronto. He was meticulous in carrying out his duties and his advice was valued by ministers and congregations. He loved the church and served it with distinction.

Edgar Burch is survived by wife Marion Bell, sister Betty Paterson (Kingston, Ont.), brother Frank (Bayfield, Ont.) and many nieces and nephews. He was predeceased by his sister Constance Ford.

BURTON, REV. ROBERT JAMES, 93, died at Rocky Mountain House, Alberta, November 25.

Bob Burton was born in La Scie, Newfoundland. He graduated in arts from Queen's College, Kingston, Ontario, and from Knox College, Toronto. He served Strathcona Church, Edmonton (1936-40), where he was involved in the construction of the sanctuary, and St. Andrew's, Calgary. In the early war years, he was active with the Civilian Recruitment Committee and was awarded an MBE by the King in 1943. He was appointed to the Lousana-Trenville charge, Alberta, in 1951 where he was active in the planning and construction of a church. From 1959 to retirement in 1969, he ministered at Olds-Carstairs, Alberta. He served a brief interim ministry at St. Paul's Church, Eckville, Alta.

Burton was moderator of the Synod of Alberta in 1939. As synod history convener, he edited a history and anthology of the Presbyterian Church in Alberta in 1968. As first convener of the synod camp committee, he was instrumental in the establishment of Camp Kannawin in 1943. He is remembered for his leadership, sense of humour and friendship.

Robert Burton was predeceased by wife Evelyn in 1976 and son Douglas in 1988. He is survived by brother Edward; sisters Kaye (La Scie, Nfld.), Jean Zatto (Atlanta, Ga.), Flossie Bartlett (Cornerbrook, Nfld.); five grandchildren and eight great-grandchildren.

McKEE, REV. IRVINE ROSS, 84, died in Edmonton, September 20.

Irvine McKee was born in Stoneham, Quebec. As a young man, he worked at logging and on a survey crew. At 28, he felt called to the Christian ministry. He completed his high school studies, graduated with a BA from Sir George Williams College, Montreal, and graduated in theology from The Presbyterian College, Montreal, in 1945.

As a student, McKee served the charges of Marion Bridge and Cape North, N.S., and South Mountain and Moose Creek, Ont. His ordained ministry was served in Western Canada at Carberry and Wellwood, Man.; North Hill, Calgary; Tisdale, Indian Head, Swift Current, Sask.; Grande Prairie, Alta.; Penticton and Kitimat, B.C. After retirement in 1976, he served congregations in Lloydminster and St. Albert in Alberta. He served as moderator of many presbyteries and of the synods of Saskatchewan, Alberta and British Columbia. He was a diligent, faithful pastor with concern for young people, church camping, Bible study and missions.

Irvine McKee is survived by wife Letha, daughter Joy Fleming (Claronville, Nfld.), son Donald (Vernon, B.C.) and one granddaughter. He was predeceased by five brothers and two sisters.

STEWART, REV. DR. RICHARD S., 84, died in Cambridge, Ontario, November 16.

Richard Stewart was born in Perth, Scotland. The family emigrated to Canada in 1920 and settled in Toronto. Richard left school in 1923 with elementary education. In 1931, he felt a strong desire to complete his education and prepare for the Christian ministry.

Stewart brought a variety of work experience to the ministry, having been a butcher's helper, carpet weaver, etc. He became a missionary in northern Alberta where he covered his territory on foot or riding a blind horse. He returned to school, attending the University of Toronto and Knox College, and was ordained in 1941. He served Ontario churches in Southampton, Kirkland Lake and Goderich before going to New St. James, London in 1947 where he served until 1977. He was moderator of the Presbytery of London for 19 years. In 1964, he was awarded an honorary doctorate from Knox College.

Richard Stewart was predeceased by wife Lois in 1989. He is survived by son Rev. David and Carol, son Richard and Anne, and eight grandchildren.

BANKS, GLENN HARRY, 68, organist and choir director 18 years, Durham Church, Durham, Ont., Nov. 30.

BIRNIE, JEAN, 56, member 33 years, former president Knox Women, Knox, St. Catharines, Ont., Nov. 18.

CURTIS, ANNIE ROBERTA, 85, longtime faithful member, Sunday school treasurer, devoted WA and WMS member, St. Andrew's, King City, Ont., Oct. 21.

DAYMAN, ROBERT, 84, member 52 years, board of managers 18 years, Knox, St. Catharines, Ont., Nov. 9.

ELWOOD, THOMAS, longtime member, Rogers Memorial, Toronto, Oct. 1.

FRASER, JAMES McKELL "MAC," longtime member, faithful elder, St. Paul's, Ottawa, Oct. 20.

GILLIES, DR. HOWARD E., 63, committed and faithful elder, convener visions committee and building steering committee, tireless worker in many areas, Thornhill Church, Thornhill, Ont.; served The Presbyterian Church in Canada on committees of Ministry and Church Vocations and as consultant in restructuring, Nov. 27.

GRIERSON, NATHAN JAMES, 87, longtime elder, Durham Church, Durham, Ont., Dec. 5.

JOHNSON, FREDERICK ALAN, 83, elder, choir member, First, Collingwood, Ont., Dec. 15.

MacDONALD, GRANT C., longtime member, elder, St. John's, Port Perry, Ont., Nov. 17.

MacDONALD, MERVYN SCOTT, faithful elder 54 years, St. James, Goldenville, and Knox, Halifax, Nov. 21.

MacINTOSH, FRED, longtime faithful member, St. Andrew's, New Glasgow, N.S., Nov. 8.

MacLAREN, MARGARET, longtime member, WMS life member, St. Andrew's, New Glasgow, N.S., Oct. 5.

MacMILLAN, HARRIET, 75, longtime member, WMS life member, St. Andrew's, New Glasgow, N.S., Dec. 3.

McGOWAN, WALLACE MELVIN, 85, longtime elder, clerk of session, Durham Church, Durham, Ont., Dec. 7.

McKAY, WILFRED JOHN, senior elder 38 years, served in many capacities, Orillia (St. Andrew's) Church, Orillia, Ont., Nov. 19.

PARK, ANDREW, 94, valued member, elder, Knox, Mitchell, Ont., Aug. 18.

TRANSITIONS

ORDINATIONS

Myers, Rev. Paul A., Central, Vancouver, July 4.

INDUCTIONS and RECOGNITIONS

Anderson, Rev. George E., St. Andrew's, Moncton, N.B., Dec. 1.

Campbell, Rev. Mary B., Clarkson Road, Mississauga, Ont., Sept. 12.

Jeffery, Rev. Shirley Marie, Durham Church, Durham, Ont., Oct. 12.

Myers, Rev. Paul A., Central, Vancouver, July 4.

Taylor, Rev. Charles, Springhill, N.S., pastoral charge, Dec. 15.

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Bathurst, N.B., St. Luke's. Rev. Tom Saulters, PO Box 2379, Dalhousie, N.B. E0K 1B0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

East River, N.S. pastoral charge (Springville, St. Paul's; Sunny Brae) and Caledonia. Dr. J. Bruce Robertson, PO Box 1078, Westville, N.S. B0K 2A0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2

Merigomish, St. Paul's; French River, N.S. Rev. Ian MacLean, RR 5, New Glasgow, N.S. B2H 5C8.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Saint John, N.B., St. Matthew's. Rev. Douglas Gordon, 102 MacFarlane St., Fredericton, N.B. E3A 1V4.

Synod of Quebec and Eastern Ontario

Cobden, Ont., St. Andrew's; Ross, St. Andrew's. Rev. Dr. Leo Hughes, 82 Daniel St. N., Arnprior, Ont. K7S 2K8.

Dunvegan, Kenyon, Ont., part-time ministry (commuting distance to Ottawa and Montreal). Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Montreal, Chinese. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Ottawa, Gloucester. Rev. Cedric Pettigrew, 343 Bronson Ave., Ottawa, Ont. K1R 6J2.

Pincourt, Que., Ile Perrot. Rev. Ken Wheaton, 13140 Monk Blvd., Pierrefonds, Que. H8Z 1T6.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Synod of Toronto and Kingston

Aurora, St. Andrew's. Rev. Jean Armstrong, PO Box 411, Aurora, Ont. L4G 3L5.

Belleville, St. Andrew's. Rev. George Beals, PO Box 443, Madoc, Ont. K0K 2K0.

Bolton, Caven; Nashville. Rev. Theodore Olson, 244 Harrygan Cres., Richmond Hill, Ont. L4C 4J1.

Bradford, St. John's. Rev. Jim McLenaghen, Box 164, Beeton, Ont. L0G 1A0.

Cambridge, St. Andrew's Hespeler. Rev. Linda and Rev. Brooke Ashfield, 50 Erb St. W., Waterloo, Ont., N2L 1T1.

Elmira, Gale. Dr. Zander Dunn, 20 Quebec St., Guelph, Ont. N1H 2T4.

Etobicoke, Grace. Rev. George French, 190 Medland St., Toronto, Ont. M6P 2N7.

Kitchener, Doon. Rev. Bill Lamont, 54 Queen St. N., Kitchener, Ont. N2H 2H2.

Leaskdale, St. Paul's. Rev. Douglas Rollwage, 140 Guildwood Pkwy., Scarborough, Ont. M1E 1P4.

Norval, Norval Church; Union, Union Church. Rev. John Deyarmond, RR 4, Belwood, Ont. N0B 1J0.

Oshawa, St. Paul's. Rev. W.J.S. McClure, 34-229 Jeffrey St., Whitby, Ont. L1N 6E4.

Penetanguishene, First; Port McNicoll, Bonar. Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.

Stouffville, St. James. Rev. Wes Denyer, 600 Village Parkway, Unionville, Ont., L3R 6C2.

Toronto, Bonar-Parkdale. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto, First Hungarian. Rev. Chris Costerus, 500 Coldstream Ave., Toronto, Ont. M6B 2K6.

Toronto, Formosan. Rev. Donald V. Wade, 105-333 Clark Ave. W., Thornhill, Ont. L4J 7K4.

Toronto, Knox. Dr. George C. Vais, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.

Toronto, Riverdale. Rev. W. Kendrick Borden, 26 Delisle Ave., Toronto, Ont. M4V 1S5.

Whitby, St. Andrew's. Dr. Stephen Farris, 209 Cochrane St., Whitby, Ont., L1N 5H9.

Synod of Hamilton and London

Brantford, Central. Rev. Heather J. Vais, 410 Colborne St., Brantford, Ont. N3S 3N6.

Hamilton, Eastmount. Rev. John-Peter Smit, 865 Mohawk Rd. W., Hamilton, Ont. L9C 7B9.

Hamilton, MacNab Street. Rev. Don Donaghey, 23 Melville St., Dundas, Ont. L9H 1Z7.

Hamilton, St. Enoch. Rev. Dr. C.J. Kirk, 4 - 1588 Kerns Rd., Burlington, Ont. L7P 3A7.

Jarvis, Knox; Walpole, Chalmers. Rev. Thomas G. Vais, 117 Argyle St. N., Box 1525, Caledonia, Ont. N0A 1A0.

London, DaySpring. Rev. Peter Coutts, 862 Freele St., London, Ont. N6H 3P3.

Port Dover, Knox. Rev. Mona Denton, 518 Carluke Rd. W., RR 2, Ancaster, Ont. L9G 3L1.

Priceville, St. Andrew's (half-time ministry). Rev. James Perrie, Box 894, Chesley, Ont. N0G 1L0.

St. Catharines, Knox. Rev. W.I. McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

Tara, Knox; Allenford, St. Andrew's. Rev. Ken Wild, Box 404, 47 Albert St. N., Southhampton, Ont. N0H 2L0.

Synod of Manitoba and Northwestern Ontario

Brandon, Man., First. Rev. Jean Bryden, Box 429, Carberry, Man. R0K 0H0.

Portage, Man., First. Rev. Margaret Mullin, 361 Russell St., Brandon, Man. R7A 5H6.

Synod of Saskatchewan

Prince Albert, St. Paul's. Rev. Andrew A. Song, 1446 Sibbald Cres., Prince Albert, Sask. S6V 6B4.

Synod of Alberta

Chauvin, Westminster; Wainwright, St. Andrew's. Rev. Bruce Kemp, 2903-67 St., Edmonton, Alta. T6K 1N2.

Dixonville, Strang. Rev. George S. Malcolm, 9635-76 Avenue, Grande Prairie, Alta. T8V 5B3.

Edmonton, Eastminster (interim minister). Rev. Lloyd Fourney, 10025-105 St., Edmonton, Alta. T5J 1C8.

Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

TRANSITIONS

CONTINUED FROM PAGE 48

Synod of British Columbia

Cariboo House Church Ministry (second staff person). Rev. G.N. Peters, 526 Garden Terrace, Kamloops, B.C. V2C 1J4.

Creston, St. Stephen's. Rev. Dr. Ron Foubister, 204-12th St. S., Cranbrook, B.C. V1C 1V9.

Kimberley, St. Andrew's. Rev. Calvin Brown, 602 Kootenay St., Nelson, B.C. V1L 1L2.

Prince George, St. Giles. Rev. Don Lindsay, RR 1, C-13 Wright St., Armstrong, B.C. V0E 1B0.

Vancouver North, St. Andrew's and St. Stephen's. Rev. Jack Mills, 2725 Fir St., Vancouver, B.C. V6J 3C2.

Vancouver, St. Columba. Rev. Robert J.P. Foulis, 20-323 Governors Ct., New Westminster, B.C. V3L 5S6.

Vancouver, Taiwanese. Rev. David W. Stewart, 5555 Trafalgar St., Vancouver, B.C. V6N 1C2.

Victoria, Chinese. Rev. Campbell Smyth, 2964 Tillicum Rd., Victoria, B.C. V9A 2A8.

LIFE AND MISSION AGENCY
International Ministries

China ESL Teachers
Contact: Dr. Marjorie Ross, 50 Wynford Dr., North York, Ont. M3C 1J7.

Canada Ministries

Ministers — for new mission work and new church development in Barrhaven, Ottawa Presbytery, and Comox-Courtenay, Vancouver Island Presbytery. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

Francophone Ministers — for Ste. Foy, Que., Eglise St-Marc. Contact: Pasteur Daniel H. Forget, Coordonnateur, Eglise presbyterienne au Canada, Ministere francophone, CP 86, Richmond, Que. J0B 2H0.

CHURCH PEWS

Twenty, solid oak, eight feet long, mint condition, $400 each or best offer. (416) 489-8733.

ACTS and PROCEEDINGS REQUIRED

to complete our copies of *Acts and Proceedings* from 1886 — the following years: 1929, 1931, 1936, 1944, 1947 and 1952-58 inclusive. Your extra copy of any of these years would be greatly appreciated. Please contact: The Archivist, St. Andrew's Presbyterian Church, 680 Courtney St., Victoria, B.C. V8W 1C1.

THE CAMP KANNAWIN COMMITTEE OF THE SYNOD OF ALBERTA

is seeking a **Camp Director/Administrator**. This is a full-time position May to September and half-time October to April. Stipend $17,000 yearly. Send profiles to Rev. Ena Caron, Convener, Camp Committee, 5038 49th Street, Olds, AB. T4H 1H3

ORGANIST

St. Andrew's Presbyterian Church, Saskatoon, seeks an organist. Combination organist and senior choir director is possible. For more information, please write to: Music Committee, St. Andrew's Presbyterian Church, 436 Spadina Cres. E., Saskatoon, SK. S7K 3G6.

ORGAN FOR SALE

Hallman Pipe Organ, 2 manual and pedal, 3 ranks, direct electric. Suitable for residence or chapel. $10,000. (519) 660-0850.

DISNEYWORLD/ORLANDO

Deluxe 1 bedroom, 1 1/2 bath, furnished townhouse near Disneyworld. Weekly/monthly rates. Write or phone: McEwens, 4 - 1241 McCraney St. E., Oakville, ON. L6H 3A3. (905) 844-8648.

COTTAGE FOR RENT

Newly renovated one-bedroom cottage at Camp Oak-A-Lea. Can sleep 4-5. Excellent beach. Available July to September. Contact Graydon Boyes (705) 645-5534.

SENIOR CITIZENS ARE YOU MOVING TO VANCOUVER, B.C.?

Dunwood Place (The Presbyterian Senior Citizens Housing Society) invites applications for residence in our complex. We offer self-contained bachelor suites (for one person) and one-bedroom suites (for couples) with excellent modern facilities, plus full range of social activities, beauty parlour, barber and very reasonable rents. We have 193 suites in two buildings with beautifully landscaped grounds. Excellent location — shops, buses, medical offices all within one block of Dunwood. Contact office at #101 - 901 Colborne Street, New Westminster, B.C. V3L 5E9. Telephone (604) 521-8636 or Fax (604) 521-9694 for application.

CAMP FOR LEASE

Modern camping facilities available at CAMP OAK-A-LEA in Muskoka for rent in August. Can accommodate 140. Contact Graydon Boyes (705) 645-5534.

ORGANIST/CHOIR DIRECTOR

Required by Durham Presbyterian Church. Candidates must be willing to develop the music ministry for senior and junior choirs. Send resumé to: Music Committee, Durham Presbyterian Church, Box 475, Durham, Ont. N0G 1R0.

BRING SCOTLAND

into your living room by

VIDEO CATALOGUE



1. International Coats of Arms & Crests
2. Giftware 3. Thistle Pottery & China
4. Ladies Wear 5. Men's Highland Wear
6. Cassettes, CDs & Videos
7. Prints & Literature 8. Food, U.K. Candies
9. Various Services
- Gift Hamper Delivery to Mainland U.K.
- Scottish Tours - *Any item expedited*
- Others

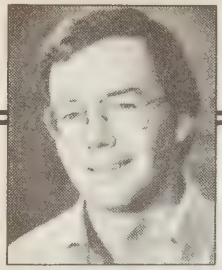
SCOTLAND HOUSE LTD.

139 Sparks Street, Ottawa K1P 5B5
Est. 1978

(613) 230-9050
Toll-Free Canada & USA
1-800-465-4310 Fax: (613) 230-4677

For the VIDEO CATALOGUE, please send $15.00 & $5.00 P.P. (Ont. Res. add 15% for taxes. All other Provinces add 7% GST. USA tax exempt) or call our Toll-Free number with credit card number. $15.00 will be credited to the account against a future order of $15.00 or more.

MASTERCARD * VISA * AMEX



MEDITATION

Glenn Inglis

Too Much Talk About Sin?

Read: Joel 2:1-2, 12-17

Why should it be said among the peoples, 'Where is their God?'"

On several occasions, I have heard old-time British Columbians refer to clergy as "the devil chasers." I always smile when I hear that phrase because it says something about the traditional attitude of non-churchgoers to a minister's calling. But I hear the same sentiment in more modern guise when people complain the message of the church is so negative: "You're always talking about sin."

When one thinks about an accusation like that, it makes one wonder — do we, in fact, talk about sin all the time? The reader would have to answer that question from personal experience, but my hunch is sin is not talked about as much as one might assume. Several years ago, the eminent American psychiatrist and Presbyterian layperson Karl Menninger wrote a book entitled *Whatever Became of Sin?* He saw a trend in the helping professions, as well as in the mainline churches, to stress the positive and downplay the darker side of human existence.

Indeed, when you think about how the church year is patterned, most Presbyterians will not mark Ash Wednesday, the beginning of the Lenten season and the day on which the Joel passage is appointed to be read. Moreover, if we celebrate Palm Sunday rather than Passion Sunday, many members who skip the Good Friday service will go from the celebration of Jesus' entry into Jerusalem to the celebration of Resurrection without lingering upon the events of Holy Week. Not only do these events constitute a major segment of the Gospels, but they are also necessary for our understanding of both human nature and Christ's passion.

Perhaps our traditional understanding of sin has become petty and moralistic. If sin is only about padding one's expense account or swearing in the presence of clergy, then sermons on sin could become boring. Or, if we preached about sin only to lay heavier burdens on people who already feel sorrowful and oppressed, we do little service to the gospel. Or, if talk about sin leads to a self-absorbed piety that ignores the pain of the world, then that, too, is offensive. Jesus opposed those who defined sin in tedious and oppressive ways. But to pretend sin does not exist or is somehow not important is to negate the central tenets of our faith.

Jesus opposed tedious and oppressive definitions of sin

Our denomination's *Living Faith* (section 2.5) defines sin in broader terms. We may understand sin as failure to love, disobedience, rebellion against God, pride — all having personal and social dimensions. Sin is also an experience of alienation from God and creation, from neighbour and self. So profound is this condition, Joel fears the Day of the Lord, for it can only bring destruction upon people who have wandered from covenant faithfulness. Sin ultimately describes the gulf that exists between God and us.

The Bible does not speak of bridges across the great divide separating God and humanity. It's too bad because, as a species, we're pretty good at building bridges. But the gulf is infinite and, as the old story goes, it seems we cannot get there from here. The good news, of course, is that in Jesus Christ, God does not create a bridge but rather removes the gulf itself.

But this gets ahead of the season of Lent. We have 40 days to consider our world and our individual lives. From a global perspective, evidence of human sin is all around. From oceans without fish to ozone depletion; from wars raging in many lands to the abject poverty of millions of people; from sexual abuse to substance abuse — there is no shortage of reminders that our world is far from the Kingdom we long to experience. As individuals, we are also aware of the pain we both cause and suffer.

Joel, then, appears to be a suitable guide for our Lenten journey. With fasting, with weeping and with mourning, we might rend our hearts and not our clothes. And for the clergy, what better example of our concern for our calling than to halt between the vestibule and altar, and weeping say, "Spare your people, O Lord!"

Only such confession of our need prepares us to receive the fullness of grace God offers in Christ.

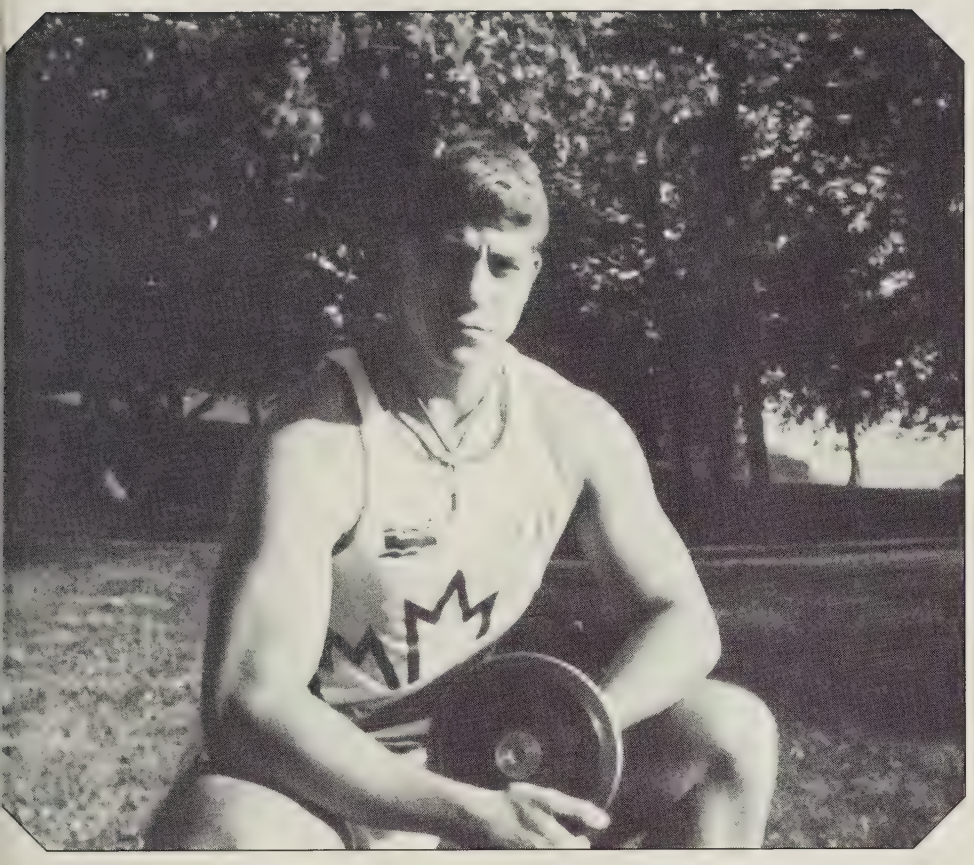
Prayer:

Merciful Lord, who yourself fasted for 40 days and endured temptation, help us to face the reality of our sin and guide us safely through our Lenten journey. Amen.

Glenn Inglis is minister of the Presbyterian Church in Langley, B.C.

Gordon Welch:

Faith in Motion



He was tall. His shirt said he was a bodybuilder. His physique said "athlete." His face beamed a warmth and happiness ...

A few thousand athletes from across Canada gathered in Kamloops, British Columbia, for the start of the Canada Summer Games on August 8, 1993. One of those athletes was 6-foot 3-inch, 230-pound Gordon Welch, the holder of the New Brunswick senior men's discus record.

George Peters, minister of St. Andrew's, Kamloops, recounts his first meeting with Gordon the following Sunday: "From my lookout near the pulpit, I saw a young man entering the sanctuary. As he came through the front doors, he removed his straw hat and took his place with two of our members. I suspected he was their guest.

"Following the service, I met Gordon Welch. He had walked a long distance from the athlete's village to worship with us. He would participate in the Summer Games representing New Brunswick. The banner on his hat said so.

"He was tall. His shirt said he was a bodybuilder. His physique said 'athlete.' His face beamed a warmth and happiness not seen on many young people after an hour in church.

"The next day, Gordon qualified for the medal round. In Kamloops, as in New Brunswick, we hoped for gold."

Gordon Welch lives in Red Bank, New Brunswick, where his father is minister of the Presbyterian church. Gordon serves on the Maritime Youth Advisory Council and on the next Youth Triennium Design Team. In the spring of 1993, Gordon was recommended by the session of St. Stephen's, Sunny Corner, to the Presbytery of Miramichi as a candidate for the Ministry of Word and Sacraments. In the fall of 1993, he began his studies at St. Mary's University, Halifax.

Audrey Cameron, youth director for the Synod of the Atlantic Provinces, said when she first met Gordon she couldn't believe "this kid could always be so happy." But she admits she was wrong. He is always happy and an instant hit with his peers.

When Gordon was asked to thank the host congregation after a youth weekend, Rev. Alex MacDonald asked: "Does coming from Sunny Corner make everyone as happy as you?"

"No," Gordon replied, "I'm just a Christian who loves God."

Gordon's immediate goals are modest: pass his year, gain 20 pounds, bench press 300 pounds, throw the shot put 15 metres, throw the discus 50 metres, and secure a summer job.

Audrey Cameron thanks God for what Gordon has contributed to the synod. "His joy and desire to obey God," she comments, "encourage and inspire the rest of us."

And how, you may wonder, did Gordon make out at the Canada Games? With a burst of energy, enthusiasm and a broad smile, he placed fifth. R

Presbyterian Record reaches the newcomer



"One of the surprises I had when I began attending Central Church in Cambridge, Ontario, was receiving the *Presbyterian Record*. At first, I wondered who was sending me this magazine. As I began to read it, I said to myself, 'What a great way for a congregation to make you feel welcome.' It encouraged me to learn more about The Presbyterian Church in Canada, as well as Central Church. The *Record* helped me become involved. Today, I am an elder in the church. I continue to look forward each month to the arrival of the *Record,* with its entertaining and informative articles."

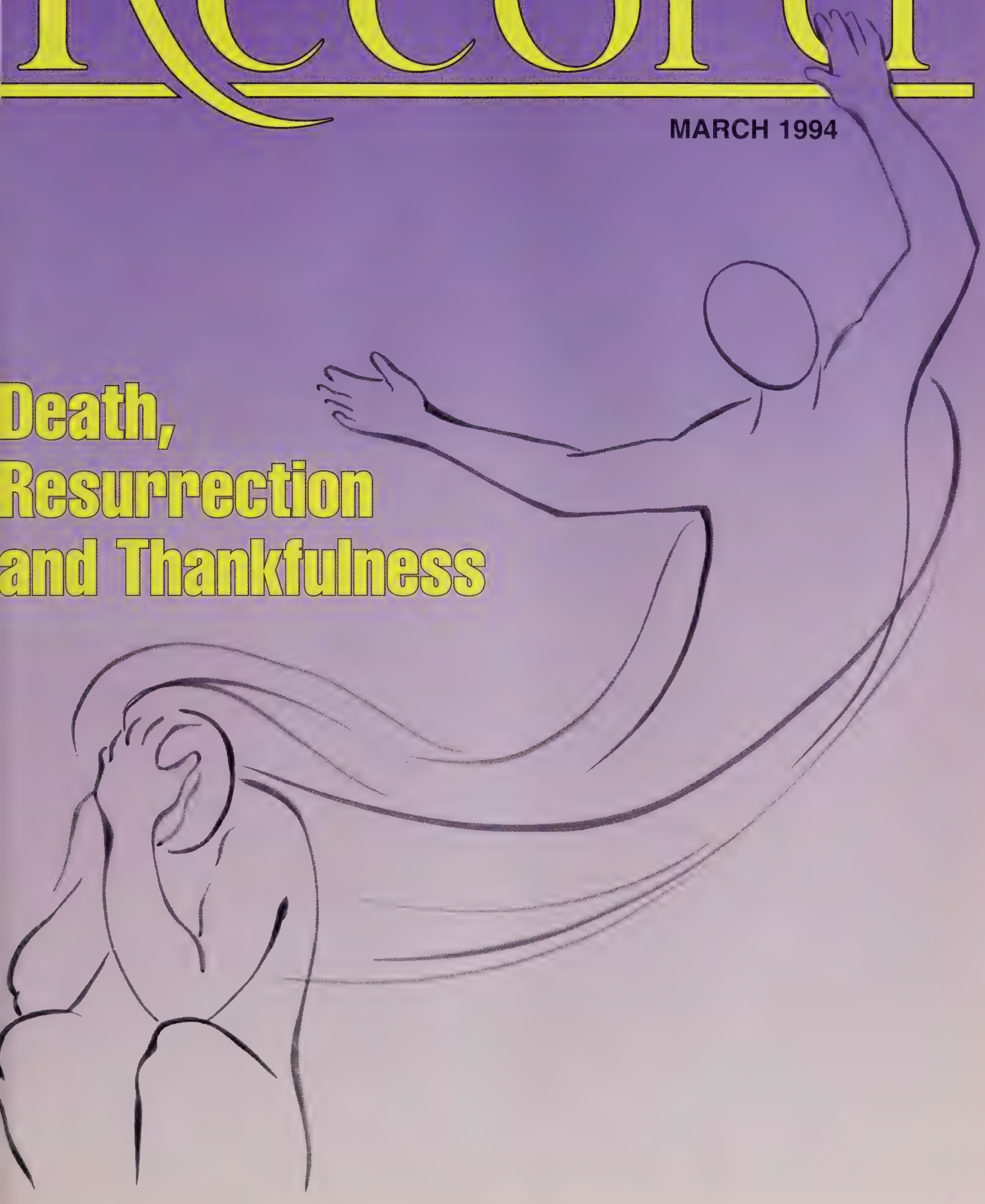
—*Barb Pulling*
Cambridge, Ontario

Make sure new families in your congregation receive the *Record*.
It can help you reach out and make people feel a part of the church family.
For information on the Every Home Plan, contact:

***Presbyterian Record*, Circulation Department**
50 Wynford Drive, North York, Ontario M3C 1J7
(416) 441-1111 FAX (416) 441-2825

PRESBYTERIAN
Record
MARCH 1994

Death, Resurrection and Thankfulness



Need a Psychiatrist?

When I was in medical school, I audited one of Reinhold Niebuhr's classes at Union Theological Seminary in New York. I'll never forget him talking about Bonhoeffer's scepticism about contemporary psychology. Niebuhr told us many people felt that Bonhoeffer should have seen a psychiatrist because they felt his return to Germany and his resistance to Hitler were suicidal. After all, Bonhoeffer could have stayed in America and not lived as he did those years before he was killed in April 1945. I am haunted by the memory of Niebuhr's words. They raise profound moral questions. Is there a "madness" of the moral life before which one can only, as a professional, remain silent?

— Robert Coles

If It Feels Good ...

The wide acceptance of hedonistic philosophy is, perhaps, best expressed in the words: "If it feels good, do it." Behaviour is a personal and subjective matter. As a character in a novel put it a decade or so ago: "There is no right and wrong any more, there's only what's best for the moment."

Last February, Larry King had as one of his television guests a woman of obese proportions. She represented an organization that wants the world to believe that fat is beautiful. Fair enough. It is a free country. But the remark that made me reach for my notebook was her statement: "They tell me that I am overweight, but whose weight am I over?" Here it is, self-norming at its worst.

— Ernest T. Campbell

Mystery

The task of the novelist is to deepen mystery ... and Mystery is a great embarrassment to the modern mind.

— Flannery O'Connor

Military Costs

At a cost of less than half their military expenditures, the developing countries could provide a package of basic health care services and clinical care that would save 10 million lives a year.

— Christian Century

Surprised by Life

Resurrection terrifies because it shakes up the comfortable, natural order of things, and brings back to life what should be left dead. What was more terrifying to the disciples — going back to their old jobs after burying Jesus, or being sent into the world to carry forward the ministry of their risen Lord? What is more terrifying — ending a relationship, or beginning the hard work required to heal it? What is more terrifying — quitting the group, or leading it through change and into new challenges? What is more terrifying — closing the church, or welcoming strangers to our pews and making room for newcomers in our comfortable circle?

— William Van Gelder

Solving the Refugee Problem

John Calvin issued an edict as mayor of Geneva when he learned of an influx of refugees from other parts of Europe. His edict required every family of Geneva to take into their home one or more of the new refugees and keep them for as long as they needed that kind of help. If the family had only one member, (s)he would be required to take only one refugee; if two members, they must take in two refugees; if three members, three refugees, and so on. As you walk through the residential parts of old Geneva today, I am told you can see the additions built onto houses to conform to that edict and to accommodate the refugees.

— Frank W. Newman

Silence

A couple of years ago, I attended a chapel service with a Roman Catholic friend. As we were leaving, I commented that the worship was incomplete for me; there had been no homily after the Scripture reading. He, too, had been dissatisfied with the service, but for another reason. He remarked that the worship contained no moments of silence.

— Robert S. Rice

Hilarity

Joy — hilariousness — in giving, for me at least, comes from knowing that in some way — however small — we are sharing in the proclamation of the gospel, helping in the spreading of the Good News with other Christians, and Presbyterians, here in this community, in our country and throughout the world.

— Allan Duncan

The Prodigal Brother

One of my homiletics students at Queen's Theological College is married to an elementary schoolteacher in the town of Gander, Newfoundland. One day, according to him, she read the beautiful parable of The Prodigal Son to her class. The next day, she asked whether anyone could tell her the story of The Prodigal Son.

"Yes, miss," said one little chap. "I can tell you the story. There was this fellow who wanted to leave home. So he asked his dad for a lot of money. After he got the money, he went *far* away. When he got *far* away, he *spent* all the money. One-half the money he spent on wine and women. And the other half he *wasted*."

Another little lad, not to be outdone, said: "Please, miss, I know that feller. 'Twas my brother Brian what went up to T'ronto last winter."

— Sheldon MacKenzie



John Congram

Hitting the Right Notes

A few years ago, I conducted an Easter service in a local congregation. I arrived to discover its superb choir had planned to sing the "Hallelujah Chorus" immediately before I preached. "No way," I protested. "I refuse to preach after the 'Hallelujah Chorus.' Anything I could say would be anticlimactic. Sing it after I preach, not before."

Music conveys the message of Easter in a higher mode than is possible by the spoken word. In large measure, music is also the language of faith, a fact we neglect to our peril. Historians tell us the message of the Reformation was carried across Europe in the songs written by Martin Luther. Seldom have religious revivals occurred without the significant involvement of music.

Despite its obvious importance, we frequently give music short shrift in our congregations. Or we do what may be equally harmful: concentrate our efforts on classical music and the organ.

Ian Morrison reminded me of all this in chapel the other morning when he quoted from William Easum's book *Dancing with Dinosaurs*. Easum notes that only four per cent of the records sold in the United States are classical. I happen to be among that four per cent and, I suspect, significant numbers in the church today are as well. But the point remains, we are a small and mostly older group of people. To continue to cater to this shrinking minority assures the ultimate demise of the church (like the dinosaur) as we know it.

"If your congregation still worships through long liturgies and stately hymns of earlier generations," Easum goes on, "the odds are your congregation is declining." He hammers home the point by quoting a pastor in Texas who claims: "There are no great soul-winning churches reaching great numbers of people, baptizing hundreds of converts, reaching masses that still have stiff music, seven-fold amens and a steady diet of classical anthems. None. That's not a few. That's none, none, none."

Congregations today with highly liturgical, classical music grow, I believe, despite these emphases not because of them. Each denomination needs a few centrally located congregations to provide effective worship through this medium, for me and a few faithfuls like me. But when all or most congregations try to provide worship in this style, the younger population will be effectively eliminated, and a date with oblivion is assured.

Easum states what we witness daily: "Music is an integral part of life for people under 45 years of age." He goes on to express what most churches so far have refused to face: "It [music] is the vehicle through which most unchurched people experience worship."

I do not like what Easum says, but it rings true to my experience. Soft rock has become the music of the majority of the unchurched. I love the church organ but, as Easum points out, the "culturally relevant" instruments of today are the electric guitar, drums, synthesizer, bass and piano. Why should the young be attuned to the organ? They hear it only in church or at Maple Leaf Gardens. Presbyterians once viewed the organ as "an instrument of the devil." Today, many of us treat it as a "divine instrument," according it exclusive rights in the worship of God.

My six years at the *Record*, with the opportunity to travel throughout the church, confirm what Easum says. Flourishing, growing congregations almost always have contemporary music as a significant component of their life and worship. One congregation I know no longer has an organ. Most make extensive use of piano and other instruments. Often they purchase a licence which allows them to use thousands of songs, projected on a screen for use in worship.

Of course, as a former pastor, I know nothing causes more dissension in a congregation than trying to implement changes in worship and music. Although not an ideal solution, many congregations should seriously consider two services — one traditional and one contemporary.

I began talking about Easter. Let me return to that theme. If we fail to speak in culturally relevant ways, our sons and daughters will soon no longer celebrate Easter. And it will not be for the usual reasons we attribute to them — selling their souls to the demons of secularism, materialism and popularity. They will give up the faith, not because they don't want and need it but because they never understood it. Not that they did not wish to hear, but they could not hear. We insisted on packaging the gospel in ways they could not understand — in effect, we are speaking a foreign language.

It is time for those of us who love the organ and the classics to love the gospel more, to deny ourselves some of the music of worship we enjoy — for their sakes and for the unchurched.

John Congram

PRESBYTERIAN Record

Volume CXVIII, No. 3
March 1994
ISSN 0032-7573

Editor
John Congram

News and Advertising
Tom Dickey

Editorial Assistant
Margaret Lane

Contributing Editors
Roberta Clare
Gordon Hodgson
Hans Kouwenberg
Sheldon MacKenzie
Joseph McLelland
Ian Victor
Ivor Williams

Design and Production
Tim Faller

"Something Wonderful"—Whitman
Caldwell Communications Ltd.

Circulation
Eva Breeze, *Manager*
Zainab Kamalia

Published on the first of each month except August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to Christian faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

Member of The Canadian Church Press and Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates:
Individual: $10.28 + .72 (GST) = $11.00
Single Copies: $1.50
U.S.A. and Foreign: $17.00
Every Home Plan: $8.41 + .59 (GST) = $9.00

Acceptance of advertising does not imply endorsement by the *Presbyterian Record* or The Presbyterian Church in Canada.

Address all correspondence and changes of address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825

Features

Sabbath: Rest and Revolution 15
Kenneth L. Gibble

A Meditation 18
Basil P. Dass

The Easter Homily of St. John Chrysostom 18
Paul Roche

Thankfulness 20
James Taylor

Living with Dying 23
Erika Berenz-McCarthy

We Survey the Wondrous Cross-section 24
Donald Anderson and Andrew Donaldson

Pioneers in Mission 27
Scott McAndless

Cursillo is Alive and Well in the Presbyterian Church 29
Bruce M. Dinsmore

Listening for the "Still, Small Voice" 31
Peggy Kipfer

Presbyterian Profile
Carolyn McAvoy: Five Years Into a First Pastorate 51
Ivor Williams

Columns

From the Editor 3
From the Moderator 9
UNcommon Lectionary 10
An Everyday God 11
Full Count 12
Pastoral Epistles from Peter Plymley II 14
Suggestion Box 32
You Were Asking? 42
Meditation 50

Departments

Gleanings 2
Letters 5
Something Wonderful 33
Books 34
People and Places 38
News 43
From the Past Record 46
Deaths 47
Transitions 48

Our Cover

Illustration by Jung Soon Kim

Letters

Advocates All

The expression "Timing is everything" applies to John Congram's editorial (Jan. issue). I wish to be an advocate for the *Record.*

I have often been concerned about churches with little or no vision beyond their own church and interests, with the isolation that thinking breeds. The editor addresses those concerns which are consistent with the *Record's* stated mission.

I have already experienced the cutback to which he alludes in a publication from another denomination. What is left after cutting out everything possible makes for dull reading. I usually spend at least three sessions on an issue of the *Presbyterian Record.* This magazine unites all Presbyterians across Canada and keeps us all informed. Should any part of it be eliminated, we shall all be the poorer.

Wanda Thompson,
Guelph, Ont.

I felt impelled to write concerning your editorial (Jan. *Record*).

I cannot think of any magazine of worth, delivered by mail to my door, that has a subscription price of $9 per year. The price is ridiculously low for a magazine which, as you say, "remains one of the few instruments to hold us together as a Presbyterian family."

I am sure we all could find a way, if we really tried, to raise $9 per member per year. Perhaps the wealthier congregations could raise their contributions to assist all Presbyterians to receive their *Record.*

James Weir,
Edmonton

My church was one that gave up the Every Home Plan because, as I understand it, the session established by some sort of survey that few recipients were reading it.

I feel the members have been done a disservice by this action. The merits of the magazine should have been espoused instead.

I have always felt the *Record* to be as much a part of the mission of the church as many of our outreach programs. I have had many questions answered through different points of view and interpretations presented by contributors, to say nothing about the many interesting and informative articles in every issue. This, coupled with the fact it is the best literary bargain in the country, will ensure I continue to be a subscriber.

W. J. Magee,
London, Ont.

Editor's note: *Thanks to all who have written and spoken to me in response to the January editorial.*

The Church Must Act Like the Church

I am impressed by the timely article on church discipline by M. J. Ogilvie (Jan. *Record*).

As a former convener of a committee of inquiry in my own presbytery, I am aware of the confusing nature of Chapter 9 in the *Book of Forms.* Corrective action is imperative.

Professor Ogilvie cites three cases which have arisen in the United Church wherein the procedures were unclear or improperly followed, all of which have been referred to the secular courts — one now redressed, the others pending. "Natural" justice, she says, is designed to protect individuals "against the high-handed and arrogant conduct characteristic of … agencies and administrative boards," including

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication, however, does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Watson's World

Noel Watson



CONTINUED FROM PAGE 5

religious institutions.

I suggest the opposite is also true. Where church courts have valid cause for discipline, they are rendered ineffective, even useless, by the rational and secular atmosphere of our time (i.e. an appeal to the standards of the community as if they were equally the standards of the church), or they are intimidated by the threat of a lawsuit under the Charter of Rights and Freedoms. Serious cases of inappropriate behaviour are too readily excused simply to avoid controversy or the threat of a civil suit, with the consequence that the Church of Christ is held up to ridicule in the community.

I am reminded of an old and honoured saying: "Let the Church be the Church." In other words, let the church be known for its integrity and singleness of purpose in honouring God and propagating the gospel. Let it be clear that all forms of devious behaviour will not be tolerated. Let there be a total revision of Chapter 9 of the *Book of Forms*, as Professor Ogilvie suggests, spelling out up-to-date guidelines and procedures for church discipline. If the Christian life is a disciplined life (consult St. Paul on this point), only a church acting under the discipline of the gospel can be worthy of public respect, to say nothing of divine blessing.

Richard Gillanders,
Winnipeg

M. H. Ogilvie's contrast of judges and lawyers "doing justice" and "ecclesiastical tribunals" failing "to do so" challenges the credulity of even the most law-abiding citizen. The cruel treatment of a Donald Marshall or David Milgaard; a Supreme Court which has awarded tax-collecting privileges (for education) to a Roman Catholic Church which holds the Canadian Charter of Rights and Freedoms in contempt (by refusing to ordain women and married men); a determination of "natural justice" which silences Christians in celebration of their faith in public places because it would make others feel left out, even as the same judicial authorities encourage the rich and powerful to parade their privilege against the poor who not only *feel* but *are* left out, would seem to suggest a more appropriate modesty from our judiciary. The professor's helpful suggestions at the conclusion of the article are cloaked in such begging of the question that even they seem highly suspect.

It is a frightening prospect for this non-lawyer to contemplate "natural justice" defined by a judiciary which seems only remotely responsible to the Canadian people (through a parliament dominated by legal colleagues) and not at all responsible to God. Ogilvie's projection of bias away from the courts onto others (in this case, the churches) fails to recognize that the creation of laws and rights, as well as tribunals themselves, can in itself be a bias for those who profit from such judicial procedures.

Perhaps the Presbyterian Church could make some counter-proposals to the legal profession. It is, indeed, "past time for a major shake-up."

1. Legalcare — a system of insurance by which rich and poor (corporation, state and individual) are given equal financial power in the courts. People are weary of the financial bullying which state and corporate wealth use (in the name of justice) to wear down weaker opponents, while the system (which people support through taxes) drains their bank accounts, mortgages, etc.
2. Recognition that lawyers who leave their practices to go to Ottawa to make laws for other lawyers and then return to their law practices have a conflict of interest.
3. Right of appeal to church courts by those who cannot find justice in civil courts.

The church as an *inclusive* community is a stumbling block to élites — legal, academic and even its own leaders — who feel they can run it better than the Jesus whose Spirit is available to all his people. With Christ, the spiritual gifts of his members (including law professors) are essential; but any suggestion of outside *control* is unacceptable. State and church, in the church's view, are both responsible to God. When a godless state claims to rule the church, as ours apparently does, official religion becomes *statism*; and that, to the church, is idolatry. A reasonable obedience is expected in such circumstance, but certainly no confusion of loyalty. Statism seems to be the religious context M. H. Ogilvie is promoting.

David J. C. Cooper,
Coldwater, Ont.

Gratefully Received

Based on the interview with Harry Waite in the October issue which we just received [December 27], I am enclosing a cheque as a donation to the Live the Vision campaign.

J. G. McGillivray,
Dwawran, Saudi Arabia

Working Together

I compliment Kathy Cawsey on her article "An Open Letter" (Jan. issue). Teens do need help in seeing how Christianity is relevant to their society and all it offers to them as an alternative. I also agree heartily with her plea that we adults, like our Heavenly Father, must love our teens even when they fail.

I believe there is a solution to the problem presented in Ms. Cawsey's conclusion that "the church ... must find a way to help adolescents during the confused, questioning stage." She observes that "school has a far greater influence on a teen's beliefs and values than the church." The church and the home need to be supported by the school. This support can be provided by enrolling children in Christian schools.

I support the presence of Christian teachers in public systems. We need their salt and light in the confusing places called schools, as Ms. Cawsey describes them. But children need the consistency which only a Christian home, church and school working

LETTERS

CONTINUED FROM PAGE 6

together can provide. As one wit quipped: "The children of Israel wouldn't have sent their sons and daughters to the Philistines for an education!"

Robert W. Moore,
Lindsay, Ont.

This is an "open letter to church teens from a candidate for church leadership." I was "blown away" by the open letter from Kathy Cawsey!

I believe Ms. Cawsey has struck right to the heart of a matter which should be of great importance to *every* congregation. When I finished reading her letter, I felt like cutting it out and framing it for my wall with the inscription "Never Forget … ". I wish I could add to what Ms. Cawsey has said, but her letter says it so well. All I can add is to encourage everyone to read it and reread it.

Ms. Cawsey, I have heard you, and I hope many others have, too. I will love you "even with … long hair and noserings." I also ask you to love us even when we cut our hair and stop wearing our earrings.

Ryk Brown,
Vancouver

Motion Seconded

Thank you for publishing the recent profile on Mamie (Thom) Latimer (Jan. issue). I was a student minister in Penticton, British Columbia, at St. Andrew's Church about 1951 and was privileged to board with George and Mamie Thom (now Latimer). I agree with every word of praise offered by her minister in this article.

Bob Cochrane,
Stratford, Ont.

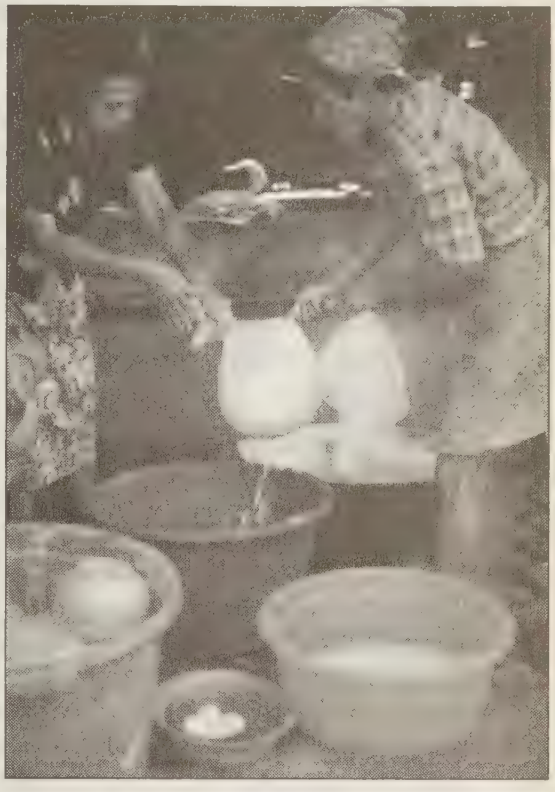
Reaching the Pew

Congratulations on reaching the people in the pew with your January 1994 issue of the *Presbyterian Record.*

The Every Home Plan of the *Presbyterian Record* gave me the opportunity to draw attention to the articles:

Presbyterian World Service and Development

supports projects around the world



Malnourishment is widespread among the children of Nicaragua. Our partner, ***Soynica****, is a women's organization involved in soya preparation and nutritional education in Managua. As shown here, soya milk is made by a process of cooking and straining.*

Photo by Gordon Ritchie

Presbyterian World Service and Development is the agency of The Presbyterian Church in Canada which provides grants for emergency relief in disaster situations and community-based development projects. It also promotes awareness among Presbyterians of the needs of the developing world, and the ways they can respond.

Presbyterian World Service and Development receives no funds from Presbyterians Sharing, but is authorized to appeal directly to congregations within our church.

Please donate to Presbyterian World Service and Development, either through your local congregation or send donations directly using the "tear-off" form below.

I would like to make a donation of $_____ to Presbyterian World Service and Development.

Mail to:
Presbyterian World Service
and Development
The Presbyterian Church in Canada
50 Wynford Drive
North York, Ontario
M3C 1J7

Name _____

Address _____

City _____

Province _____

Postal Code _____

Please make your cheque payable to Presbyterian World Service and Development

Letters

CONTINUED FROM PAGE 7

"When an Hour Seems Forever" to our young parents, "An Open Letter to Church Leaders From a Teen" to our Sunday school staff, "An Angel for Evelyn" to a troubled woman in the same situation and the "Something Wonderful" page for children to my granddaughter.

Thank you!

Hilde G. Morden,
Rodney, Ont.

Wonderful Example

The true meaning of Presbyterians Sharing was fully demonstrated by the congregation of St. Andrew's-Chalmers of Uxbridge, Ont., and wonderfully written by Yvette Larochelle in the January *Record.* I congratulate St. Andrew's-Chalmers members for their unselfish efforts in helping a small congregation in Quebec.

A few years ago, I recall reading a similar article in the *Record* about a congregation in Ontario going out West to help a congregation do some work on their church. Was this, also, the St. Andrew's-Chalmers congregation? [*Yes. Editor.*]

In this "gimme era," it's encouraging to know some people in our church are willing to help others and practise the real meaning of Presbyterians Sharing.

Fred Breeze,
Toronto

Record Photos

I believe it was Mark Twain who coined the aphorism "There are lies, damned lies and statistics." I wonder what your readers might make of the following trivial data?

Of the 218 photographs reproduced in the 11 issues of the *Record* from December '92 to December '93 (January issue missing), 154 or 70.6 per cent depicted events in Ontario. Percentages for other provinces were: Nova Scotia 17; New Brunswick 6; Quebec 8; Manitoba 5; Saskatchewan 2: Alberta 8; British Columbia 13; and 5 from other countries.

One could interpret this data in several ways. About 70 per cent of the Presbyterian population lives in Ontario, and 70 per cent of the church's activity happens there. Ontario Presbyterians are better or more zealous photographers than those in other provinces. Ontario churches are more publicity conscious than others. Maybe the photograph editor is biased in favour of Ontario. Could the data be too small a sample to be reliable?

Can anyone suggest the real explanation?

Roy Strang,
White Rock, B.C.

Editor's note: *The real explanation? None of the above. As much as possible, we publish what we receive, giving priority to anything outside of Ontario.*

Election

I enjoyed and appreciated your editorial in the October issue on the Christian responsibility to vote.

We have our own election coming up. I believe the Reformation to be a fine foundation upon which to build a contemporary society.

G. M. Van Der Lingen,
Oudtshoorn, South Africa

Plugging the Leaks

I respond to Gavin Robertson and John Giurin (Letters, Dec. and Jan.).

I used the term "mutiny" (Letters, Oct.) in the symbolic language of a parable, the lesson being that church renewal will come from the "ground up" rather than from the top. As more individual Presbyterians rededicate themselves to Jesus Christ, faith will be more than a Sunday morning ritual.

I remind both Gavin and John that it was not I who reported our church is "Canada's fastest disappearing denomination." I did not point a finger at any one person or group; but I do regret not mentioning the frantic job being done by some officers and crew in plugging the leaks. Our church may be "sinking" but it is a long way from being "sunk."

Yes, John, our church government can work; and yes, Gavin, I have also experienced much personal spiritual growth within the kirk, starting at Camp Glen Mohr. But I have also experienced lukewarmness in the pews and half-hearted commitment to the gospel in the pulpit.

I mentioned my visit to a Christian Reformed Church because it is of the same theological tradition as ours, but has not suffered the kind of losses our church has (notwithstanding its current splits). Maybe there is something to be learned.

Finally, I *have* been involved: as a member of a Christian education committee, as convener of its sub-committee on congregational review and as a member of a Live the Vision team.

Let's face it, there are a lot of leaks to plug and tons of water to pump out!

Alex Greer,
Victoria

Children's Craft Show?

I really could not believe someone would seriously suggest having a children's craft show take place for a whole hour during a Sunday service ("When an Hour Seems Forever," Jan. *Record*). If the sermon were on the dull side, I suppose the diversion of pins and bracelets dropping on the floor might be welcomed by some. There must still be some of us who expect children to sit quietly for up to half an hour before they (usually) go to the nursery or Sunday school. In fact, we have observed some children who do just that.

If guided tours of the church are necessary for these children, why not arrange to go at some time when the service is not pending. Some members of the congregation may choose to arrive early to meditate. Children who have such a great need to play should be, perhaps, in the nursery until they are old enough to take some notice of what the service is all about.

Shirley Parker,
Toronto



From the Moderator

Earle F. Roberts

Following Form

The Book of Forms — *a useful guide, not an individual rights manual*

At a recent meeting of the executive committee of the Presbytery of East Toronto of which I am a member, there was a letter from the General Assembly office informing presbytery that the latest edition of the *Book of Forms* is ready for distribution. Since I had been closely involved with this project, this announcement brought delight to me, and to a few dozen other people in our church. But I suppose the majority of Canadian Presbyterians know little about the *Book of Forms* and the role it plays in the life and practice of our church. However, the number of people using it appears to be increasing.

What status should be given to the *Book of Forms*? Some believe one ought to be able to find a detailed procedure in it for every situation that occurs and they become frustrated when they cannot find what they want it to say. At the other extreme, those who are free spirited see no need for regulations of any sort. Between these two groups are various shadings.

Following the establishment of The Presbyterian Church in Canada in 1875, by the uniting of several already existing Presbyterian Churches, the Assembly of 1879 adopted the *Book of Forms* as a useful guide for the office-bearers of the church. After the 1889 revision, Assembly resolved that the *Book of Forms* "be approved and adopted as a useful guide for the members, office-bearers and the courts of the church in the transaction of ecclesiastical business." The Assembly of 1932, in arranging for yet another revision, instructed that it be "a summary of approved practice of Presbyterian churches, supplemented by specific regulations enjoined by The Presbyterian Church in Canada from time to time, and as a guide to office-bearers of the church in all ordinary matters, and as setting forth the law of the church." And, thus, it is today.

Unfortunately, some of today's new interest in the *Book of Forms* comes from individuals pursuing their "rights." I strongly believe justice must not only be done but must also be perceived to be done in the church. The courts of the church must act with the greatest care when called upon to exercise discipline, but they should never hesitate to discipline when the need arises. While the *Book of Forms* may not be perfect in the sections on discipline, it is vital that the courts of the church follow the procedures laid down for dealing with such matters as closely as possible.

But what are "my rights"? There are different ways to look at this question. Human rights groups have their code; the civil courts have theirs. What about the church? How do I protect "my rights" in the church?

Before God, does the Christian have any "rights"? I believe the answer is no. The Bible teaches a different philosophy than that practised by so many today. The words from Christ's sermon recorded in Matthew (5:38-41, *NRSV*) are striking:

"You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile."

More and more, congregations and the courts of the church are getting caught in struggles that appear to be nothing more than one individual or group asserting his/her/their "rights" against those of another individual or group. Isn't it about time we stop this foolishness, take our eyes off ourselves and focus on God?



YOUTH IN MISSION
Opportunities for the summer of '94

- VBS workers in Northern Manitoba and Saskatchewan
- An ecumenical trip to a work camp in Guyana.

Age limit 18-30.
Deadline for applications: March 15, 1994

For more information, or application forms, contact: Youth in Mission
94 Calvin Chambers Road
Thornhill, Ontario L4J 1E7
Phone/Fax: (905) 889-1644

THE FOURTH "R"

A Conference on Education about Religion in Public Schools

Friday evening, April 29th
All day Saturday, April 30th
at Trinity Presbyterian Church, Toronto

Planned by the
Ecumenical Study Commission
on Public Education

Cost: $40 — lunch included

For information about workshops and accommodation, contact:
Rev. Patricia Hanna, 150 Gateway Blvd.
North York, ON. M3C 3E2
(Tel. 416-429-0568)



Michael Farris

Show Me

Fifth Sunday in Lent — March 20
Jeremiah 31:31-34; Psalm 51:1-12; Hebrews 5:5-10; John 12:20-33.

Here we have a rare chance. Someone just walks up and says, "We want to see Jesus" (John 12:21). It's not from our advertising or our appealing programs; it's a simple "We want to see Jesus."

What will we show them? We could hand them a Bible or show them the stained glass windows. Better still, we could enrol them in a study group or set them up with some books. Will they be able to see Jesus?

Once, I visited a woman who left the church. She used to be a backbone of the congregation, but now nothing. Some skirmish, real or imagined, with other church worthies kept her home Sundays. "It's the people," she said. "The people who talk about Jesus so much ought to be different."

She was right, of course. We have all those propositions about God written down in the catechism and a jillion other important things about God in our theologies. But the real place where it all gets down to business is in the flesh and blood of people like us. What people like us do and say and think — it may not be the most profound theology in the world, but it is the most persuasive.

People like us. Jeremiah had people like us on his mind when he wrote down a dream God gave in place of all the nightmares he had seen among his people. "Behold the days are coming … when I will make a new covenant … " (Jeremiah 31:31). But it could not be like the old covenant which people only broke. It could not be simply another chance for people who had no chance of keeping their promises. People like us will have to be new, not just the covenant.

"This is the covenant I will make … says the Lord: I will put my law within them, I will write it on their hearts" (vs 33). What Jeremiah longed for was not some new set of rules God would lay on his people; what he dreamed about was a change in people themselves. Then the covenant God gave would no longer be the records of stone tablets and rolled up scrolls, but written out in full, beating hearts, recorded in the yearnings of flesh and blood. Jeremiah dreamed not only about a new covenant but about new people to go with it.

I mentioned the idea to that woman: the idea that people really do change, really do act differently, really are different because of the new covenant in Jesus Christ. That's the point, isn't it? It isn't about polity or politics. No theology or history of the church here. It's the people we know. It's the men and women of the covenant who are the test. But can the *old* kind of people like us be the new creatures it takes to live with God's law written on our hearts? Can people really change like that? People like us?

"Create in me a new heart, O God," pleads the psalmist, "and put a new and right spirit within me" (Psalm 51:10). He knows where the crisis lives — in the heart.

Maybe that is why the answer to the old request "We want to see Jesus" demands such a disturbing answer: "The hour has come for the Son of Man to be glorified … I, when I am lifted up from the earth, will draw all people to myself" (John 12:23, 32). Lifted up? The cross? That's no easy answer for someone who just wants to see Jesus. But if you ever want to see Jesus, it will be when he is lifted up on a cross.

Why such an awful sight to make us really see Jesus? Maybe it is the only way to see, the only way to get through to people like us. If a new covenant is ever to get written on hearts like ours, it will take something that breaks hearts in order that we can be whole.

How do we get beyond the book religion to something that sets our souls on fire? How does something get into our bones enough that we change not only our minds but our lives, our hopes, our dreams, our futures for it? Jesus said it would be when he was lifted up. Jeremiah's dream could happen when Jesus was lifted up. When people see him that way, they really do change, really do act differently, really are different because of the new covenant in Jesus Christ.

Now, is that really true? The last time I saw the woman was about this time of year when we old kind of people in the church observe a new covenant made when Jesus was lifted up on the cross, so that all people would be drawn to him. People like us.

She's right, of course, when she says Christ is not the question — it's Christ's people. It was quiet for a minute. I told her again that people who follow Christ through these days really do change, really think differently, really will welcome her back to church, really will show Jesus to her when she asks.

"Show me one," she said. "Just one will be enough for me."

May I give her your name? R

Michael Farris is minister of First Church in Winnipeg.



Jim Taylor

Conquering Death

Resurrection does not necessarily involve physical death

Few people visit the cemetery at the village of Ainsworth, on the shores of Kootenay Lake in British Columbia. The road seems to be going nowhere. It turns into a track, a pair of ruts, a scuff on the forest floor.

And then, unexpectedly, it emerges into a breath-taking glade, high on a bluff above the lake. The straight trunks of the trees rise like columns, and banners of grey-green moss swing gently from the high branches. It is eerie, and very beautiful.

There is an open grave there, as there was outside Jerusalem. But the intended inhabitant of this grave did not have to die to be resurrected.

Above a depression in the ground, now partly filled in by years of decaying evergreen needles, stands a weathered, wooden headboard. It explains why the grave lies there, open, like a coffin in the soil:

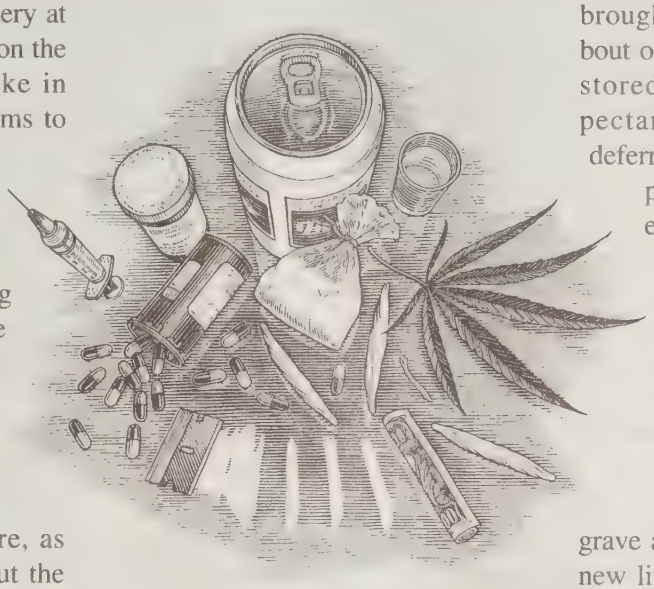
This partly dug grave was dug by a young man of 24 years who was a drug addict and lived in fear of harming or even killing another person. He was reported to the police by friends, who talked kindly to him and sent him to a treatment center and he was cured.

His plans were to take an overdose of drugs and lay in the grave in hope that someone would fill it in.

Please bow your head for a moment in humble gratitude to friends who care.

I stand at the foot of the grave, and wonder: was that a resurrection or just a resuscitation?

According to the Bible, Jesus was not the only person to return to life after death. Elijah brought back a widow's son. Jesus himself called Lazarus back from the grave. But there is no suggestion their lives were dramatically different as a result. The boy resumed looking after his mother; Lazarus went back to Bethany to live with his sisters.



Yes, he will die again — but he will never again have to die that particular death, the living death of drugs

They were still mortals. They still had to die again, sometime.

Ever since our son Stephen died, more than a decade ago, we have wondered if we could have done anything more to save his life. Different treatment, perhaps. Extraordinary procedures. A refusal to accept palliative measures. But even if we could have brought him through that particular bout of illness, nothing could have restored normal health or life expectancy. We would only have deferred the inevitable. A few years, perhaps. Or only a few months, even a few weeks.

But Jesus — in some way we cannot begin to explain — was changed. He did not have to face death again. He was changed.

Resurrection does not have to involve physical death. If the young man who dug himself a grave at Ainsworth genuinely began a new life, he was resurrected. Yes, he will die again — but he will never again have to die that particular death, the living death of drugs.

Also, like a resurrection, he had no way of knowing what life without drugs would be like. The other side of any death is always unknown. Resuscitation brings you back; resurrection launches you forward.

I don't know what happens when this mortal life ends. But I know resurrection is possible within this life. It happens any time we are willing to let something old die — something harmful, something negative, something destructive. Of ourselves, or of others. We let it die, and we begin a new life without it. We cannot predict what the new life will be like. But if we are willing to take the risk, we will discover we no longer need fear whatever it was that died.

We have conquered that particular death. We have been resurrected. R

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

Gerry Lunn

God's Green Earth

Lack of respect for God's creation has led to its demise

Haleakala. It means "House of the Sun" and is the name of the inactive volcanic mountain and national park that caps the island of Maui in Hawaii. From its summit, if you are there at the right time of the day and weather conditions are right, you can witness one of the most beautiful spectacles in the world. As you stand behind the barrier at the edge of the volcanic crater in the predawn light, you shiver, as much in anticipation of the imminent sunrise as from the 32 F air temperature at 10,000 feet above sea-level.

At first, you notice the edges of the clouds begin to glow. Soon they are transformed into linings of gold. Almost unexpectedly, the sun bursts into view and the rays of golden light reach out over the crater's rim and down to the ocean beyond and below. As the sun ascends into the heavens, the wall of the crater below slowly comes into view. The barren landscape revealed is starkly beautiful but, at first glance, appears disconcertingly devoid of life. As the morning light brightens, however, you are relieved to notice fragments of green here and there among the cinders.

My wife and I experienced this nearly eight years ago. Even now, the images are vivid in my mind. Up there, nearly two miles above the sea, life seemed fragile and in precarious balance with the elements. Later the same day, as we hiked to the bottom of the crater, we encountered large patches of ground which had been ravaged as if by a plough but, in reality, by wild pigs introduced to the island by newcomers. As we stopped for lunch beside a backcountry cabin 1,500 feet below the summit, we were treated to the sight of a surprisingly tame Nene, a Hawaiian goose which has been snatched back from the brink of extinction. These, we were to discover later, were only two examples of how abysmally humanity has treated the Hawaiian Islands. Indeed, the Hawaiian Islands are a microcosm of how we have been treating the world.

In *Living Faith*, Chapter 2.4, "Our Care for the World" says:

Our care for the world must reflect God's care.
We are not owners, but stewards of God's good earth.

Enormous gaps exist in our knowledge of nature

In this context, steward implies caretakers, people who ensure nothing untoward occurs to that which is in their care. In order to care for God's good earth, there must be respect for and some understanding of it.

Our stewardship calls us
to explore ways of love and justice
in respecting God's creation ...

Unfortunately, for much of God's creation, a lack of respect and understanding has led to its demise. While in Hawaii, we saw numerous colourful and exotic birds, the majority being foreign species like Chukar, Red-crested Cardinal, Japanese White-eye and Red-billed Leiothrix which have displaced native birds. In addition, many species of animals and, especially, birds have been "harvested" to extinction, some prior to European contact. The long-term consequences of introducing foreign species or of overharvesting native species was not even contemplated, let alone understood.

There are enormous gaps in our knowledge of the natural world and how it is affected by change. We must fill those gaps and proceed with great caution before we disturb the ecosystem in any significant way.

We must remember we cohabit God's good earth with the rest of his creation:

Concerned with the well-being of all life,
we welcome the truths and insights
of all human skill and science
about the world and the universe.

On the drive back down the long, shallow slopes of Haleakala, we stopped at Hosmer Grove, a stand of exotic trees from around the world. Growing beneath and between the foreign trees were a number of native species competing (none too successfully) for light and nutrients. Hosmer Grove serves as a symbol of the threat foreign plants pose to native Hawaiian flora and fauna. Just before we left, I managed to catch a brief glimpse of one of the island's native birds on the outer edge of the grove. A honeycreeper called the I'iwi was feeding on nectar-producing flowers. Enthralled by the appearance of the pink-billed scarlet bird with jet-black wings and tail, I couldn't help but feel some despair for all of Hawaii's wildlife.

If we all heed the words expressed in "Our Care for the World," maybe the future will be a little brighter for all of the natural world, including ourselves.

Gerry Lunn is the general supervisor of the John Janzen Nature Centre in Edmonton. He is a member of First Presbyterian Church.

RISTIAN CHILDREN'S FUND • CHRISTIAN CHILDREN'S FUND • CHRISTIAN CHILDREN'S FUND

Do you know me?



• CHRISTIAN CHILDREN'S FUND • CHRISTIAN CHILDREN'S FUND • CHRISTIAN CHILDREN'S FUND • CHRISTIAN CHILDREN'S

Just like the children you see playing in the park, eating in restaurants and laughing with their friends. Except I don't have any toys. I don't always eat every day. And sometimes my friends get very sick. But I am still a child. Please help me to live like one.

If you would like to know a child like this and help to provide food, medical attention and education and hope for a happier future, then please call now, and say you will sponsor a child.

CALL TOLL FREE
1-800-AND-KIDS
Or complete and mail in the coupon below.

YES! I want to know a child like this for just 83¢ a day.
Please find enclosed my first monthly sponsorship cheque for $25.

Thank You!

Please send me more information on Christian Children's Fund of Canada.

Name _____

Address _____

City/Town _____ Province _____

Postal Code _____ Phone _____

hristian Children's Fund is dedicated to reaching out to needy children of all faiths. Since 1938, over 2 million children have een helped through sponsorship, emergency relief and long term development programs. CCFC is a registered Canadian harity #0211987-01. Your donation is completely tax creditable. Audited financial statements available upon request.

CHRISTIAN CHILDREN'S FUND OF CANADA • 1027 McNicoll Avenue • Scarborough, Ontario • M1X 3X2

IMAGINE

PR0304

Pastoral Epistles from Peter Plymley II

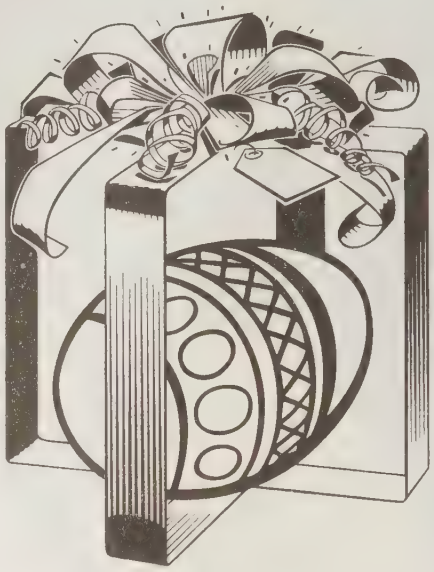
My dear editor:

The peripatetic feast that is Easter, walking as it does around the third, fourth, and even fifth months of the calendar, is an annoyance, I know, to tidy-minded and orderly souls. I think of the person who has a deep need to know what she will be doing, and where, three weeks, three months, or three years ahead of time ... the kind of person who gets upset if he doesn't have shepherd's pie for dinner every Friday ... the kind of person with a Rollidex the size of a compact car.

This year, Easter is relatively early. There will be an additional botheration for all non-west coasters, those who feel disoriented when lilies and slush are juxtaposed. And if that weren't enough, Good Friday falls on April 1st, which will undoubtedly lead to sermons on "God's April Fool." Those of a sombre disposition, with a preference for tombs over joyous tumult, will grumble at the irreverence. (We can grumble at the irrelevance any old Sunday of the year.)

The candy industry and the florists will receive a double boost to their respective economies over the shorter time from Valentine's Day to Easter. But apart from them, who benefits? Well, maybe Charlton Heston, the estate of George Frideric Handel, and whoever imports palm fronds — a select few, at best.

Does it occur to you, dear editor, we might be missing something? Perhaps we Christians should rearrange our portfolio, so to speak, and place more of our eggs in the Easter basket. Chances are, given multicultural anxieties and the concern for political correctness, Easter's slide into obscurity as a *public* holiday will accelerate. The schools have long since detached their Spring Break from the season. Soon, it may become as important in the attention span of the masses as, say, National Dental Floss Week.



Good Friday falls on April 1st, which will undoubtedly lead to sermons on "God's April Fool"

Suppose we shifted our gift-giving and holiday-making from the last week(s) of December to the Easter season? I mean the *serious* stuff. We would still be a part of the Christmas office party and greeting card scene, we would enjoy the festive lassitude that descends on Canada at the turning of each year, but we would furtively do our gift shopping in Lent — a penitential chore for most of us anyway — and exchange gifts following the Easter morning service. I mean, when better? To give gifts in recognition of the gift of eternal life!

There would be a great deal of satisfaction, I think, in being able to back off a little from the shopping mall madness and the mind-numbing Muzak. Instead of having to shovel away the layers of rubbish piled on Christmas by both competing and hostile interests, we could celebrate in a simpler, more pristine way. This would take some instruction of our young, and we might be mistaken (at least at first) for ersatz Jehovah's Witnesses, but that would pass.

An additional source of quiet pleasure would lie in the very fact it is a movable feast. It would be much more difficult for the commercial interests to train their guns and do their long-range countdowns. Oh, they would eventually catch on: there are yet enough of us to make an impact on net profits. But I can imagine a conversation in an advertising agency:

"Tiffany! Are you religious? When the heck is Easter this year?"

"How am I supposed to know? Wait, I'll call my aunt."

A lesser but still significant blessing following such a shift would be we would no longer have the Annual Congregational Meeting looming down the road from the Christmas/Epiphany season, casting its shadow back over our celebrations.

We arbitrarily inserted Christmas on December 25, smack in the middle of the Roman holiday Saturnalia. It provided social cover and "baptized" the feast of *Natalis Solis Invicti*, Birth of the Invincible Son. (Who says the early Christians had no sense of humour.) Maybe it's time, two millenniums later, to abandon the disguise, leave the foofaraw to the pagans, and stake out our own territory, unimpeded.

Yours for undiluted rejoicing,

Peter Plymley II

SABBATH: *Rest and Revolution*



by Kenneth L. Gibble

The sabbath: isn't it mostly an outmoded custom that has lost all relevance to the complex, busy world we live in? Isn't it naïve to expect people to set aside an entire day each week as a "day of rest"?

It's true a mist of nostalgic longing hovers over the faith tradition called sabbath. The words of the commandment in Exodus run: "Remember the sabbath day."

This command to remember does not simply mean "don't forget to observe the sabbath"; it is also a reminder to recall what happened at creation — "For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it" (Exodus 20:11, *NRSV*).

The Jewish tradition of sabbath intimates a kind of wistful yearning for return to original creation. Sabbath is the way God intended life to be ordered, with a built-in rhythm of rest and refreshment. Yes, there is work to be done; but there is also, by God's grace, a respite from work, a day for rest, refreshment, renewal.

Into the natural rhythm of creation of day and night, summer and winter, seedtime and harvest, said the Hebrew people, God has introduced a rhythm of blessing, a holy rhythm called sabbath. The sabbath is a gift from God, intended to benefit the human family.

The rhythm of modern life is all but isolated from the rhythms of the natural order. Night and day? We use electricity to create our own daylight with a flip of a switch. Seedtime and harvest? A backyard garden is about as close to it as most people get. Modern transportation means the supermarket has every kind of food available regardless of the season. Summer and winter? We escape summer heat and winter chill with air-conditioning and central heating.

It wasn't too many years ago that sabbath laws, called "blue laws," ordered social life in nearly every community in North America. Many adults can remember growing up in churches and homes where the weight of restrictions on what they could do on the sabbath was so heavy they rebelled (or would have if they could have). In such circumstances, the word of Jesus concerning the sabbath was liberating: "The sabbath was made for humankind, not humankind for the sabbath" (Mark 2:27).

The situation has changed. Most of us do not live in a rural or small town setting. The blue laws are nearly all gone. Shopping malls are not only open on the sabbath, they are crowded. Weekends get jammed with errands to run, social obligations and travel.

So many of us, myself included, don't seem to know how to rest any more, to be still and at home in the presence of God. In an attempt to escape from the work routine, we invest in the machinery of leisure: campers, skiing equipment, boats and

REINDERS architecture

Many years of experience in the planning and design of Christian worship-education and care facilities have made us a valued building-partner to many congregations and Christian organizations.
Please call to learn how we can help you.

F.J. Reinders and Associates Canada Limited
Architect, Engineers, Planners, Project Managers
201 COUNTY COURT BOULEVARD, SUITE 500
BRAMPTON, ONT. L6W 4L2 (905) 457-1618

BRING SCOTLAND
into your living room by
VIDEO CATALOGUE



1. International Coats of Arms & Crests
2. Giftware 3. Thistle Pottery & China
4. Ladies Wear 5. Men's Highland Wear
6. Cassettes, CDs & Videos
7. Prints & Literature 8. Food, U.K. Candies
9. Various Services
- Gift Hamper Delivery to Mainland U.K.
- Scottish Tours - *Any item expedited*
- Others

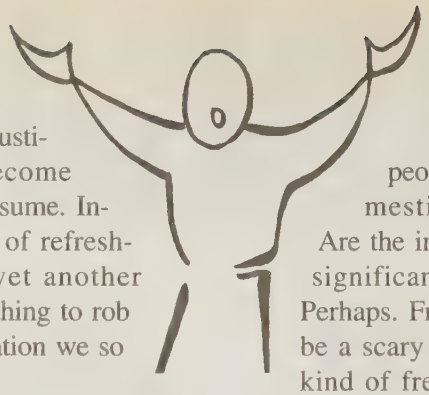
SCOTLAND HOUSE LTD.
139 Sparks Street, Ottawa K1P 5B5
Est. 1978

(613) 230-9050
Toll-Free Canada & USA
1-800-465-4310 Fax: (613) 230-4677

For the VIDEO CATALOGUE, please send $15.00 & $5.00 P.P. (Ont. Res. add 15% for taxes. All other Provinces add 7% GST. USA tax exempt) or call our Toll-Free number with credit card number. $15.00 will be credited to the account against a future order of $15.00 or more.

MASTERCARD * VISA * AMEX

bicycles. The more money we spend on them, the more we feel obligated to use them to justify the expense. We become captives of what we consume. Instead of being a means of refreshment, they turn into yet another obligation — one more thing to rob us of the genuine *re*-creation we so desperately long for.



We have great need to hear the blessing in the words of the fourth commandment in Exodus: "Remember the sabbath day, and keep it holy."

The sabbath commandment also appears in Deuteronomy; but there are subtle yet important differences between it and the Exodus version. In Deuteronomy, the reason for observing the sabbath is not, as in Exodus, the remembrance of God resting after creation. Rather, "Remember that you were a slave in the land of Egypt, and the Lord your God brought you out ... with a mighty hand" (Deuteronomy 5:15).

Here, the sabbath is understood as a remembrance and celebration of the Hebrew liberation day, the exodus, when the chains of slavery were broken by God's mighty hand. This explains why the Deuteronomy version of the sabbath commandment puts special emphasis on the treatment of servants. True, the Exodus version also mentions the male and female servants, as well as cattle, shall participate in sabbath. But in Deuteronomy, this idea is underlined with these words: " ... that your male and female slave may rest as well as you. Remember that you were a slave ... " And Deuteronomy adds to the list of those who shall rest: two beasts of burden, the ox and the donkey. Even the work animals are blessed by sabbath!

Thus, sabbath is not only a remembering of creation and our need for rest and refreshment, sabbath is also a celebration of God's power to free the captives. On the sabbath, there are no masters and slaves, only liberated people.

Do you catch the whiff of revolution in the sabbath air? Surely it was not accidental that Jesus seemed to make a point of healing people on the sabbath, of breaking a fossilized religious law to demonstrate that God desires health and salvation for all. Is that why religious people have so often domesticated the sabbath? Are the implications of its true significance too frightening? Perhaps. Freedom, after all, can be a scary thing, especially the kind of freedom the Almighty desires for the human family. But every now and then, the music of sabbath liberation rings in our ears, and our minds and hearts sing its melody. And the Holy One breaks through the defences we have erected against the liberating truth of freedom and justice.

To observe sabbath is not only to affirm our need of rest and refreshment, it is also to say "yes" to God's radical justice, where the barriers between rich and poor, male and female, parent and child, black and white all fall away. To take sabbath seriously is to participate in the rule of God that sets captives free. Worship on the sabbath thus becomes a revolutionary event, a celebration of the divine power that turns the world upside-down!

For Christians, the radical nature of sabbath is underscored by both *when we observe it* and *what we call it.* We observe sabbath on the *first* day of the week because it was on that day our Lord was raised from the tomb. The ultimate power of God is displayed in the dramatic victory over death demonstrated in the resurrection. We are liberated people, indeed, set free from the captivity of death and blessed with the hope of eternal life.

And, so, we call sabbath by a new name: the Lord's Day. As the Apostle Paul put it: "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!" (II Corinthians 5:17). Even sabbath is new. On the Lord's Day, we not only find refreshment for our spirits and a promise of true freedom, we also gather to celebrate in our worship the joy that comes from the Holy One who, in Christ, makes all things new. R

Kenneth Gibble is a free-lance writer who lives in Arlington, Virginia.

You should have seen her 18 months ago

She was malnourished, sick, with no chance for an education.



Millions of children around the world grow up in wretched conditions. But they don't have to live like this forever. The young girl in this photo has a World Vision Child Sponsor and is now happy and healthy.

You can make a difference.

Won't you sponsor a child too? For only $27 a month or less than 90¢ a day — you'll give a child things like health care, an education and clean water. For more information or to start your sponsorship, call:

1-800-268-1650.

☐ **Yes!** I want to sponsor a child. Send my child's photo right away.
I prefer to sponsor a: ☐ boy ☐ girl living in: ☐ Africa ☐ Asia ☐ Latin America
☐ whoever needs my help the most.
☐ I can't sponsor a child right now, but here's a special gift of $_____to help.

NAME

ADDRESS

CITY PROVINCE

POSTAL CODE TELEPHONE NUMBER ( )

☐ I will send my first monthly gift within 10 days of receiving my child's photo, or return it so someone else can help.
☐ I have enclosed a cheque for $27.
☐ Please use my: ☐ Visa ☐ MasterCard
for my ☐ $27 each month ☐ $_____first gift

CARD NUMBER

EXPIRY DATE

SIGNATURE

WORLD VISION CANADA
is a Christian humanitarian organization, providing relief and development assistance for over 40 years in more than 90 countries.

Please make cheques payable to: WORLD VISION CANADA, 6630 Turner Valley Rd., Mississauga, ON L5N 2S4

1647940

A Meditation
(Revelation 2:28)

That Morn of the Bright Morning Star
One day will dawn on this world,
When from our blind centuries
The veil of darkness will be torn asunder.

When the clouds of sorrow, tears, travail,
By the torrent of light,
Will be blown away;
When the cup of comfort shall overflow:
That Morn of the Bright Morning Star
Will one day dawn on us.

When the dove of your soul,
Like the peacock in the monsoon rain,
Will dance in ecstasy;
When the whole earth will burst forth,
Like the loud Himalayan clap of thunder,
Into a song of immortality:
That Morn of the Bright Morning Star
Will one day dawn on us.

From generation to generation
Waiting still for you,
O Morn of the Bright Morning Star.
We die to live forever.
Longing to drink the nectar of your cup,
We drink the cup of death today.
On our hungering, thirsting souls —
That manna of mercy —
The Bright Morning Star
Will surely dawn.

Hopes, longing, aspirations, wishes,
Yours and mine:
People of God gave no value.
Yet for this piece of God's earth,
Your grave —
What a high price, pieces of silver,
The merchants of death take.

But when true worth,
Yours and mine,
Is not measured in coins of silver,
Nor is it weighed
In the scale of difference:
That Morn of the Bright Morning Star
One day will dawn on us.

For that much promised Morn,
For that much awaited Morn,
That Morn of bliss eternal:
Requiescat mater.

— Basil P. Dass

The Easter Homily

by Paul Roche

Paganism was by no means a forgotten thing in the Roman world when John Chrysostom was born about AD 347 at Antioch in Syria, which we would now call southern Turkey. The emperor Julian, who had once been a friend and fellow student of both St. Basil and St. Gregory of Nazianzus, was soon to stage a rearguard assault against Christianity in his famous but fatuous attempt to re-establish the ancient cults. It is possible John's father, Secundus, commander of the imperial garrison, was himself a pagan. When he died (probably in action), leaving his wife Anthusa a young widow of only 20, she chose a pagan tutor for her son. Not only that, but later she apprenticed him to the most celebrated rhetorician of the day, the pagan orator Libanius.

John became a law student and was not baptized until he was over 20, which was often the practice among wealthier and worldlier Christians. The theology behind it was that since baptism wiped away not only sin but also the punishment that went with it, a young man might as well sow his wild oats while the blood was hot and not pay the price of it afterwards. He ran a risk, of course, of being cut short in his revelry and sent to hell — but a risk many thought worth taking.

We do not know whether John Chrysostom sowed any wild oats, but we do know that after his baptism he plunged into the ascetic life with all the rigour of a desert hermit. After living in a damp cave for several years and eating practically nothing, he fell dangerously ill and was obliged to return to the city. Then in 381, John was ordained deacon by Bishop Meletius and priest in 386 by Bishop Flavian. He became the bishop's right-hand man. As secretary, deputy and preacher, he displayed those qualities of care for the poor which made him universally loved, and his pastoral eloquence earned him the name of Golden Mouth (Chrysostom).

But the times were turbulent. Not only was the Roman empire split in two, with an emperor of the West reigning in Rome and an emperor of the East in Constantinople, but the Church itself was torn apart by the Arian heresy. That heresy insisted that the Son, made flesh in Christ, was not equal to the Father. As if this were not disrupting enough, there were jealousies and rivalries within the Church's hierarchy. John Chrysostom, after being consecrated Archbishop of Constantinople, had to contend not only with Theophilus, the powerful Archbishop of Alexandria, but with the Empress Eudoxia whom he was accused of calling "a painted Jezebel."

These two lifelong adversaries succeeded in getting him banished twice: the second time in his old age, when he was brutally hustled mile after mile in heat and cold toward the forlorn outposts of the Black Sea. It was at Comana, a small dishevelled town in Cappadocia, where John finally collapsed. But even then, he was herded on a further six miles to the chapel of St. Basilius. There, he begged to stay the night. The next day, he was forced to plod another four miles. When his tormentors caught up with him and saw he was dying, they brought him back to the chapel in Comana. The local clergy lovingly washed him, dressed him in white, and gave him the last sacraments. John Chrysostom died a few hours later on September 14th, 407, as he uttered: "Glory be to God for everything."

What follows is an Easter sermon delivered by St. John Chrysostom.

f St. John Chrysostom

Whoever you are, come,
celebrate this shining happening,
this festival of light.
You the devout, God's unshakeable lover,
and you the servant brimming with thanks.
Come, walk into the joy of your Lord.
And you the impoverished faster, come for your wages.
You who began before sunrise, come for your stipend.
You who waited till nine in the morning; the feast is for you.
And you, the not-till-noonday-starter,
do not hesitate; you shall not lose a thing.
You who began at only three in the afternoon,
have no scruples, come.
And you who arrived just before sunset,
forget you were late; do not be bashful.
Our Master is magnanimous and welcomes
the very latest with the very first.
He will not entertain you less — you of the eleventh hour —
than you the dawn toiler. No, not at all.
To this one he gives, and on that one he showers rewards.
Whether you were triumphant or whether you only tried,
he will greet you, make much of your effort,
extol your intention

Let everybody, therefore, crowd
into the exhilaration of our Saviour.
You the first and you the last: equally heaped with blessings.
You the rich and you the poor: celebrate together.
You the careful and you the carefree: enjoy this day of days.
You who have kept the fast, and you who have broken it:
be happy today.
The table is loaded. Feast on it like princes.
The milkfed veal is fat. Let no one go hungry.
And drink — all of you — drink the cup. The vintage is faith.
Feed sumptuously all, feed on his goodness, his sheer
abundance.

No one need think he is poor,
for the universal empire is emblazoned, wide open for all.
No one need mourn uncountable falls, be they over and over.
For forgiveness itself has reared from the tomb.
No one need fear Death; for our Saviour himself has died
and set us free.
He confronted Death in his own person, and blasted it to
nothing.
He made Death defunct by the very taste of his flesh.
This is exactly what Isaiah foretold when he declared:
"Hell is harrowed by encounter with him."
Of course Hell is harrowed,
for now Hell is a joke, finished, done with.
Harrowed because, now taken prisoner,
It snatched at a body and, incredibly, lit upon God.
It gulped down the earth, and gagged on Heaven.
It seized what it saw,
and was crushed by what it failed to see.

Poor Death, where is your sting?
Poor Hell, where is your triumph?
Christ steps out of the tomb, and you are reduced to nothing.
Christ rises, and the angels are wild with delight.
Christ rises, and the graves are emptied of dead.
Oh, yes, for he broke from the tomb like a flower,
a beautiful fruit:
the first-fruit of those already gone.
All glory be his, all success and power … for ever and ever. R

Paul Roche lives in Spain and translated John Chrysostom's homily from the Greek.



Jung Soon Kim

In his book ***Surviving Death: Healing and Growing Through Grief****, James Taylor shares his struggles in coming to terms with the death of his son. Stephen Taylor died on August 6, 1983, from the effects of cystic fibrosis, an incurable hereditary illness that affects the lungs and digestive system. Stephen was 21 years old. The following excerpt from the book is part of a chapter entitled "Thankfulness."*

Thankfulness

by James Taylor



Jung Soon Kim

A couple of months after Stephen died, my father told me: "Although it may be hard to imagine right now, there will come a time when you will feel thankful for the experience of having him."

I had no reason to doubt him. Nor had I any reason to resent his comment. He had been through his own grief — not just once, but twice. My mother had died in 1972. I had, by coincidence or good fortune, been in Vancouver at the time. I have a vivid memory of hearing my father sobbing in the bathroom. Dad has never been one to express his emotions openly. Typically, his sobs were stifled, held back so he wouldn't inflict his loss on anyone else. On me.

I remember pushing open the bathroom door without even bothering to knock, and holding him in my arms. He had been trying to shave. The lather on his face smeared all over the shoulder of my jacket.

My mother had died slowly, of cancer. For 16 months, she withered away. Dad nursed her, looked after her, watched her fade into a frail shell.

Four years later, he married again. And after six years, he watched his second wife fade away. Her kidneys failed. She went through progressive levels of dialysis — at home, at a clinic, at the hospital. Eventually, her liver failed too. There was no hope of recovery. They decided they would not use any extraordinary measures to prolong life. Still, at the very end, Dad sat by her bedside trying to coax an occasional teaspoon of soup into her, to prolong her life by another day, another hour, another minute.

At the time, I felt an intense rage at God. It was not right, it was not fair, it was not just, I thought, for anyone to have to go through that *twice*. Once, perhaps. But not twice.

Just one year after that, Stephen died. So if Dad told me it was possible to feel grateful, I knew he spoke from experience. But at the time, I was still wallowing in misery. At any moment of the day or night, I would find myself back in that pale-green hospital room, listening to the breathing of someone I loved becoming more and more laboured. I could not imagine being grateful.

Grateful? For what?

I could not imagine thanking God for having had Stephen as a son. It still felt too much like a tragic waste: of our effort, of Stephen's promise.

Yet, when I look back over the letters I wrote to Stephen [after he died], I can see, even in those first agonizing weeks, occasional glimpses of gratitude peeking through.

September 12

Dear Stephen,

We got a letter from the CNIB eye-bank. It thanked us for donating your corneas.

It said that shortly after your death, those two corneas were used in corneal transplants. There are two people in Ontario today who are able to see, through your eyes, and who will be grateful to you all their lives.

I get all choked up thinking about it. You always did have excellent eyes. You got so frustrated with us for our short-sightedness, especially when we were driving in the dark. You could sit on the end of the chesterfield in the basement and read the writing on my computer screen. I have trouble reading it sitting in my typing chair!

But you also had a kind of special insight. You were often able to penetrate to the heart of a question better than anyone else. You were the one who made ***This United Church of Ours*** *a best-seller when you suggested it should start with chapter three instead of chapter one.*

Characteristically, though, I shifted the focus from thanks to my own loss. So I ended the letter: "I really miss that gift."

During that terrible autumn, I still had speaking engagements to fulfil, commitments made long before Stephen's death. I could have cancelled them. I didn't. Perhaps I saw them as a way of dragging myself out of self-preoccupation. Or, perhaps I needed them as some kind of affirmation of my continuing value. And, perhaps, the reason is irrelevant. For whatever reason, I did them.

At these speaking engagements, I talked about Stephen. Not exclusively. But I did talk about him. In a sense, I felt I had to. I could not simply talk about discovering God in the ordinary events of life as if nothing extraordinary had ever happened to me — that seemed like deliberate deception, like hypocrisy.

I have no idea how most of the people reacted to sharing the rawness of my grief. But a few, at least, found it helpful.

November 24

Dear Stephen,

A letter came in this morning. It was from a woman who had been in the group I talked to at Beamsville a week ago.

I think you might like to hear this. She writes:

"I walked in late to your discussion. I had just left my 15-year-old daughter at Toronto's Hospital for Sick Children to start kidney dialysis for the second time, having rejected a transplant. Your honest and open exposure of your feelings and Christian concerns during Stephen's chronic illness will always be an intense symbol for me.

"Thank you, and God bless."

No. Not me. Thank you, son. Thank you that even after you have died, your experience — our experience — can be helpful to someone else.

It's a pathetically small return for all you put up with for so many years. If you could have talked with her directly, as you talked time after time at the CF clinic with so many troubled parents and families, I have no doubt you would have been much more helpful than I was.

But it's something.

It says your value, your worthwhileness, didn't end when you died.

Well done, my son.

Christmas is traditionally the time for giving and receiving gifts, a time for expressing thanks to one another. So, perhaps it was appropriate that on Christmas Day, our first Christmas without Stephen, for the first time I really felt gratitude for Stephen.

Ordinarily, our family has Christmas by ourselves, or with a few close friends. But that Christmas, sensitized perhaps by our own pain to the loneliness of some others, we invited several other waifs and orphans to join us for Christmas dinner: a young family struggling through separation and pending divorce, a man struggling to recover from alcoholism.

I was alone in the car. The city streets were dark and almost empty as I drove to pick up the recovering alcoholic. As my mind went back over not just the past few months, but the past 22 years, I was so overwhelmed by emotion I had to pull off onto a side-street to cry.

After everyone had gone home, in the wee small hours of Boxing Day, I put it all into a letter to Stephen.

December 26

Dear Stephen,

I realize now, as I think about Christmas gifts, that there was one thing I never did. I don't think I ever really thanked you for choosing us to be your family.

So on this Christmas Day, the first Christmas we have had to celebrate without you, I thank you for the gift that was you.

In a sense, you were a Christmas gift to us. I probably never told you this, but you were conceived one night in our first Christmas season as a married couple. We lived in the little house on East 61st Avenue in Vancouver. Joan's parents were visiting us, so we had to be quiet! We were a bit surprised by your conception. We hadn't planned to have a child quite so soon. But you were worth it.

There's no question we resented your cystic fibrosis at times, after it was diagnosed. It changed our lives, our life-style. It meant three sessions of therapy daily, medication and equipment to be looked after constantly, bedding drenched by the mist tent to be cleaned and dried every day. No one who has not experienced it personally can ever begin to comprehend what a burden that kind of life can be. All of life becomes dictated by the routines required to keep someone alive.

But, also, no one who hasn't experienced it can comprehend what a joy this kind of care can be. Watching you grow from a skinny seven-year-old who looked like a Biafran orphan, with elbows and knees like the knobs on Tinkertoy limbs and a distended belly as if you had swallowed a soccer ball, into a lithe and healthy teenager streaking in under the basket for a layup, or making a canoe talk as you wiggled it through a slalom course on the lake, and knowing the change wouldn't have happened but for our efforts on your behalf — it's something that can only be felt, never described.

I used to hate doing therapy, pounding away at your chest to jiggle the mucus loose from your lungs. I remember describing the process to a minister, expecting to get sympathy. Instead, he said: "Oh, how wonderful to have that contact with him." I don't think I fully realized what he meant until your final

WELCOME TO THE VISIONARIES

These are some of the dozens of congregations that have caught a vision of what is being attempted in Live the Vision — 12 new congregations, 10 special grants, 48 overseas projects in 15 countries. The response of Presbyterians to this challenge of "over and above" giving is exciting. The Spirit of God is at work. Join in this mission. It's important.

Sutherland's River, Thorburn, NS
Suggested share $4,324
Cash & pledges $8,055

Knox, Halifax, NS
Suggested share $8,796
Cash & pledges $10,700

St. Stephen's, Peterborough, ON
Suggested share $7,200
Cash & pledges $2,350

Rosedale, Toronto, ON
Suggested share $26,126
Cash & pledges $21,820

Orillia (St. Andrew's), ON
Suggested share $51,696
Cash & pledges $30,812

St. Mark's, Orillia, ON
Suggested share $10,201
Cash & pledges $18,730

MacKay, Timmins, ON
Suggested share $6,469
Cash & pledges $6,150

Knox, Guelph, ON
Suggested share $77,471
Cash & pledges $27,739

Chalmers, Hamilton, ON
Suggested share $19,108
Cash & pledges $18,480

Southgate, Hamilton, ON
Suggested share $15,328
Cash & pledges $30,812

Dorchester, ON
Suggested share $3,336
Cash & pledges $2,482

Knox, Centre Road, ON
Suggested share $3,202
Cash & pledges $1,450

Eastminster, Edmonton, AB
Suggested share $4,583
Cash & pledges $5,025

St. John's, Medicine Hat, AB
Suggested share $26,211
Cash & pledges $12,574

few months, when we went back to hand-therapy again after having used the machine percussor for several years. There was a closeness between us as you lay on the posture board and I whumped away on your ribs. It was more than just physical proximity — there was also an emotional closeness I had almost forgotten about.

Not many fathers have that kind of opportunity to be close to their sons. I thank you for that.

And I thank you for all the other experiences you led me into. I didn't always enjoy having to get up at unholy hours in the morning to take you to a hockey game, to freeze my feet in unheated arenas cheering you on while you played. I certainly didn't enjoy getting tripped by you on the final practice, when the ice was an inch deep in perishing cold water, covering 20 yards like a motorboat. But I wouldn't have been involved at all, except for you. And I would have missed some great experiences.

I would probably not have gotten into Cubs, then Scouts and Venturers, without your enthusiasm and participation. Even if I never go camping again in my life, I will have much to look back on — from that freezing winter camp when we had to pour gasoline all over the Coleman stoves and set the gas afire just to get them warm enough to operate properly, to the sheer delight of the grass meadow huddled under the cliffs at Lions Head after we had hiked down the wild stretch of the Bruce Trail from Tobermory. You gave me those experiences. Thank you for them.

Thank you for being my best pupil, for affirming the value of my own experience by wanting to learn from me. Thank you for making me feel worthwhile.

Thank you for being a son I could be proud of, one who was bright, intelligent, and mature beyond your years. Yes, we quarrelled occasionally. But always I could feel you were a dependable and trustworthy son.

Thank you for saying goodbye as you did. In a sense, you were in control of your life in a way I never have been and, perhaps, few people ever are. We used to get frustrated that you would get good at canoeing, and then quit it, and take up sailing the next year. But I can see now this was not a skittishness, but purpose. You knew life was limited. There were experiences you wanted to savour. And there wasn't time to hang onto each one while adding another. To attempt something new meant giving up something old.

Thank you for protecting us from your knowledge, probably from the time you were 15 or so, that your health was declining and you were going to die. It must have been terribly difficult for you to accept, and perhaps you knew we couldn't have coped with it at that point.

Yet, you never allowed your perception to become a burden for us. You never used your imminent death as a lever to get your own way. You needed a car your last summer to get back and forth to Toronto from camp at Orillia. You could have blackmailed us into letting you have a car. You didn't.

You never let us give up hope, even though, at some point, you must yourself have given up hope.

You taught us a lot about how to live in the face of death. We're only just now beginning to realize how much we learned and how much more we could have learned. We were often blind. For that I am sorry.

And, perhaps, most of all, thank you for giving my life meaning. That may have been the hardest thing about losing you: trying to find new meaning to my life. So much of what I did was an effort to make you proud of me, just as I was proud of you. Sometimes proud of me at that moment. Sometimes with a recognition I would not always be as strong, as active, as I could be at that age — my health would inevitably decline — and, therefore, in the hope that someday you might look back when I became feeble in body and mind, and be proud of what I had been, once. Seen from the wilderness of these past months, years, that appears to have been a futile hope. Yet, you gave meaning to all those years. That was important then. It still is.

Thank you. You were a gift.

Love,
Dad

James Taylor is a writer, editor and co-founder of Wood Lake Books and a regular contributor to this magazine in the column An Everyday God.

Living With Dying



by Erika Berenz-McCarthy

Life is funny. Before I was diagnosed with a potentially fatal disease, I was a typical twenty-something woman, concerned with the everyday details of life. Paying off the mortgage. Building a career. Hoping to start a family and still keep my figure. And planning ambitiously for the eventual move up to a better job or home. I thought I was ready for anything.

Then came the surprise diagnosis of a rare disease. Suddenly, all my plans were off. How could I confidently dream of long-term goals, realizing I had only a 50 per cent chance of being alive in 10 years? A fast-paced career or a country home with wide verandas were suddenly luxuries I couldn't afford to dwell on any more.

And, yet, surprisingly, life has become much sweeter lately.

Maybe, part of it is I now value every minute. I once felt restless and impatient for the grand future, with nothing interesting on television to distract me in the meanwhile. I remember poring frustratingly through weekend newspapers, searching for entertainment. "Oh, great," I'd mutter under my breath, "another craft show."

Now, I savour the morning paper. I turn on some soft music, open the blinds and slowly sip my morning tea. I notice how handsome my husband looks before his morning shave. Everything has a gentleness I somehow overlooked before, even his scruffy bedhead or the sound of the papers crackling as I turn the pages.

God's friendship is quiet but real in the miracles of daily life. The way the sun perfectly picks up the grain in the wood of our kitchen table. My husband's hand reaching out for mine across the couch. I am awake to my blessings, and they thrill me.

Now, my job, too, becomes different to me. It's not the work, though, that has my attention; it's the people. They're no longer my colleagues or bosses to compete with or suffer under. Rather, they're brothers and sisters in the struggle, complete with secret lives and sorrows I never could have guessed yesterday. Now they share with me — one confides about the cancer he beat, another about a mother with Alzheimer's. They offer their triumphs shyly, victories won by the belief that our sufferings have a purpose which we must strive to understand. I am not alone.

God's friendship, quiet but real, in the miracles of life

Even my body, pumped with drugs that change its shape and impede its movement, has a fresh grace. Looking in the mirror, I cannot deny the changes: weight gain, swollen joints, hair loss. And, still, there's a physical and spiritual conviction I never felt after aerobics: my body is beautiful. More beautiful now, in fact, in its determination to persevere. I look at the image of the "sick" me and feel transformed by respect and affection for this defiant fighter.

No more checking for wrinkles or inches to pinch. I know myself to be a work of God's art. I adore myself, with all the time in the world, as love cheats death and as dying becomes, for me, a beginning. ℝ

Erika Berenz-McCarthy is a free-lance writer who lives in Gloucester, Ont.

EDWARDS
GLASS COMPANY
LIMITED
est. 1920
custom designed
memorial windows
traditional - contemporary
releading & restoration - storm glazing
enquiries invited
471 Newbold Street
London, Ontario N6E 1K4
(519) 649-7225, Fax: (519) 649-7226

Luxfer Studios Ltd
ARTISTS AND CRAFTSMEN
IN STAINED GLASS
(416) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

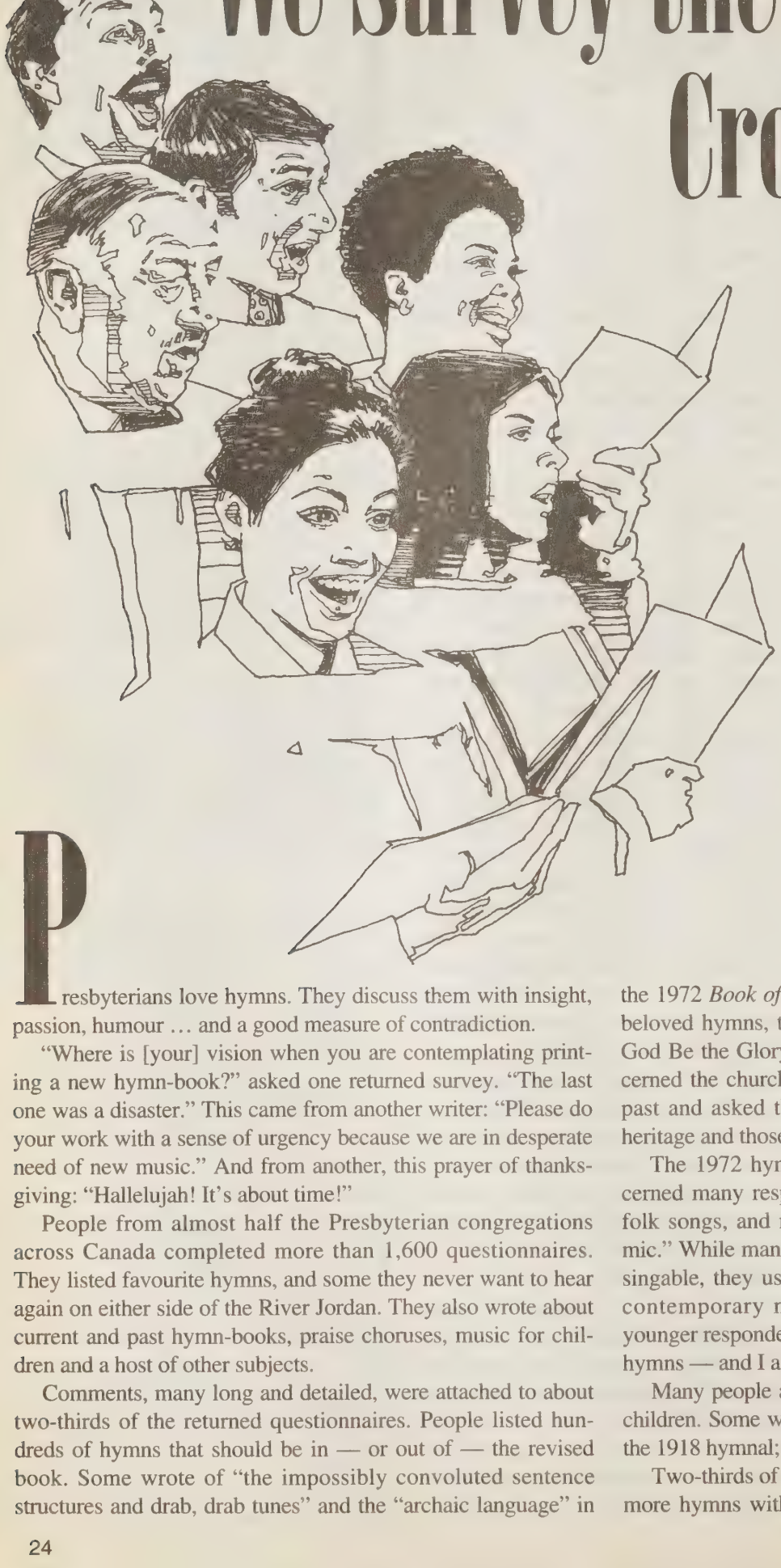
STAINED GLASS
Custom Designed Memorial
Windows and Restorations
OBATA STUDIOS
2341 Queen St. East, Suite 103
Toronto, Ont. M4E 1H2 (416) 690-0031

BULLAS GLASS LTD. since 1904
15 Joseph Street, Kitchener
Ontario, Canada N2G 1H9
"Write for Brochure"

DOMINION REGALIA LTD.
• Pulpit Antependia
• Communion Table Runners
• Superfrontals
• Fine Linens
• Altar Ware
• Plaques
• Choir Gowns
CATALOGUES AVAILABLE
1550 O'Connor Drive
Toronto, Ontario M4B 2V3
(416) 752-2382 Fax (416) 752-4615

"Robemakers and Tailors Since 1842"
HARCOURTS
LIMITED
Clerical Vestments
Choir Gowns and Cassocks
Prices and samples on request
Telephone (416) 977-4408
26 Duncan St., Toronto M5V 2B9

We Survey the Wondrous Cross-section



by Donald Anderson and Andrew Donaldson

A hymn-book questionnaire, inserted in the September 1992 ***Presbyterian Record****, asked people to describe various aspects of their worship, both public and private. A similar survey, with a few additional questions about individual congregations, was sent to ministers and church musicians across Canada. The questionnaires were prepared and tabulated by the Task Force on the Revision of the* ***Book of Praise****, established by General Assembly to produce a new hymn-book by June 1996.*

Presbyterians love hymns. They discuss them with insight, passion, humour … and a good measure of contradiction.

"Where is [your] vision when you are contemplating printing a new hymn-book?" asked one returned survey. "The last one was a disaster." This came from another writer: "Please do your work with a sense of urgency because we are in desperate need of new music." And from another, this prayer of thanksgiving: "Hallelujah! It's about time!"

People from almost half the Presbyterian congregations across Canada completed more than 1,600 questionnaires. They listed favourite hymns, and some they never want to hear again on either side of the River Jordan. They also wrote about current and past hymn-books, praise choruses, music for children and a host of other subjects.

Comments, many long and detailed, were attached to about two-thirds of the returned questionnaires. People listed hundreds of hymns that should be in — or out of — the revised book. Some wrote of "the impossibly convoluted sentence structures and drab, drab tunes" and the "archaic language" in the 1972 *Book of Praise*. Many asked for the "right" tunes for beloved hymns, the return of the choruses to hymns like "To God Be the Glory," and lower-pitched tunes. Some were concerned the church not lose — or spoil — the treasures of the past and asked that the new book "reinforce links with our heritage and those who have gone before us."

The 1972 hymnal's lack of music in a popular vein concerned many respondents who regularly use praise choruses, folk songs, and music they often termed "lively" or "rhythmic." While many want more hymns that are both popular and singable, they usually connect their preference to a vision of contemporary mission. This focus was not restricted to younger respondents: "We need more gospel-type, fast-moving hymns — and I am in my 60s. What do the kids think?"

Many people asked for a greater quantity of good music for children. Some want more of the old children's favourites from the 1918 hymnal; others prefer contemporary songs for children.

Two-thirds of the people who commented on language want more hymns with inclusive and contemporary language. One

wrote: "We need access to the work of current hymn-writers. In general, hymns should be upbeat, singable, theologically better reasoned than some we have, using inclusive language (if they don't, we won't use them) and a variety of styles." From another, "Whenever possible, inclusive language." A minority said modern language is good in contemporary texts, but old texts should not be changed.

Who responded?

The people who sent in questionnaires are highly involved Canadian Presbyterians ages 40 and over. Sixty-five per cent are female, 35 per cent male. Half describe themselves as musically involved in their congregations, and 37 per cent are session members (see Table 1). With few exceptions, each was involved in several aspects of church life.

It will be noted that the total of those responding adds up to about 400 per cent. This means many are involved in several aspects of church life. This will come as no great surprise to all who wear several hats (sometimes simultaneously). Choir members account for the largest single group of respondents; but the table shows that our hymns and how we use them is a vital concern of members involved in the whole life of the church.

What are your favourite hymns?

People listed more than 600 favourite hymns — almost half from the 1972 *Book of Praise*, about 50 from the 1918 hymnal and many others that are new. When the survey asked for specific opinions of 21 hymns in the 1972 *Book of Praise*, even the least well-known hymns were rated highly by those who used them. For example, the hymn "At Work Beside His Father's Bench" (*Book of Praise,* No. 158) was known by only 36 per cent of respondents but was liked or liked a lot by 67 per cent of those who know it. On average, these 21 hymns were liked or liked a lot by 87 per cent of those who know them.

Almost 75 per cent of Presbyterians responding to the questionnaire own a copy of the 1972 *Book of Praise*. Their knowledge and love of hymns is indicated in their owning hymn-books and supplements from a variety of sources. In addition to our own denominational resources, nearly 200 other hymn collections were mentioned.

The favourites tend to be in traditional styles, but there are a few in modern idioms. For example, "Shine, Jesus, Shine" and "Majesty" are both mentioned 13 times, ranking 34th in the list of favourites, and tied with "Come Down, O Love Divine," and "All Things Bright and Beautiful."

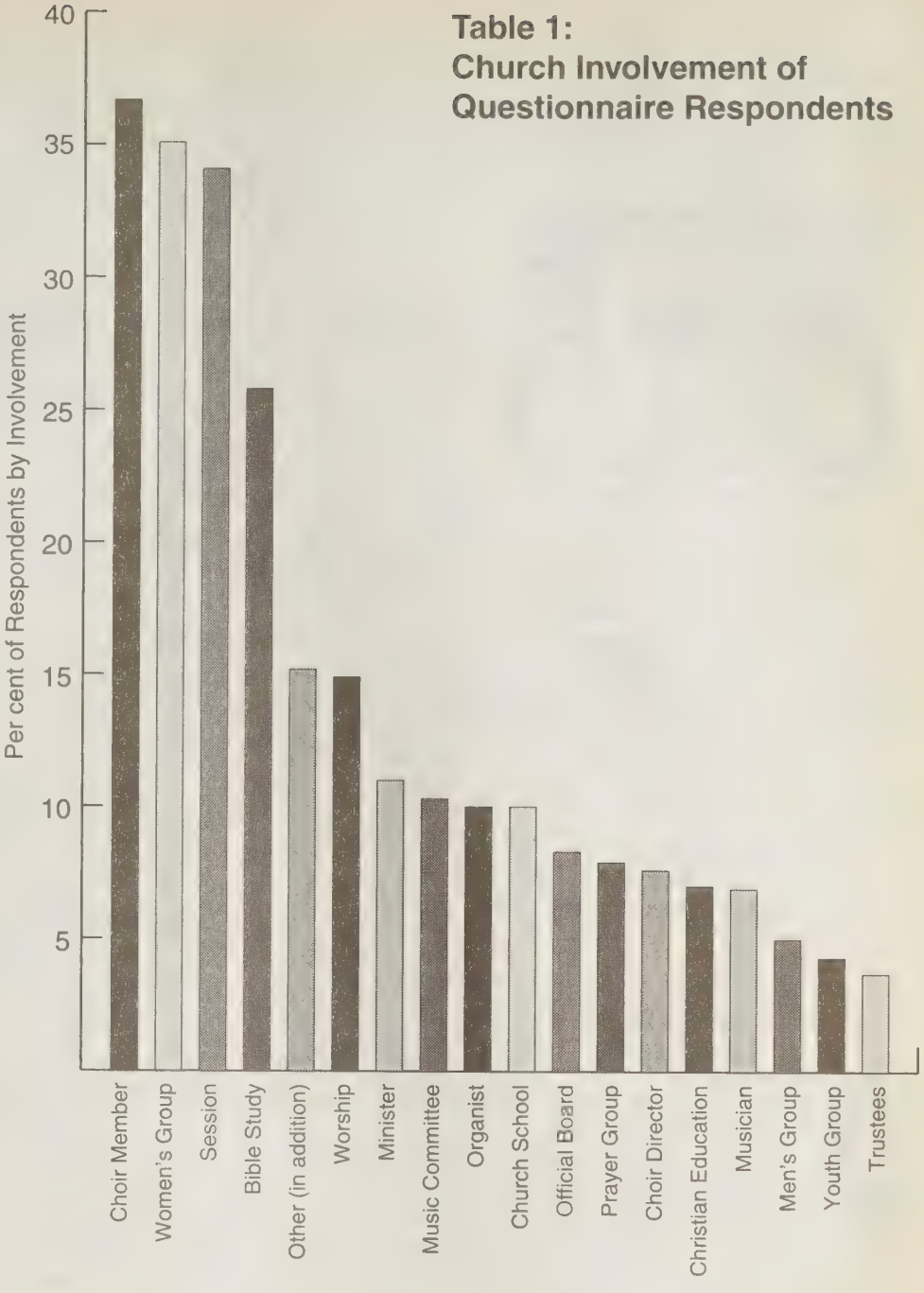
Do you enjoy singing in worship? Do you use hymns for pleasure or fun?

Many respondents view hymn-singing as a form of prayer. Most sing hymns, at least sometimes, for "pleasure" or "fun," although some took care to stroke out the word "fun."

What do you think about the layout, selection and organization of the 1972 *Book of Praise*?

There is little outright dissatisfaction with layout and organization (respectively, about five and eight per cent of respondents were dissatisfied with these). Overall, responses to the selection of hymns in the 1972 *Book of Praise* can be classified as "unenthusiastic but accepting," with a significant minority of dissatisfied respondents. Clergy and music

Table 1:
Church Involvement of Questionnaire Respondents



CANADIAN ART CHINA LTD.
SPECIALISTS IN CHINA DECORATING FOR OVER 30 YEARS



High quality porcelain plates custom decorated for your church, school or special occasion

*** Also ***

Porcelain dinner bells, coffee mugs, salt and peppers, cups and saucers, etc.

Enquire from others, of course, but don't buy until you **compare our prices and quality**. Ask at a church in a neighbouring town — they've probably ordered from us.

CANADIAN ART CHINA LTD.
18 Stewart Road,
Collingwood, Ont. L9Y 4K1

Excellence in Architecture
G.L. HEERINGA LTD.
architect & engineer
4 Mountain Avenue S. • (416) 664-6889
Stoney Creek, Ontario L8G 2V4

- CHURCHES • NURSING HOMES
- RETIREMENT HOMES
- RENOVATIONS/RESTORATIONS
- NON-PROFIT HOUSING

The National CGIT Association

40 St. Clair Ave. E., Ste. 200
Toronto, Ontario M4T 1M9
(416) 961-2036

Helping girls 12 - 17 to become the girls God would have them be by assisting them to better understand themselves, the world and Christ.

Table 2: Top Twenty Hymns

Rank	Title/First Line	Frequency of Citation	Percentage of Respondents
1.	Amazing grace*	113	6.98
2.	Praise, my soul, the King of Heaven	112	6.92
3.	What a friend we have in Jesus	109	6.74
4.	Be thou my vision*	104	6.43
5.	Guide me, O thou great Jehovah	92	5.69
6.	The Lord's my shepherd	88	5.44
7.	How great thou art/O Lord my God**	75	4.64
8.	Unto the hills	73	4.51
9.	Morning has broken*	71	4.39
10.	Great is thy faithfulness*	58	3.58
11.	The church's one foundation	57	3.52
12.	Joyful, joyful we adore thee	53	3.28
12.	To God be the glory*	53	3.28
13.	Breathe on me	47	2.90
14.	And can it be*	40	2.47
14.	All the way	40	2.47
15.	Abide with me!	39	2.41
16.	O master, let me walk	36	2.22
16.	Fairest Lord Jesus*	36	2.20
17.	Immortal, invisible*	34	2.10
18.	Will your anchor hold*	33	2.04
19.	Mine eyes have seen/Battle Hymn*	32	1.98
19.	Praise to the Lord, the Almighty*	32	1.98
20.	Love divine all loves excelling	31	1.92

* Not in 1918 *Book of Praise*
** Not in 1918 or 1972 *Book of Praise*

directors tend to be more critical of the 1972 book than the laity. Ministers are least happy — more than half being dissatisfied with the selection of hymns and a fifth dissatisfied with how the book is organized.

Conclusion

Responses to the questionnaires, which are from highly involved Presbyterians, confirm what recent General Assemblies have expressed: a wide range of concerns about worship provides the impetus for this revision of the hymn-book. The concerns are broadly based, expressed by Presbyterians of various ages across Canada, and reflect a commitment to sound theology, care for language, church growth and mission. Responses to the questionnaires provide information about which hymns are most loved today, and about those that will be needed and enjoyed by the next generation.

The Task Force on the Revision of the *Book of Praise* continues its work of studying Presbyterian worship. Many congregations are responding to a request for statistics on hymn use; young adults and youth groups are providing information; and, of course, the task force continues to review the wondrous explosion of new hymns being written, published and sung worldwide. The task force is particularly interested in hearing about congregations with strong programs for children and youth/young adults.

A detailed report on responses to the questionnaires is available without charge. Request it from the Hymn Book Office, 50 Wynford Drive, North York, Ont. M3C 1J7.

Donald Anderson and Andrew Donaldson are co-editors of the revision of the *Book of Praise*.

mission UPDATE

Partnership in Mission

Mission at the Round Table

Why all this concern about partnership? Partnership envisions relationships of equality and mutual empowerment for faithfulness in the mission to which God calls the whole church of Christ. How does this change the way we have thought about mission?

The passing missionary era had a distinctly geographical character. The centre clearly was Europe and North America from which Christ and the gospel were "taken." Today there is no centre. Churches in North America and Europe have decreased in numbers, resources and spiritual depth, while the churches in Africa, Asia, Oceania and Latin America have grown in all three dimensions. This change calls us to a radical review of the patterns of relationship within the Christian family. No longer can we get away with pushing mission to the periphery of our lives because it takes place "over there." Only as we engage in mission in our own backyard (with the help of friends from "over there") can we preach, pray and practise world mission.

A popular metaphor for partnership today is that of the "round table." Here is a powerfully suggestive description of the image of the rectangular table contrasted with that of the round table.

"In a traditional dinner at a rectangular table... the host and hostess sit at the head of the table with their bountiful resources laid clearly before them.... When I as a guest would like to have some more, it is the accepted norm that I keep quiet until the host/hostess decides to offer a second helping. Everything that happens at the table is a clear demonstration that I am... entirely dependent upon the decision and good will of my hostess.

"But the eastern way... of eating around a round table is qualitatively different. Everyone sits around the table and it is not self-evident who the host or the hostess is. Food is at the centre of the table and both the hosts and guests sit at equal distance from resources. When the food is brought to the table and placed at the centre, it is the need of the party, hosts and guests together, that determines the distribution.

"Even if everyone brought something to the round table, there is no distinction between the one who brought an expensive dish and the one who can afford to bring only a cheap rice dish, as in the case of many of the churches in the third world. All sit around equally with their gifts and needs and take part of the resources jointly. There is always room for one more at a round table. There is the possibility of showing a 'preferential option' for the more needy one too, with his/her initiative and without humiliatingly begging for more and convincing a host-donor that he/she is truly in need and his/her priorities are within the prescribed will of the one who planned the dinner. What a radical contrast. What a radical re-orientation in the sharing of resources for mission is called for by these images!"[1]

Think about it.

Duraisingh, C. "CWM's First Decade and Beyond" IRM, LXXVI, No.304, Oct. 1987, p. 482

Glen Davis

Guest Editorial

Partnership in Ecumenical Social Justice

hrough the interchurch coalitions, we are able to pool our resources with other churches and thus create an impact far beyond our modest means. We work in partnership with other Canadian churches to address more effectively the gospel demands for social justice, both domestically and internationally.

When the Interchurch Coalition on Africa brings reports and recommendations to the UN Commission on Human Rights or to the Department of Foreign Affairs about the level of human rights violations in the Sudan, many voices are coming together as one. The Sudanese Council of Churches, the victims of state-sanctioned violence and the people of the Canadian churches speak as one. Government and UN interventions by the Canada-Asia Working Group or the Interchurch Committee on Human Rights in Latin America carry with them the authority of the churches in the respective regions.

Ecumenically, we are reaching into areas of social policy and trade through the Ecumenical Coalition on Economic Justice. Here, the churches find a door into the complexities of global economics and the roots of disparity and social injustice. The Taskforce on the Churches and Corporate Responsibility keeps a vigilant eye on the behaviour of corporations and financial institutions, reminding them of an ethic higher than that of profit. Tied into grassroot networks and groups, Project Ploughshares and Ten Days for World Development provide resources for actions on issues of militarism/peacemaking and development. Thinking globally, groups are effectively equipped to act locally.

The relationship with the interchurch coalitions is a two-way street. We talk to and through the coalitions - bringing our particular Presbyterian concerns and interests to the table, joining our single voice with that of many more, both Canadian and international, to speak words of solidarity and liberation; the coalitions talk back



to us, sharing the results of research and travel and challenging us to step out prophetically in the cause of justice.

It is clear in many fora that we share with other non governmental organizations (NGOs) that the churches bring something distinct to the work of social justice. We contribute a piece of work that has been thought through theologically and biblically; we see very clearly that what we do emerges out of our understanding of a God who pitched God's tent among us in the very muck of human existence.

The work of social justice puts flesh on our response to that most pervasive cry from Genesis to Revelation: that of the poor and the dispossessed. In partnership with those whom our world would view as "the least" and with sister churches, we are being faithful to Christ's call to preach a piece of news that is indeed good to the ears of the poor, the prisoner and the dispossessed.

Lee Ann Purchase
Coalition Coordinator

In Partnership with ... The Church of North India

eople of my generation were probably the last to belong to a Mission Band (now Children of the Church). There we learned that God cared for us, and for little children in far away places, in Guyana, Japan, Taiwan, and in India. I used to study the pictures of Indian children in the *Glad Tidings* - girls and boys, little and big, in rows, with the smallest sitting crosslegged in the front, smiling at the camera.

Sometimes there were grown-ups in the centre — European Canadians with wreaths of flowers round their necks. These people, I was told, were visiting the "Bhil [beel] field". Much later I understood that a "mission field" meant an area where our missionaries were working, and it was later still that I learned that the Bhils, an aboriginal tribe, were long ago displaced into hilly country by the more recent majority population.

For me, travelling to the Bhil churches in 1993 was like a trip back through the pages of those 1940's *Glad Tidings*. The children greeting me could be the same children whose faces I knew. Only now I was the Canadian grown-up in the centre, with a wreath of marigolds about my neck.

At least one generation of Presbyterians has come to maturity without ever having heard of the Bhil Christians. Even those who have may think our relationship belongs to another era. Why does our church continue to support Canadians working there? And how did we get involved in the first place?

In 1876, The (brand new) Presbyterian Church in Canada began a mission in Central India, the heartland of Hindustan. By 1925, 64 Canadian men and women: ministers, doctors, nurses, and teachers were working there. All (except for one) voted to join The United Church of Canada, so virtually the whole "Canadian mission": hospitals, churches and schools were UCC.

The lone Presbyterian "exception" was Dr. James Buchanan. His calling since 1898 had been "frontier evangelism" and medical work in the jungles inhabited by Bhil tribes in the west of the mission. His work in the "Bhil field" grew into a second Canadian Presbyterian



mission, beside the first. By the late 1960's ecumenism in India brought together what church union in Canada had divided. The two Canadian missions became one in the United Church of North India. In 1972, they became the Bhopal Diocese of the Church of North India.

We are now a "partner church" of the Church of North India. I attended a large "partners meeting" at its head office in New Delhi, where we talked about "partnership" — the institutional relationships between the old First-World churches and the younger Indian church. Then I went to Bhil churches, and got another perspective. There is the theory of partnership, and the practice. I had to visit the Bhil Christians myself before I realized why The Presbyterian Church in Canada matters to them.

Over the years we have provided a little hospital, and a few schools. But that does not account for the warmth of their greeting. What really matters to them is that Canadian Presbyterians of our parents' and grandparents' generation came, that they might have life in Jesus Christ. If they had not carried the Gospel to them, the Bhils would not be Christian. God chose us for them.

In our pluralist society, many believe that it would not have mattered if no one had gone, and those Bhil people were still animists. But they think it matters. They believe

(Continued on page 4...)

(Continued from page 3)
In Partnership with...
The Church of North India

New Partnerships:
Cuba & Guatemala

we have given them the most precious gift imaginable — the knowledge of God in Christ. A Canadian Presbyterian visiting Bhil churches feels ten feet tall. One is humbled, realizing that God has used our church in a powerful way.

A more contemporary phrase for partnership is "companions on the Way". We have stayed with them, through the continuing presence of Canadian Presbyterians in their midst, and also through the ongoing faithfulness of AMS and WMS(WD) groups who send greetings and little gifts, and through regular visits of representatives of our church who assure them of our love, support, and prayers.

The Bhil Christians are our friends. As they recite the long litany of former missionaries, you know they were friends too. This partnership only has meaning through the human faces we have come to know and love. Now we have new friends in India as well, but our old friends continue to be important.

As the Bhil church — indeed the whole of Bhopal Diocese — struggles, they need friends. We are struggling too. Our Indian friends can help us renew our vision.

A century ago, God brought us together for a purpose. We are still companions on the journey, seeking God's kingdom here, and there.

Marjorie Ross
International Ministries

line begins forming outside First Presbyterian Church in Havana an hour before the doors open. Since there is no gas in Cuba, people have walked to church and they wait patiently. Once again, as every Sunday, people will pack the sanctuary, standing in the aisles and even outside the building to hear God's Word.

Canadian Presbyterians could easily idealize the Cuban church as it emerges from an era of confrontation with the government to one of exciting freedom. We could ask what they are doing right and how could we learn to do the same so that people will flock to our churches as they do to theirs. Or is it that, after all, Cubans are experts at standing in lines and are tired of political wrangling from either right or left. The truth is that they long to hear the Gospel.

Clearly we have moved beyond the times when Canadian missionaries went forth to teach other people how to proclaim the Gospel. But we need also, it seems to me, to resist the temptation to idealize, or worse to attempt to mimic successes in "partner" churches here in Canada. Learning from experience does not mean copying it. Havana is not Halifax nor Santiago Saskatoon.

The Presbyterian Church in Canada recently entered a relationship with the National Evangelical Presbyterian Church of Cuba. Interestingly, it began not in Havana or Toronto but rather in Managua, Nicaragua, where Dr. David Villalonga, a veterinarian and a ruling elder of First Presbyterian Church in Havana had been serving with the Baptist Convention of Nicaragua, our partner there. When his funding through the Heifer Project, a US agency, expired, all agreed that his work needed to continue. The PCC has supplied a long-term volunteer stipend so that the relationship between the Cuban and Nicaraguan churches can continue. Obviously, it makes more sense for us to support an on-going work and a talented servant of the church who is already "on site" than it does to try to train a Canadian for the job. The PCC enjoys not only the opportunity to support exciting mission, but also deepening friendships within two Latin American churches.

In Guatemala, we pursue a relationship with the Association of Mayan Presbyters. Laura is a young Canadian Presbyterian who spent time as a volunteer with the Mayans working with returning refugees. Her experience was a turning point in her faith journey. In the placement

of volunteers, Canadians assist with enthusiasm and a few skills; Guatemalans help us, through their example, by letting God use them to strengthen the faith of our young people. Each church assists the other, as it were, in a partnership born of service and mutual respect.

Guatemalan Presbyterians have also received delegations from our church. One group recently heard testimony from a pastor who had been tortured and left for dead when his village became the focus of government anti-insurgency activity. Miraculously, he recovered. Later when a soldier tried to steal the pulpit Bible he not only confronted him but reported the incident to his commanding officer. "Until I heard his story," testified one Canadian visitor, "I knew about but did not understand a depth of commitment which has nothing to do with money. I was in awe of the power of faith."

Their church faces tremendous challenges, including serious concerns about their security. A bitter conflict burns within the National Presbyterian Church of Guatemala and our church has stood firmly with the Mayans throughout their struggle. We cannot know what expressions our solidarity will have to take. What is certain however, is that we celebrate the faithfulness of the Guatemalan church and stand with it into the next century.

"Partnership" has become a "buzz word" in mission circles. It certainly means that in most cases we no longer go forth to share our understanding of the Gospel with people who have not heard it but rather to mature churches with their own history and understanding. It does not mean that we go idealizing other churches and wanting to become like them. We go proudly celebrating what is good in our own tradition and repenting of what was not. We go ready to listen to the joys and hardships of our partners.

Our relationships with both Cuban and Guatemalan Presbyterians are new and brimming with possibilities. Canadian Presbyterians, too often beset by sobering statistics and depressing financial realities, do well to celebrate these and other new relationships in the mature body of Christ.

Joe Reed
Area Missionary
Caribbean and Central America

here are different kinds of partnerships: Canadian Presbyterian missionaries planted the Guyana Presbyterian Church and, over the generations we have had deep, almost familial relations. In recent years that relationship has changed. The Guyana Presbyterian Church decided, in the 1970's, to take full responsibility for providing its own ministers. This meant taking on the heavy task of paying their own clergy, without grants from Canada, and resisting the temptation of asking ministers to come from Canada. They have taken major steps from being a child to being a partner in the Gospel. Although we still provide gifts for special projects, they stand on their own feet.

And last year they became a giving church as well as a receiving church by taking a small mission project in Guatemala and Nicaragua. They are also trying to be more responsible for needs in their own church. They are making links with other denominations in Guyana and seeking to work in partnership with them in youth work, production of resources, and in community outreach projects such as a medical clinic in New Amsterdam.

In August 1992 I spent some time in Guyana. One day I shared with the women in Demerara on the theme "Partners-Working together with God". We reflected on the meaning of being a partner listing the criteria of partnership: sharing, common purpose,

(Continued on page 6...)

The Price of Partnership

(Continued from page 5)
In Partnership with...
The Guyana Presbyterian Church

interdependence but allowing each member of the partnership to do his or her own thing, equality, hard work, caring and supporting one another in ways that allow each to grow in the way that God intends.

For us as Canadian partners this means that we must be careful not to act paternalistically towards the church there. We must resist the tendency to tell them what to do and how to spend their money (some of which we have sent as free gifts). We need to stop sending boxes and barrels of things we no longer use and which they may not need or want. We need to work with them and not try to "mother" them. They need to solve their own problems. We need to pray for congregations, pastors, presiding elders, ruling elders and women's and youth group leaders and church school teachers. We need to listen and learn — about the role of presiding elders, for example. We need to wait for them to tell us how we can work with them.

This past fall someone asked me why we should be studying the Caribbean this year as we do not have missionaries there. True we do not have a specific Canadian "partner" there but we are partners in Christ with all Christians throughout the world and those in Guyana are very special partners. In truth, we ought to have asked them to write this article!

Helen Tetley

elder of
Calvin Presbyterian Church, Toronto

artnership can put you on the spot, demanding acts to further and fulfil a mission walk shared over many years. At times, a missionary has to make hard decisions to carry out his or her part in the struggles of God's people to salt the earth, to light the way for all people in Jesus Christ.

Koreans in Japan are not alone as historically alienated and socially discriminated minority peoples. The Korean Christian Church in Japan has been the particular partner of Canadian Presbyterians. Today Korean Japanese continue to bear the burdens of past colonial cultural genocide, and present degradation and exploitation since Japan's defeat in 1945, when they became classed as "aliens". The significance of their presence in Japan has been recognized and upheld by many. They are God's partner in God's mission plan for all people in Japan, and in the wider North-East Asia arena.

As the KCCJ shared in the hardships and struggles of their own people, we were led as missionaries to some vital decisions of our own. I had to make hard decisions of conscience and commission, and then have had to deal with the consequences. What began in the 1970's as our partnership in advocating basic human rights and fair social treatment for all Koreans in Japan faced me with a bottom-line decision in 1985. Should I refuse to be fingerprinted? My willing act of conscientious resistance to the fingerprinting of alien residents in Japan, especially at the minor age of sixteen, sharpened the issue of state authorities' powers over peoples lives. I had to decide whether to forego a normal home assignment in Canada and file suit, in an attempt to regain my missionary residence status denied me by the Immigration authorities in 1986.

Six-and-a-half years and 28 court hearings after the initiation of this new mission outreach in the Osaka District Court, the case was declared closed on October 12, 1993. I hope to learn of the court's judgement in the latter part of February or early March. This will present new opportunities for us to be partners in mission, both in Canada and in Japan.

What price must be paid when we are partners in mission? Some things have been sacrificed, and some blessings enjoyed together. Whatever the price of living in partnership, may it be offered in the spirit of Jesus, healing and confirming some, and challenging others.

Jack McIntosh

International Ministries
Japan

In Partnership with ... The Innercity

Winnipeg

resbyterians are in partnership in ministry with the inner city community in Winnipeg. More and more The Presbyterian Church in Canada has come to recognize the importance of a shared ministry as being the most successful form of Christian outreach. Since the early '60s, the inner city outreach of the Presbyterian Church has been exercised through Flora House in the North End area of Winnipeg.

In 1992 a dream came true. The mission moved into a new building down the street from the old one; all because of an area resident, who was a community board member of the Core Area Initiative (CAI) in Winnipeg. A committee composed of Flora House staff, a board member, Core Area representatives, and an architectural firm, developed a design for a building appropriate to the needs of the community and the existing mission programs. Through joint funding between the CAI and The PCC, land was purchased and a new building was built.

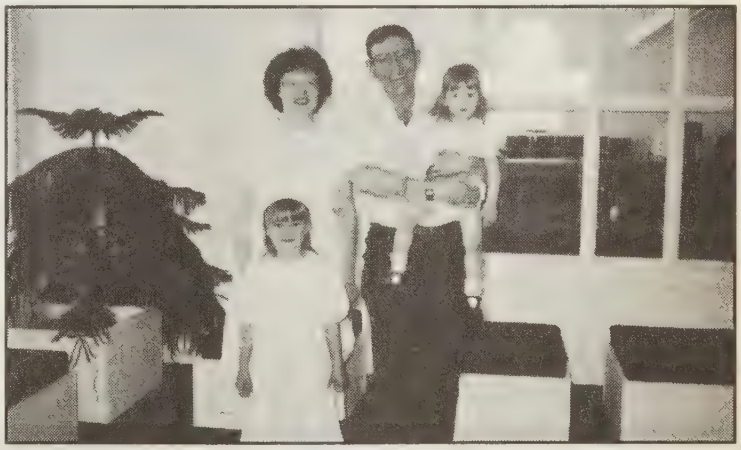
The partnership continues in the administration and operation of the mission. Church members and community residents are members of the board of management of Flora House which oversees the outreach of the mission. Maintenance is taken care of by a community resident. Although the majority of operating expenses are looked after by The Presbyterian Church in Canada through Presbyterians Sharing..., and by donations made directly to the mission, several fund raising events for Flora House have been initiated by community residents.

Volunteers who help in the children's programs come from both church and community. The twice-a-month Food Bank is completely operated by the community. The clothing for distribution is kept in order through community volunteer assistance. Christmas Hampers are provided by contributions from the churches, but put together by individuals from the community. Church and community volunteers work together to deliver the hampers.

Partnership continues in a community "Cooking Club". With the help of several women from the community and two Public Health nurses, community members learn to plan more nutritious meals, what to do with leftovers, how to make food more appetizing, and how to cook more economically. Recipes are shared by all the participants.

What does this partnership mean to the people who have contact with Flora House? Pride. Individuals who volunteer on the board, in our food bank, in our clothing room, and in our children's programs, come to realize that they are valued for their presence and their ideas. They recognize that they can, and do, make a difference to the ministry of Flora House.

The partnership between the community which Flora House serves and the church has made the ministry more effective. There has been growth in mutual understanding. The church has gained a better appreciation of the problems and challenges associated with innercity living, and by participating in its leadership, the community has gained an improved perception of the struggles that the church goes through in its inner city mission work. The partnership ultimately is providing an opportunity for all concerned to learn what it means to reach out in Christian ministry.



Warren Whittaker
Diaconal Minister
Flora House

Comings & Goings

COMINGS

ASSALY, The Rev. Robert and Mrs. Nancy (Jerusalem) arrive May, 1994 for a 6 month furlough.

McINTOSH, The Rev. Dr. Jack and Dr. Beth (Japan) arrive Spring 1994 for one year furlough.

TALBOT, The Rev. Rodger and Mrs. Donna (Mauritius) arrived February 1994 for six weeks of meetings, limited deputation and vacation.

VANDERZWEERDE, Mrs. Margaret & Mr. Jake (India) return to Canada March, 1994 for six months.

GOINGS

BARRIE, Mr. David & Mrs. Miriam (Malawi) departed early January for a three month volunteer assignment.

REED, Joe The Rev. (Nicaragua) departed in January after attending PWS&D consultation and deputation in western Canada.

QUESTIONS for Discussion

1. According to Glen Davis, what does Partnership mean? Describe a time when you have been empowered. Who would you like to see sitting at the "round table"?
2. Choose one of the interchurch coalitions that Lee-Ann Purchase mentions. How is it "challenging us to step out prophetically in the cause of justice"?
3. Marjorie Ross tells us that the Bhil Christians are glad that we are their partners. Why are you glad we are still partners with Bhil Christians? Do you know how many church partners The Presbyterian Church in Canada has? How would you find out?
4. While Guyana is an old partner, Cuba and Guatemala are brand new. What "possibilities" do these new relationships offer? If as Joe Reed says, "Learning from experience does not mean copying it", what does it mean?
5. What are some of the advantages of "familial relations" as Helen Tetley has put it, and some of the disadvantages? How is the Guyana Presbyterian Church "Working Together with God"?
6. When have you been "put on the spot" because of a partnership as Jack McIntosh describes? What price did you pay?
7. Warren Whittaker talks about the community members participating in many different ways at Flora House "in its leadership". How is this similar to and/or different from the way partnerships in International Ministries work?
8. How can we (the people in the pews) share in the decisions made by our church with our mission partners? How can we be equal partners and empowered to become involved in mission in our communities and through our national church programmes?

Editor
C. Joyce Hodgson

Production Designer
Keri Karakasidis

Mission Update
is published by
The Life and Mission Agency
The Presbyterian Church in Canada
50 Wynford Drive
Don Mills, ON, M3C 1J7

Extra Copies
Resource Distribution Centre
at the following rates
25 copies of one issue at $1.25
25 copies of four issues (one year) at $5.00
plus 6% shipping and handling charge

Pioneers in Mission:
Church Life on the New Frontier



by Scott McAndless

George Parsons, a Presbyterian minister and a consultant with the Alban Institute in Washington, D.C., set the tone early on Friday evening with some surprising statements:

Our past has no direct impact on our present.

Our present is shaped by the future we think we are living.

On the October 29th weekend in 1993, 186 enthusiastic Presbyterians gathered in Knox, Crescent, Kensington and First Church near downtown Montreal to join in a lively exchange with one another on the theme "Pioneers in Mission: Church Life on the New Frontier."

Parsons' statements raised an obvious question for the participants. If our present is shaped by the future in which we are living, why is it that the present seems to be governed by the past? The reason, according to Parsons, is that our past has frequently been misfiled in our future. Such statements were perplexing to Montreal Presbyterians who enjoy speaking in glowing terms about their past but who are often not able to articulate any clear vision for the future.

The Presbyterian Church in the Montreal area has a glorious past. Recently, a church member told me enthusiastically about how there were once over 1,000 children in the Sunday school each week. The memory of those times lives throughout the area. Most people in churches today can remember them, and they still love to tell the stories.

However, that glorious past is over in the Montreal area. Membership of Presbyterian churches has dropped from 11,093 to 5,081 in the past 20 years.

The reason for such a decline is, in part, a large exodus of anglophones from the area since the first election of a Parti Québécois government in 1976. But, more important, a change in the social environment of Québec has occurred over three decades. This change has left the church on the fringes of society. And so, for the past 20 years, the presbyteries in Montreal have been reacting to these changes, and membership has been dropping. Many churches have closed their doors and many others have amalgamated.

Nothing fails like success. Churches mistakenly institutionalize past successes

The Presbytery of Montreal decided it was no longer enough to react to these changes. It decided to take a good, hard look at the future of Presbyterian ministry in the Montreal area in this radically different social environment. This task was given to the Future Directions Committee working under the guidance of Kate Jordan. The committee began its work with this two-day "Pioneers in Mission" conference.

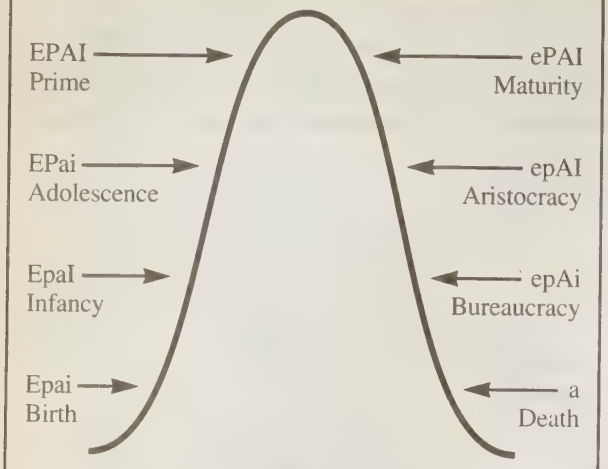
Parsons explained his opening comments by noting that nothing fails like success. He has observed churches which, time and time again, have made the mistake of institutionalizing past activities that have been successful. Such institutionalization can take the form of maintaining committee structures long after they have outlived their usefulness or maintaining buildings, positions and programs that were successful once but no longer serve people or the community. We use up our futures, he claimed, by spending all our energy maintaining the existing structures. When we do that, the past becomes a liability to us. Our past prevents us from greeting a new, radically different future.

Parsons helped the conference to evaluate the life and ministry of congregations according to three models: the life cycle of the congregation, the size of the congregation, and the systems of the congregation.

The life cycle evaluation assumes congregations go through several stages in their lifespan (see diagram #1): birth, infancy, adolescence, prime, maturity, aristocracy, bureaucracy and death. Such a cycle can be circumvented, but congregations have the tendency to fit into such a pattern.

Diagram 1

The Life Cycle of a Congregation



E – Energy:	Vision, enthusiasm
P – Programs:	Focus on doing, serving
A – Administration:	Planning, coordination
I – Inclusion:	Intimacy, fellowship

— Martin Saarinen

Parsons traced four elements in the life of the congregation — energy, programs, administration and inclusion — that evolve through these different stages. He noted, for example, that energy (vision and enthusiasm) tends to be high in the early life of a congregation but drops off once the congregation reaches its prime. Administration (planning and co-ordination), on the other hand, tends to be poor or non-existent in the early life of a congregation; but from the prime of a church onward, it becomes well-developed, often remaining as the only element left at the death of the congregation.

Parsons asked conference participants to try to locate their congregations on the growth cycle. Many had little trouble placing their congregations on the later part of the curve. The challenge that came out of this evaluation was to see if they could break out of this cycle and begin a new curve. The death of a congregation is not inevitable, but it will become so if everything is invested in maintaining the status quo.

Secondly, congregations can be evaluated by sizes (see diagram #2). Each size has its own characteristics which deserve to be studied in depth (see Bibliography for study suggestions).

Parsons claimed churches of any size tend to form groups characterized by a warm, friendly feeling of fellowship. In a small church, this friendly group might encompass most of the congregation; in larger churches, there tends to be several different groups. Although potentially positive, these groups, Parsons warned, can present an unwelcome face to outsiders. He compared them to a fresh loaf of french bread — soft and warm on the inside but with a hard crust on the outside. The challenge is to maintain the necessary warm fellowship but remain open to outsiders. Parsons spoke of "baking new loaves" from time to time — creating new groups where new people can integrate with some members of the congregation in non-threatening ways.

The third evaluation, based on the Congregational Systems Analysis created by Parsons, attempts to measure the forces at work in congregational life. It attempts to uncover both the forces for change and the forces for conservation in the church community — those groups which push for thorough planning and those willing to fly by the seat of their pants.

Parsons insisted that a balance between the extremes is essential for healthy church life. Healthy conflict in congregations must not be avoided because it is the conflict arising from these opposing forces that guarantees important balances are maintained.

The conference did not — could not — map out all the details of the future for Presbyterians in Québec, but it did set us a context in which we can begin to think and dream about that future.

Presbyterians do have a glorious past in the Montreal area. The question is: What kind of future will they have? The question cannot be answered now. The answer lies in the coming months and years as congregations of Montreal seek to discover a new vision for a new age.

Scott McAndless is minister of St. Giles Church, Baie d'Urfé, Québec.

Diagram 2	**Average Sunday Attendance**	**Structure**
Family Church	2 – 50	One-Cell Unit
Pastoral Church	50 – 150	Two/Three Cells
Program Church	150 – 350	Program Units
Corporation Church	350 +	Complex Layers

For Further Reading

Burt, Steven and Hazel Roper, *Raising Small Church Esteem.* Alban Institute.

Friedman, D. H. *Generation to Generation: Family Process in Church and Synagogue.* The Guilford Press.

Hall, D. J. *The Future of the Church.* The United Church of Canada.

Meade, Loren. *The Once and Future Church.* Alban Institute.

Parsons, G. D. and S. B. Leas. *Understanding Your Congregation as a System.* Alban Institute.

Saarinen, M. F. *The Life Cycle of a Congregation.* Alban Institute.

Steinke, Peter L. *How Your Church Family Works: Understanding Congregations as Emotional Systems.* Alban Institute.

All books available from the WMS Book Room, 50 Wynford Drive, North York, Ont. M3C 1J7.

CURSILLO IS ALIVE AND WELL IN THE PRESBYTERIAN CHURCH

by Bruce M. Dinsmore

The Cursillo (pronounced cur-see-yo) Movement is alive and well in The Presbyterian Church in Canada. Last fall, the second set of weekends was held in Nelson, British Columbia. Now, each region of the country has an active, functioning base for the movement.

What is a Cursillo weekend? That's hard to answer in a sentence or two. The Spanish word *cursillo* means "a short course." The initial Cursillo weekend is viewed as a short course in Christianity. Each person who attends gets something unique out of it.

Cursillo is a lay movement that has been happening in The Presbyterian Church in Canada with the approval of the General Assembly since 1980. It is not a cult, nor a clique in the church, but a movement that seeks to strengthen and support people in their own congregations and in their work and home life.

Cursillo weekends are held in pairs: men one weekend, women the next. Ashley Woods, of Fergus, Ontario, was the lay leader (called the Rector) of the past weekend for men in British Columbia.

"All I can tell you is I did not want this weekend to finish. I wanted the experience to continue. The three days I spent with God and some of his disciples in Nelson will remain with me forever," he said.

Wilma Welsh, of International Ministries at church offices, was the lay leader on the women's weekend. "It was an exceptionally good weekend," she said. There were 20 participants, with over half coming from one congregation. People from the first set of weekends returned to help facilitate this one. Wilma has been a longtime supporter of Cursillo. "For many people, it is the first time they understand God loves them and God's gift of grace is free for the taking," she says.

From its Toronto beginnings 13 years ago, the movement has spread rapidly across the country in the past decade. In the spring of 1990, the first set of weekends in the Maritimes was held at Camp Geddie in Nova Scotia. In November 1991, Alberta had its first weekends at





Top: First men's British Columbia Cursillo, held in Nelson, B.C., March 26 – 29, 1992.

Left: First women's British Columbia Cursillo, held in Nelson, B.C., April 2 – 5, 1992.

Sylvan Lake. In March of 1992, Nelson, British Columbia, hosted B.C. #1 and #2.

For a Cursillo weekend to take place, the movement and its objectives are explained to the presbytery and permission sought. Once presbytery approves, leaders are chosen who, in turn, pick teams to work with them. For the first set of weekends in a new region, many on the team may come from central Canada where Cursillo is already well-established. Additional support is often received from Cursillo members in other denominations. People from the first set of weekends help with weekends #3 and #4. By that time, the movement in a region is up and flying on its own. Each of the regions has its own board of directors, called a steering committee. Once established, the steering committee picks the lay leaders for the weekends. There are also two spiritual directors (usually ministers or diaconal workers) on each weekend.

Cursillo came to our church from the Roman Catholic Church. The program was developed in Spain after the Second World War as an effort to get the faith of the people back on its feet. The program was found to be so beneficial it spread, eventually to most countries in the free world. Most Protestant churches have Cursillo or something similar.

In the Presbyterian Church, Cursillo began with the late Hamish Livingston who worked for the Board of Congregational Life. He and his wife, Dalice, saw what Cursillo did for a Roman Catholic friend. In 1972, in Sarnia, Dalice and Hamish attended a Cursillo weekend. Having seen for themselves the way people's discipleship was transformed, and with the board's approval, Hamish approached the Roman Catholic Cursillo movement.

The Roman Catholic community provided help and encouragement. The first Presbyterian weekend was held in Weston Presbyterian Church, Toronto, in the spring of 1980. Half the team was Roman Catholic, half Presbyterian. The outreach cycle continued, and Presbyterian Cursillo was flying shortly afterward.

A Cursillo weekend begins on a Thursday night, and lasts until dinnertime Sunday. Thursday is a time of silence, a chance to stop, take stock of yourself and God. Friday, Saturday and Sunday are spent learning and sharing more about the Christian life. There are times to sing, talk, share, laugh, draw and learn from one another. One of the most powerful aspects of the weekend is the sense of fellowship and Christian community.

Cursillo weekends are usually held twice a year, in the spring and fall. Plans are underway for a set of weekends in late April at Crieff Hills, the Presbyterian retreat and conference centre near Guelph, Ontario. For current information on the status of weekends in your region, call one of these Cursillo contacts:

Atlantic	Jack Cowan (902) 485-6470
Central	Sandy Hinton (905) 828-8418
Prairies	Bruce Kemp (403) 450-2818
British Columbia	Bev Hayashi (604) 365-6166

Bruce Dinsmore is a member of St. John's Church, Toronto.

EVANGEL HALL

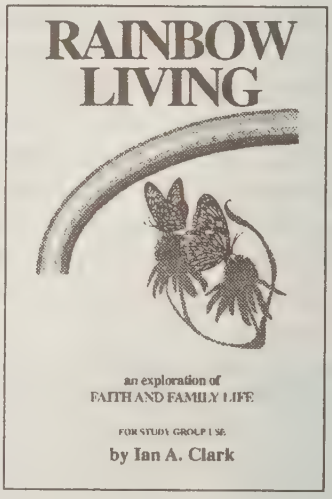
an agency of East Toronto Presbytery
ministering with and to
impoverished people
within the city core of Toronto
is searching for an

EXECUTIVE DIRECTOR

The Executive Director will work with an active Board of Directors and a team of three program staff and two support staff.

Please send enquiries to W. Kendrick Borden, President, Board of Directors, Evangel Hall, P.O. Box 309, Station B, Toronto, Ontario M5T 2W2.
Full Position Descriptions will be sent to all enquiries.

Deadline for application is March 28, 1994.



Rainbow Living
An Exploration of Faith and Family Life
by Ian A. Clark
Ian Clark blends the theme of God's covenant love for all humanity with the importance of looking at families as a means for expressing and experiencing the life God intended for creation.
5 1/2 x 8 1/2", 50 pages, Softcover, Wood Lake Books
929-066 • **$7.95**

Source 128

Available from:
Wood Lake Books
PO Box 700,
Winfield BC, V0H 2C0

Wood Lake Books
1-800-663-2775

Listening for the "Still, Small Voice"



by Peggy Kipfer

I consider myself fortunate to be able to run a business from my home. One advantage outweighs all others: I am able to work without worrying about child care for my two pre-schoolers. This sounds picturesque; but any mom who has ever tried to balance working and mothering simultaneously knows differently.

When the phone rang, I would use my "business voice." Friends, accustomed to my voice bouncing several decibels higher, would ask, "Is Peggy there?" My voice would then slip back into overdrive, babbling excitedly. If it was a business call, my voice remained lower, slower, more businesslike. My kids knew the difference.

When a friend called, the house remained quiet and peaceful. When it was business, my tiny natives planned mutiny! They would both want the same toy. One would stand in the viewing path of the other watching TV. There would be loud roars, screams and cries. I could only hope my caller thought the noises were from a customer's children. I often felt like pulling the mouthpiece down and saying to the empty room, "I'll be with you in a minute."

It was difficult teaching the children not to disturb me when I had a customer.

One day, as I was starting to make lunch, the buzzer sounded, signalling the opening of my business door. I told the children to be good, I'd be back shortly.

As I was writing up a receipt for my customer, my daughter suddenly appeared at my side.

"Mommy," she said, pulling on my skirt hem.

I tried to give my full attention to my customer, and ignore the tiny girl who was only slightly taller than the hem of my long skirt. It didn't work.

"Mommy," she said again. I think she knew she shouldn't be standing there pulling on my hem. I tried to grab the fabric from her hand as I gave her one of my "I'll speak to you later" looks.

"Not now," I told her, gently but firmly, wanting to be in control.

By this time, my customer was feeling sorry for this cute little blonde two-year-old in the pretty dress with the sweet ruffles. She told me it was OK to tend to my child as she wasn't in a hurry. I explained I was trying to teach the children to wait when I am with a customer. (My parenting books stressed that. I wasn't supposed to make a rule and then let the children rearrange it to suit their whims.)

My daughter tried once more. "But, Mommy ... " she pleaded.

I looked at her sternly, and said: "You know the rules. I will be there in just a minute."

She looked saddened, but obediently turned to walk away. As she did, she heaved a big sigh, and stated nonchalantly, "OK ... but the kitchen's on fire."

I dropped my pen and almost ran over her little body as I flew across the room and up the stairs into the kitchen. Flames were shooting out of the toaster and licking the corner unit which hung above. Before the buzzer had sounded announcing the customer, I had put a rice cake in the toaster. In my excitement, I raced out of the kitchen, forgetting to pop the toaster first.

The prophet Elijah learned that in the midst of life's noise and activity, God's voice can easily be missed. One must listen attentively for that "still, small voice." If I had listened to another small voice before dismissing her, I would not have spent an afternoon washing soot off cupboards and airing the house. R

Peggy Kipfer is a free-lance writer and member of Burns Church in Milverton, Ont.

PRESBYTERIAN Record

Coming in the April issue:

Ministering in Remote Areas

St. Andrew's Presbyterian Church Lindsay, Ontario
is seeking an
Assistant Minister

to work in a team ministry in which about half of his/her time will be spent in ministry to youth and young adults, and the other half sharing in all aspects of general pastoral ministry.

St. Andrew's is a lively and growing congregation with an active youth group, a Sunday school enrolment of 135 pupils, and five choirs, including four children's choirs. We seek a minister with a strong personal faith in Jesus Christ able to share his/her faith with others.

Please contact the Rev. Ronald Wallace
40 William St. N., Lindsay, Ont. K9V 4A1

A. MILLARD GEORGE Funeral Home Limited
London, Ontario N6C 3X1
60 Ridout St. S.
Telephone: 519-433-5184
Managing Director—Paul J. Mullen

RML

Robert McCausland Limited

Artists & Craftsmen of Stained Glass since 1856

30 Chauncey Ave.,
Toronto, Ont. M8Z 2X4
Tel. (416) 233-9530 1-800-563-1555

The Joy of Small Groups

Wouldn't you like to get to know the folk better who attend worship each Sunday with you? Do you sit beside people Sunday by Sunday and not know who they are? Get acquainted. Join a small group!

Everyone in the congregation has a right to be cared for. One minister (even two ministers) and several elders will not be able to care adequately for 100 to 1,000 members, let alone the adherents.

Through small groups of 10 or less, everyone will receive care. Not everyone will want to join, but they should be aware of what they are missing in terms of care, support and spiritual nurture.

Commitment to a small group requires at least six to eight weeks of meeting once a week. Meeting in a home, people bond together. A few weeks later, members regroup or disband (without guilt) and commence another study or, possibly, expand by forming a new group. It is more likely that a group will grow and give birth to another group, just as a healthy cell multiplies. A number of helpful topical materials are available to meet needs; for example, parenting, divorce, addictions, stress, life-style, money issues, etc.

The essential elements of a healthy small group are caring, Bible study and outreach. Like a three-legged stool, each supports the other. A typical group will have these half-hour segments: a fun icebreaker, Bible study, and a caring and praying time. No ability to pray aloud is assumed. No previous knowledge of the Bible is necessary.

Outreach can become a part of the small group experience by always having an empty chair in the group and praying that God will fill it with the person who needs to be there. The group should be open to both the unchurched and other-churched people.



The joy of a small group is seen in the faces of (back row, left to right) Reg Evans, Ellis Barclay, Carolyn Barclay, Joe Craig; (middle row) Dr. Randlett, Phyllis Evans, Lynn Dent, Dorothy Forrester, Jonathan Dent; (front row) Deltra Randlett, Annie MacRae, Eileen Gillette, Agnes Clark, Rick Forrester.

Each group requires a leader. The primary quality of a leader is the desire to care for the people in a group. Leaders should also make sure the group stays on track — time-wise, for example.

Now that you're interested in small groups, what should you do to become involved? Pray for two to 10 people who have a special need or interest they can share; for example, parents with adolescents, widowed, single parent. Talk to the minister about the group you would like to be a part of. Establish a group. Remember, leaders don't need a lot of training; they do need a loving, caring attitude and a commitment of some time.

Jonathan Dent, our associate minister, started the groups at St. John's, Cornwall, Ont., over a year ago. We now have nine small groups. Much of the material we use comes from Lyman Coleman's Serendipity resources for small groups. Most of us find these groups a great help in our Christian journey. The group started by Rick and Dorothy Forrester (pictured) accurately reflects the joy we have found. R

Submitted by Agnes Clark from St. John's Church in Cornwall, Ont.

Readers 12 and under, this page is for you! God's love ***is*** something wonderful! The rainbow is one sign of God's love. Let's discover more about his love through puzzles, crafts, stories and features – all designed just for you.

Editors: *Susan R. S. MacLaren and Nancy Pinck*



LENT:

Can you answer these questions?

What is Lent?

Lent is the 40 days (not counting Sundays) before Easter. These days represent the time Jesus spent in the wilderness during his temptation. (Matthew 4:1 – 11)

Is Lent something new?

No. In the second century, instruction classes for new converts seeking baptism were held each year in the period before Easter. Later, this became a time of preparation for Easter for all church members.

What do pancakes have to do with Lent?

The tradition of Pancake Tuesday began when some people gave up meat for Lent. Pancake (or Shrove) Tuesday, the day before Lent, was a time to use up all the meat in the house. Pancakes were fried in the fat from the meat.

What does it mean to give up something for Lent?

Today, Christians often fast, which means doing without certain foods. Some give up a favourite food like fries or candy. Some children set aside their allowance for a special purpose other than themselves. Through prayer, these activities can help us think more about Jesus' life and prepare for Easter.

Is Ash Wednesday part of Lent?

Ash Wednesday is the first day of Lent. In the early days, those who wished to show they were sorry for their sins wore a coarse material called sackcloth and sprinkled ashes on their heads.

Jesus has many names. How many can you find?

G	E	Q	M	S	O	N	O	F	M	A	R	Y	W	Z
B	N	S	A	V	I	O	R	T	N	M	I	E	K	E
W	O	R	D	S	B	I	E	A	R	B	F	L	N	F
Z	T	H	W	B	A	A	Z	E	H	I	E	O	A	W
S	S	O	A	M	C	A	M	E	L	U	Y	I	M	A
O	G	P	M	H	R	E	I	F	N	L	T	E	N	B
N	N	E	E	E	E	R	O	A	O	H	T	O	J	D
O	I	R	N	D	E	D	M	H	F	E	I	G	O	V
F	V	E	E	T	A	M	E	U	H	N	L	G	T	B
P	I	R	S	E	I	T	L	P	T	O	F	H	O	E
E	L	A	R	L	E	E	O	E	R	O	G	X	S	L
A	M	B	A	R	G	R	D	Y	N	I	D	Q	U	O
C	B	M	N	D	P	O	Z	O	L	P	Q	G	S	V
E	B	A	U	B	N	N	S	H	T	U	R	T	E	E
O	L	J	R	E	R	E	V	I	L	E	D	S	J	D

AMEN
ANOINTED ONE
BELOVED
BREAD OF LIFE
DELIVERER
ETERNAL
FAITHFUL
GLORY
HEIR
HOLY ONE
HOPE
I AM
IMMANUEL
JESUS
JUDGE
LAMB
LIGHT
LIVING STONE
MASTER
NAZARENE
PROPHET
REDEEMER
SAVIOR
SON OF GOD
SON OF MARY
SON OF PEACE
TEACHER
TRUTH
WORD

From: *365 Bible Crosswords and Word Searches* (c) 1991 by Tyndale House Publishers, Inc. Used by permission. All rights reserved.

MEMORY VERSE OF THE MONTH

Jesus said ... "I am the way, and the truth, and the life. No one comes to the Father except through me."

John 14: 6 NRSV



Pretzels



The pretzel has been used for over 1,500 years as a symbol of Lent. Originally thought to have been made by monks to resemble arms crossed in prayer, these breads were called "little arms." If you would like a pretzel recipe, send a self-addressed, stamped envelope to Something Wonderful, 2291 Edwin Cres., Ottawa, Ontario K2C 1H8.

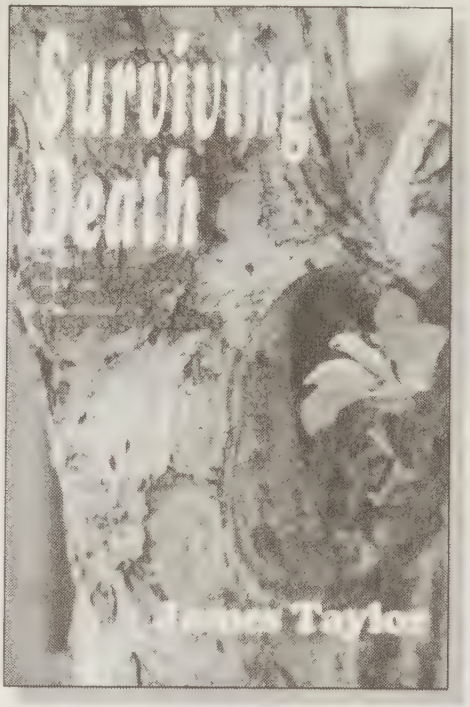
Surviving Death: Healing and Growing Through Grief *by James Taylor (Wood Lake Books, 1993, $14.95). Reviewed by L. June Stevenson.*

I highly recommend this book. Before it went to press, Jim Taylor, a friend and colleague, shared the manuscript with me. His ideas resonated within me. The grief surrounding my own separation and divorce was as painful as any death. Afterwards, I had to deal with that grief and get on with my life. Reading *Surviving Death* was a turning point for me.

This book can help you survive the death of a loved one, a relationship, a career or even a belief. "Death is not a conclusion, but a beginning," Taylor says, "from which a new you will emerge, like a butterfly from a chrysalis." The book will also assist clergy and other care-givers to be present with those passing through their "valley of the shadow" in helpful ways, from just keeping them company to sharing stories with them.

Taylor writes from the soul — the soul of a man who has lost a son to death. His son Stephen was 21 when he died from cystic fibrosis. William Sloane Coffin says losing a child is one of the worst kinds of grief: "When children die, they take away the future as well. That is what makes the valley of the shadow of death so incredibly dark and unending."

It took the author 10 years to complete this book. Through his writing, he relived grief still sharp at times. Yet, the pain passes, he affirms. The book centres around letters Taylor wrote to his son, beginning about a month after Stephen died. They are, at times, poignantly personal, touchingly honest and painful. "I exhume these letters not to parade my own grief," he says, "but in the hope you may hear in them some echoes of your own experience. And so that, having heard some of your own sorrow, you too can move on without either regretting or forgetting."



Through Taylor's experience and extensive research, we are given insight into how to get through our difficult days of grieving. Many authorities like Dr. Elizabeth Kübler-Ross, and writers like Mark Twain (who lost a daughter at age 24) and C. S. Lewis, help to illustrate the stages of grief. Taylor offers practical suggestions on giving yourself a routine, learning how to say goodbye to the past, and "what you can do" for others who grieve.

Surviving Death goes beyond dealing with grief to new life, and how you can influence the kind of person who will eventually emerge from the cocoon of grief: "Somewhere, way down under the debris of shock, of pain, of loneliness, you will have started the labour pains of being born again." At this point, you need to pay attention to your body, your dreams and the images that come. Through them, you will see how the new you is being born.

The hardest part is letting go and finally saying goodbye. Perhaps that was what Jesus meant when he told Mary of Magdala, "Do not cling to me." Taylor says: "... Mary could, by her longing, prevent Jesus from moving on. She had to let go."

This book is dedicated to people struggling to survive the death of life as they knew it. It is a touching memorial to Taylor's son. *Surviving Death* "will not tell you how to live forever. But if you have experienced a serious loss, it will help you learn to live again." Reading this book may be like reliving your own grief; it was for me. But, maybe, that's just what you need to live again.

L. June Stevenson is editor of *Glad Tidings* magazine.

The Easter Story *by Brain Wildsmith (Oxford, 1993, $20.95) and* **The Bible: The Greatest Stories** *by Blandine Marchon and Claude and Denise Millet (Abingdon, 1992, $22.99). Reviewed by Fairlie Ritchie.*

The phrase "Bible story-book" leaves many suppressing a yawn; but, in both these instances, it's an undeserved yawn.

The little donkey that carries Jesus into Jerusalem on Palm Sunday takes us with him through *The Easter Story*. He "had never been ridden before, but Jesus spoke gently to him, and soon he stopped being afraid." After the parade, he continues to keep watch over his rider: peeking through the window at the Last Supper, staying awake as Jesus prays in Gethsemane (the dozing disciples curled up against his back), and following the trial and crucifixion from the sidelines. Then, Joseph of Arimathea places Jesus' body on the donkey to carry him to the tomb. The donkey is there Easter morning and recognizes Jesus even when the women don't. And after the ascension, one of Jesus' friends takes the little donkey home to live.

All the way through, the language is simple and tenderly reverent. And

CONTINUED FROM PAGE 34

all the way through, we sense the faithful wee animal's wonder. He doesn't understand, but he loves Jesus and is not going to leave him alone. Is that not the way a child can go through Easter with Jesus, too? Is that not a way the child in any of us can go through Easter with him?

This is a picture-book, not to be confused with an illustrated storybook. A picture-book is a work of art in which pictures and words are equally important for creating the story. In this case, the pictures are watercolours, the colouring softly brilliant. The result is painfully breathtaking. Jewish symbols, delightful and meaningful, are portrayed throughout.

But the best part of the pictures is this: they reveal another character accompanying Jesus and the donkey through page after page — a character who is never mentioned in the text. An angel, with the most beautiful robe and wings you have ever seen on any angel anywhere, watching from a thicket as Jesus first talks to the donkey, standing on a temple pillar as Jesus enters Jerusalem, sitting on the donkey looking in on the Last Supper, flying overhead on the road to Calvary. Then, a host of angels appears, winging through the sky over the cross, and from then on.

This book is a deeply moving experience of the gospel. It speaks to any child old enough to love colours, and to adults so familiar with the Easter story they have lost touch with it.

Very different is *The Bible: The Greatest Stories*. It is a collection of Bible passage retellings, much like traditional Bible story-books. The language tends to be mundane, with some long words (e.g. relationship); however, the print is large and easily legible. At the end of each tale, the biblical reference is given. The stories chosen include several from the Pentateuch, colourful figures such as Samson and Esther, Job, a prophecy (Jeremiah's potter), Judith from the Apocrypha, many of Jesus' acts and teachings, episodes from Acts, and one from Paul's letters (I Corinthians 13). A useful help is the "Index of Names of People and Places" at the end.

Each story is on a separate, colourfully illustrated page, and some of the illustrations carry potent impact. Noteworthy are those of the cosmos, the ark, the Egyptian plagues, and Job. Several small maps accompany pertinent stories (e.g. Paul's travels). However, many pictures are prosaic and uncomfortably Caucasian with a Middle-Eastern veneer.

One remarkable feature of this volume is the questions and answers with each story. These cover background information and interpretations of high calibre. For example: "What is eternal life? Eternal life is life with God. Life can be lived with God any time, but after death it is lived to the full." These questions turn an otherwise mediocre book into a provocative one, and the story references lure readers to the Bible itself. Therefore, I recommend it for church libraries. Children from the age of about eight on will find it a "browsable" resource.

Fairlie Ritchie is minister of Knox Church, Cochrane, Ont.

A Pascal Omnibus of Poems *by Mary P. Farmery ($10). Reviewed by David Cooper.*

Mary Farmery's little book (52 pages) is appropriately dedicated to Blais Pascal ("The heart has its reasons, reason knows not of") for this is a book of poems written from the heart. It is a generous expenditure of time and energy, expressing joys and sorrows we all experience but seldom allow to move us.

Farmery's verse touches the beauty of New Brunswick and Canada, the treasure of learning, marriage and gardening. Loss through death of a family friend introduces six poems of love and grief for her daughter Esther. There is tremendous grace for all parents in this sad journey of both sorrow and transparent trust. The concluding "Involvement" ought to be hung on the walls of every theological college. The first half of the collection ends with a poem to "an aborted babe," another on the Incarnation, a hymn of freedom in Christ, and a reflection on reason and faith.

"Compartment Two" includes a charming cat's perspective on "'Twas the Night Before Christmas," a musing about three elderly aunts, observations about fathers during childbirth, parodies of historical figures, her own figure and various diseases, plus a study of a miserable lady acquaintance (herself) "written during a pain-filled night." There are two poems about ministers ("Good Lord, Deliver Us"), one in praise of pioneers and, finally (and fittingly), one to "Mother." This last one pays tribute to the source of the healthy woman and mother so obviously alive in the author.

A Pascal Omnibus of Poems is a generous book. Where many of us write to justify ourselves, Mary Farmery offers a gift. Her lack of pretense, borne of life's tears and laughter, makes each reader a friend. This is the kind of book we all should read — and write!

David Cooper is minister of Knox, Moonstone; St. Andrew's, Coldwater; and St. Paul's, Victoria Harbour in Ontario.

The Teaching Church: Moving Christian Education to Center Stage *by Eugene C. Roehlkepartain (Abingdon, 1993, $17.50). Reviewed by Helen Goggin.*

In 1990, the Search Institute of Minneapolis published the findings of a study of six mainline denominations in the United States. They wanted to know the major factors of a congregation's life which lead to maturity in faith for its members. They also studied 52 congregations judged to be vibrant communities of faith to find out what made these congregations stand out. The findings were published in detailed research reports and shared with educators in the United States and Canada at

CONTINUED FROM PAGE 35

a conference in the spring of 1990. To the surprise of the researchers, the greatest contributor to faith maturity in all denominations was lifelong, *effective* Christian education.

Up to the present, these findings have been known mainly to professionals. For congregations seeking to improve, change and gain a new vision for their education program, this book will make worthwhile contributions to the discussion. Roehlkepartain provides a helpful overview of the findings of the research and also gives a number of workable suggestions and examples for education in congregations.

The Teaching Church reflects the work of recent theorists in Christian education who argue for the inclusion of children in worship on a regular basis, for teaching the Bible to younger children in different and creative ways, and for placing a major emphasis on adult education. If adults do not continue to mature on their faith journey, the teaching in any congregation will suffer.

This book would be a good investment for committees charged with making Christian education come alive as an effective force in helping people of all ages mature in faith.

Helen Goggin is professor of Christian education at Knox College, Toronto.

Book Briefs

Business Through the Eyes of Faith *by Richard C. Chewning, John W. Eby and Shirley J. Roels (Harper, San Francisco, 1990, $13.50).*

Here is pragmatic affirmation of the role committed Christians can play in the business world. The authors stress the connections between Christian principles and good management. Issues such as employee motivation, workplace communication, business leadership, the role of profit, and social responsibility are all addressed in concrete terms and reinforced by short vignettes, suggested biblical passages to explore and commentaries from contemporary theorists and practitioners.

Canadian Evangelicalism in the Twentieth Century: An Introduction to Its Character *by John G. Stackhouse Jr. (University of Toronto Press, 1993, $19.95 paper, $55 cloth).*

John Stackhouse argues that Canadian evangelicalism is far from being either an echo of an American phenomenon or a residue of British heritage but, instead, is distinctly Canadian. He also points out that Canadian evangelicalism has become a powerful force in contemporary Canadian religion.

Stackhouse disputes the church-sect typology of previous studies and also challenges the accepted wisdom that flamboyant preachers like the fundamentalist T. T. Shields and preacher-turned-politician William Aberhart represent evangelicalism in Canada. On the contrary, he says, the true character of the tradition is more accurately found in Bible schools like the internationally known Prairie Bible Institute and the Ontario Bible College, seminaries such as Regent College and Ontario Theological Seminary, liberal arts institutions like Trinity Western University, student ministries such as the Inter-Varsity Christian Fellowship, and co-operative organizations typified by the Evangelical Fellowship of Canada.

John G. Stackhouse Jr. is an associate professor in the Department of Religion, University of Manitoba.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. As prices are subject to change, do not send payment with order. You will receive an invoice.

D. SHUTER ROBES LTD.
26 Duncan St., Toronto, Ont. M5V 2B9 416-977-3857
Custom Tailored Academic and Choir Robes — Preaching Gowns and Stoles.

R. K. ROBES
2685A Eglinton Ave. E., Scarborough, Ont. M1K 2S2 (416-265-0150)
Custom Tailored Choir Gowns, Preaching Gowns and Stoles

THE Renewal Fellowship
WITHIN THE PRESBYTERIAN CHURCH IN CANADA
invites you to hear
DR. ALISTER MCGRATH, Oxford, England
Research Professor of Theology, Regent College, B.C.
"The End of Liberalism"
Tuesday, April 21, 1994, at 7:30 p.m.
Knox Presbyterian Church, 630 Spadina Ave., Toronto
Worship led by Zion Christian Reformed Church Worship Team, Oshawa
FOR INFORMATION
Phone: (416) 233-6581
Write to: The Renewal Fellowship
Within The Presbyterian Church in Canada
3819 Bloor Street W., Etobicoke, ON M9B 1K7

RETIRED MINISTER? STUDENT?

Knox Presbyterian Church, Stokes Bay, needs supply ministry for the months of May, June, July and August. Free trailer for accommodation, waterfront view, situated on the shores of Lake Huron along the Bruce Peninsula. If interested, please contact Rev. Charlene Wilson, Box 757, Wiarton, Ont. N0H 2T0. Tel. (519) 534-4793.

BRITAIN!

Rent weekly, small home in Malvern, Worcestershire; or historic Culross on the Firth of Forth, Scotland. Each home sleeps 4. Moderate rates. Fine views. Car advantageous. 1-519-894-9171 (Kitchener).

WE ARE 140!

St. Andrew's Presbyterian Church, Kitchener, invites all friends and former members to a Homecoming Weekend, June 11th and 12th, 1994, to celebrate our 140th Anniversary of worship and fellowship. For further details, contact: St. Andrew's Presbyterian Church, 54 Queen Street North, Kitchener, Ontario N2H 2H2.

WRITER REQUIRED

to write children's theme conversations and intergenerational worship services for *The Whole People of God* congregational resource. Must be able to submit material on computer disk. Send resumé and samples of relevant written work by March 31, 1994, to Joanne Greenhough, *Wood Lake Books, Box 700, 10162 Newene Rd., Winfield, B.C. V0H 2C0.*

CHRISTIAN EDUCATION/ YOUTH CO-ORDINATOR

Richmond Presbyterian Church is looking for a qualified person to work in Christian Education ministry, with special emphasis on youth work, as well as some general pastoral responsibilities. Applications are welcome from either ordained persons or professional church workers. The successful applicant will complement the skills of the senior minister.

Applications should be addressed to:
Fred Greaves
Convener, Search Committee
Richmond Presbyterian Church
7111 No. 2 Rd.
Richmond, B.C. V7C 3L7

Closing date is March 15, 1994. Job descriptions available upon request. Position will be available mid-1994.

MUSIC DIRECTOR REQUIRED

Basic responsibilities include directing the senior choir and selecting music. Please send resumé: c/o Mr. Brant Smith, Calvin Presbyterian Church, 248 Westmount Road East, Kitchener, Ontario N2M 4Z1.

Competition closes March 21.

GRACE CHURCH MILLERTON, N.B.

All former members and friends are cordially invited to celebrate the 100th anniversary of Grace congregation, August 27 & 28, 1994. Guest speakers: Rev. Tom Cunningham and Rev. Winston Parks. Full information available from Mrs. Glenna Taylor, R.R. 1, Millerton, N.B. E0C 1R0. Tel. (506) 622-0101.

ORGANIST/MUSIC DIRECTOR

Rosedale Presbyterian Church, Toronto, Ontario, is seeking an Organist/Music Director to begin duties on or before September 1, 1994. For details, write to: The Convener, Music Selection Committee, 129 Mount Pleasant Road, Toronto, ON. M4W 2S3, and send resumé.

NORTH TRYON PRESBYTERIAN CHURCH

North Tryon, P.E.I.
200th Anniversary
1794-1994

All former members, adherents and friends are cordially invited to join us for this special celebration year. For further information, please write Wyman Waddell, Clerk of Session, P.O. Box 2807, Borden, R.R. #1, P.E.I. C0B 1X0.

WEXFORD PRESBYTERIAN CHURCH

Scarborough, Ontario,
"Celebrating Forty Years of Faith and Witness"

invites past and present members and friends to join us for a Service of Thanksgiving, Sunday, May 1, 1994 — 10:30 a.m. For information, please call (416) 759-5947.

UNBURIED TALENT AVAILABLE IN ONTARIO

A fellow of the Insurance Institute of Canada will give a prompt, well-qualified and unprejudiced second opinion of your existing insurance program, which may not cover the hazards of today's world. Reasonable fee disclosed with quotation. **Call Dobos and Tang Insurance Brokers, Ltd. (Collect) 416-367-2201.** *Many opinions are free after a loss.*

ORGAN FOR SALE

Hallman Pipe Organ, 2 manual and pedal, 3 ranks, direct electric. Suitable for residence or chapel. $10,000. (519) 660-0850.

ARE YOU INTERESTED IN THE KIRKIN' O' THE TARTAN?

The 1993 Kirkin' from Knox, Stratford, will be **televised on VISION-TV**, Saturday, April 9th, 1994, from 8:30 to 9:30 p.m. Tapes and instruction kits for putting on your own Kirkin' Service are available for $39.95 from Knox Church, 142 Ontario Street, Stratford, Ontario N5A 3H2, or call (519) 271-0373.

ALONE, PREGNANT AND AFRAID?

Parenting a young child on your own?
Need info to cope? Call
OPTIONS FOR LIFE (416) 921-5433

KNOX CHURCH STRATFORD, ONT.

is 150 years old in 1994.

All former members and friends are invited back for the **Anniversary Service, May 15th, 1994, at 11:00 a.m.** Reception follows. Come back and meet old friends and celebrate with us the restoration of this historic church!

COTTAGE FOR RENT

Newly renovated one-bedroom cottage at Camp Oak-A-Lea. Can sleep 4-5. Excellent beach. Available July to September. Contact Graydon Boyes (705) 645-5534.

ORGANIST/CHOIR DIRECTOR

St. Andrew's Presbyterian Church, King City, is seeking the services of an organist/choir director. One Sunday service with Sunday rehearsal. Two manual Conn chapel organ and Baldwin piano. Send resumé to:

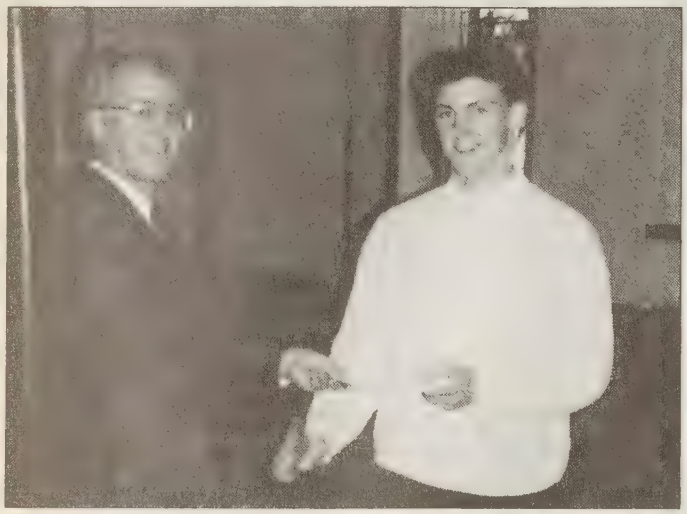
The Search Committee
St. Andrew's Presbyterian Church
P.O. Box 206, 13190 Keele Street
King City, Ontario L0G 1K0

or phone Mr. L. Hawke at (905) 836-7800.

SUNDAY SCHOOL/YOUTH DIRECTOR NEEDED

Paid part-time position at Clairlea Park Presbyterian Church. Duties include overseeing Sunday School and Youth Group. Please send resumé to the church at 3236 St. Clair Ave. East, Scarborough, Onatrio M1L 1V7. Attention: Session.

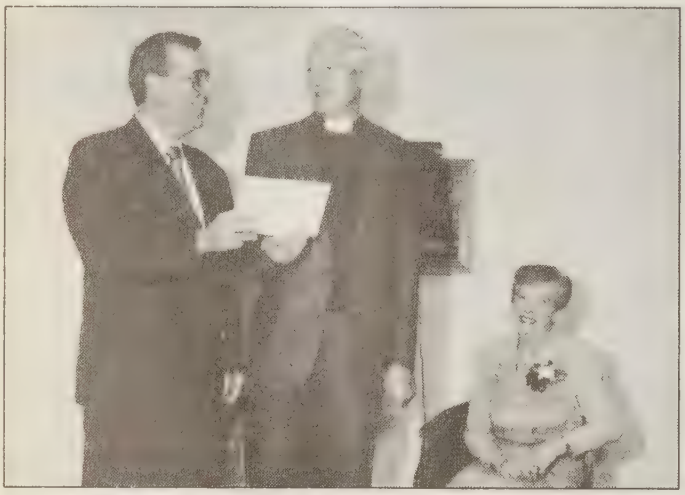
People and Places



THE FIRST ANNUAL Clifford MacRae Memorial Scholarship from St. John's Church, Cornwall, Ont., was presented to Greg Esdale, an engineering student at the University of Waterloo. Pictured making the presentation is elder Frank Bartle.



THE CONGREGATION OF Duff's Church, Puslinch, Ont., held a special service to promote the work of Presbyterian missionaries. Participants in the service included: Rev. Joe Reed (left), missionary to Central America; Rev. Anne Yee-Hibbs, minister of Duff's Church; Dr. David Villalonga, of the Presbyterian Church in Cuba. (Photo: Paul McDonald)



THE CONGREGATION OF St. Andrew's Church, Whitby, Ont., held a reception for Rev. W. J. S. McClure and his wife, Ann, on Dec. 3 to mark his retirement after 42 years in the ministry, 32 as minister of St. Andrew's. Members and friends of the congregation and Jim's former congregations of Molesworth and Gorrie, Ont., and colleagues from the presbyteries of Pickering and East Toronto were present for the evening's celebrations. Presentations from the congregation and church groups included: a gift of money, a watch, jewellery and a framed picture. A VCR was presented by St. Paul's Church, Oshawa, where Jim serves as interim moderator. The McClures are pictured with clerk of session Walter Bradley.

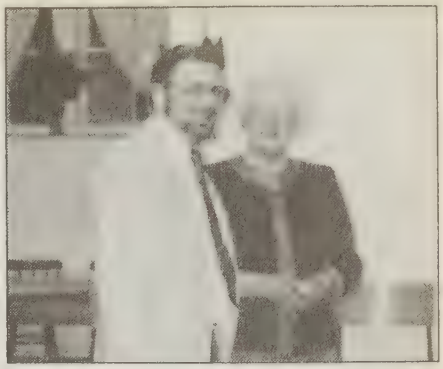


REV. JIM MARNOCH'S 80th birthday was celebrated last year at St. John's Church, Winnipeg. It was a joyful celebration for those present because Jim had made a complete recovery after being diagnosed with cancer in June 1992, with a grim prognosis. Pictured with Jim are his wife, Irene, Gerry Hogween, Vi Rodgers, and Emily Rutter and Killa Instance.

Please note: Photos submitted for People and Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



THE CONGREGATION OF St. James Church, Sherbrooke, N.S., held a potluck supper and a rededication service for its refurbished church hall on Dec. 11. Rev. Terrance Trites, the church's interim moderator, led the service. Special tribute was paid to Cam Cruickshank for his dedication and craftsmanship.



JENNIE CRUICKSHANK was recognized on the occasion of her 90th birthday by the congregation of St. James Church, Sherbrooke, N.S., which dedicated a new lighting system in her honour. Jennie, pictured with interim moderator Rev. Terrance Trites, has been a choir member for 75 years.



DURING THE SERVICE of Nov. 28 at St. Andrew's Church, Aurora, Ont., interim minister Dr. Ron Campbell presented Certificates of Membership in the Burning Bush Fellowship of Disciples and Labourers to (left to right): Vera Wilson, Margaret Eveleigh, Ida Stocks, Irene Watson and Bill Summers.



REV. BLAKE CARTER, area educational consultant for the Synod of Manitoba and Northwestern Ontario, was presented with the Commemorative Medal for the 125th Anniversary of Canadian Confederation in a ceremony held Dec. 17 at the Legislative Building in Winnipeg. He is pictured (right) receiving the award from Premier Gary Filmon.



PICTURED ARE the members of the Kerygma Bible Study group of St. Andrew's Church, Barrie, Ont. The group spent three years and 10 weeks in studying the Bible, completing two Kerygma programs: "Discovering the Bible" and "The Bible in Depth." In the back row (from left) are: Reid Sarjeant, Chris Barnes, Gladys McKillican, Audrey Anderson, Marg Simpson, Don Simpson and Tom Lapp. In the front are: Ruth Millar, Pat Lightfoot, Lorna Gilmore and Ernie Gilmore. Absent from photo: Catherine Bray.

A 50-year tradition continued when **Rev. Joseph Lattimore** of Weston, Ont., gave his annual Christmas address to the Rotary Club of Smiths Falls, Ont., on Dec. 10. Joe gave his first Christmas address to the service club in 1943. Twelve years later, he and his family moved to Toronto, but that failed to prevent him from maintaining his membership and returning each December to speak to his fellow Rotarians. "When I started giving these speeches, I was a young man with thick black hair and a spring in my step," Joe, now 80, told his audience. "But, today, my hair isn't even grey — it's gone. And the spring in my step is almost a shuffle." This month, he will be awarded the Rotary Club 50-year jewel for half a century of service to Rotary.



ST. ANDREW'S CHURCH, Beamsville, Ont., a small church at which seniors make up 80 per cent of the congregation, had only five children attend its Christmas party in 1992. Last year, three times that many children attended the celebration.



A NEW HAMMOND ORGAN, the gift of Mary McBean, was dedicated at St. Andrew's Church, Winnipeg, recently. Pictured are: Rev. Bruce Clendening, Rev. Elizabeth Jack, organist Eva Olson and Mary McBean.



THE MODERATOR OF the 119th General Assembly Rev. Earle Roberts and his wife, Dorothy, were special guests of the congregation of St. Andrew's Church, Virden, Man., on Thanksgiving weekend. Pictured with the Roberts are Les and Florence Stewart who were married by Earle 40 years ago.



A STAINED GLASS WINDOW given in memory of Ray Littlehales by his family was dedicated at Riverside Church, Windsor, Ont. Pictured at the dedication are: Edna Littlehales; Ann, Ralf, Steven and Michael Mueller; and Rev. Rosemary Doran.



KEVIN AND SCOTT MCMAHON of St. Andrew's Church, Geraldton, Ont., were presented with the Ontario Medal for Firefighter Bravery by the Lieutenant-Governor of Ontario Hal Jackman in a ceremony held in Toronto, Nov. 17. The two brothers rescued a three-year-old boy from a burning apartment building in October 1992. Pictured with Scott (left) and Kevin (right) is Mark McMahon, captain of the Geraldton Volunteer Fire Department, who introduced his younger brothers to the lieutenant-governor.



THE CONGREGATION OF St. Edward's Church, Beauharnois, Quebec, celebrated its 160th anniversary on Oct. 24. Pictured, left to right, are: Barney Grace, student minister; Linda Grace; Rev. Fred Miller, who served St. Edward's at the time of its 125th anniversary; Ethel Miller; Rev. David Howes, who served the church during its 150th anniversary; Catherine Howes is behind David. St. Edward's was the first charge served by all three ministers.



THE PRESBYTERY OF Edmonton-Lakeland held a choir festival at Callingwood Road Church, Edmonton, on Oct. 24. Nine choirs presented individual pieces and combined their 140 voices for three selections to the delight of a capacity audience. A freewill offering of more than $900 was collected for the support of the University of Alberta Presbyterian chaplaincy



KILDONAN COMMUNITY CHURCH, Winnipeg, hosted a costume party for the city's young people on Oct. 30. The evening included a scavenger hunt, bobbing for apples, games, prizes and food.



THE CONGREGATION OF St. Marys Church, St. Marys, Ont., placed a time capsule and laid the cornerstone for a new addition to the church on November 14. The project includes offices, library, music room, lounge space, church school classrooms, a large boardroom, expanded nursery facilities and a balcony in the sanctuary which seats 115.



A BAPTISMAL FONT, presented by Eunice McGill-Elnaugh in memory of her grandson Michael David McAllister, was dedicated at Emmanuel Church, Schomberg, Ont. Michael had a great love for music and enjoyed singing in the church choir, as well as playing the trumpet and guitar. His parents, Joanne and Russell McAllister, are pictured with Rev. Jim McLeneghen.



WESTMINSTER CHURCH, TORONTO, observed its 72nd anniversary on Nov. 21. The highlight of the anniversary celebrations was the Oct. 22 dedication of a senior citizens apartment complex built on land adjoining the church property. The building was dedicated to Rev. Len Self (pictured), a former minister of Westminster, who first came up with the idea for the project. All 41 apartments in the complex are now occupied.

For quality **CHOIR GOWNS AND CLERICAL VESTMENTS**
Write D. MILNE
3075 Sartelon St.
St. Laurent, Quebec H4R 1E6
Tel. (514) 856-0862
Fax (514) 856-1009

CHURCH LIGHTING FIXTURES

DEDICATED TO ENERGY CONSERVATION MANUFACTURERS OF LIGHTING FOR HOUSES OF WORSHIP
Catalogue upon request
English or French
Lighting Fixtures ■ Memorial Plaques
Collection Plates ■ Long-Life Bulbs

mills
ARCHITECTURAL LIGHTING
P.O. Box 411, Depot 1
Hamilton, Ontario L8L 7W2
1-800-268-1526
Made in Canada

DIVISIONAL DIRECTOR

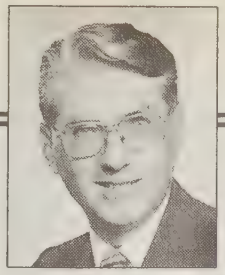
Inter-Varsity Christian Fellowship of Canada
seeks a
Mid-West Divisional Director
(Manitoba & Northern Ontario)

Send a letter of enquiry and resumé, in confidence, to:
James E. Berney
General Director, IVCF
40 Vogell Road, Unit #17
Richmond Hill, ON
L4B 3N6.



McGILLIVRAY – ARCHITECT
416 Moore Ave., Toronto, Ontario M4G 1C9
(416) 425-9298 Fax: (416) 425-2346

CONSULTING RESTORATION ARCHITECT
BUILDING RESTORATION, RENOVATION AND MAINTENANCE PLANNING
ACCESS FOR DISABLED PERSONS
BUILDING SAFETY STUDIES AND ENVIRONMENTAL ASSESSMENTS



YOU WERE ASKING?

Tony Plomp

A One-person Leet

Has an interim moderator of a vacant charge the authority to tell session members they can only hear one candidate when the majority of the session are in favour of hearing two or three people? When a motion is made and seconded that such a leet be held, does the interim moderator have the right to declare the motion out of order?

No, of course not! There is nothing in the *Book of Forms* which forbids the establishment of a leet in the call process. Such is, in fact, the historical precedent.

When I was growing up, I recall a number of situations where two or three men (in those days) preached for the call on successive Sundays. At the appointed time, the congregation inserted in the call the name of the candidate with whose sermon and presence the members were most impressed. It seemed to me at the time that a whole lot depended upon the particular eloquence of the preachers as they delivered their "Royal George" to the calling congregation. (A "Royal George" is a sermon the preacher knows is probably the best one he or she has ever delivered.) Some of us have been known, in our less "reverend" moments, to dub this manner of calling a new minister "the slave market."

In recent decades, there has been a conscientious effort to move toward the presentation of a single candidate to the congregation upon the recommendation of a congregational search committee. When properly executed, the process is impressive. All major groups in the congregation are represented on the search committee. The committee draws up a congregational "profile," indicating the congregation's various needs and hopes for the future, and providing information about membership, financial health and the like. Prospective candidates are requested to submit their names to the committee for consideration. Sometimes the committee will search for individuals who, they believe, would make suitable candidates for filling the vacant pulpit.

Most ministers have their own "profiles" on file with the Life and Mission Agency (Department of Ministry and Church Vocations). With the minister's agreement, this profile is released to the congregation. It is compared to the one the congregation has drawn up about itself. Toward the end of the process, one or more of the candidates on the short list are interviewed, and the search committee decides which person to present to the congregation as the best possible candidate. The congregation then approves or disapproves of that recommendation at a congregational meeting after having heard and met this candidate.

It is, of course, possible to combine these two approaches, with the search committee proposing two or more names to the congregation. In any case, returning to your question, unless there is extenuating information not contained in your question, it would be my opinion that no interim moderator can rule out of order a properly made motion that a leet be established in the calling of a minister. R

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

Hard times hit home

"Exhaustive and exhausting." Those were the words used by Alan McPherson, convener of the Assembly Council, to describe the task of shaping the 1994 budget for The Presbyterian Church in Canada.

Following the process approved by the 119th General Assembly, the Life and Mission Agency, the Service Agency and the Assembly Office conducted what amounted to a line-by-line review of their budgets. All areas of work receiving funding from "Presbyterians Sharing..." were put under the microscope. The Committee on Theological Education undertook a parallel process with regard to the funding of Presbyterian colleges.

"There was pain everywhere," says McPherson. "Every budget suffered."

To illustrate how painstaking the whole budget process was, McPherson cites one section — Canada Ministries, Life and Mission Agency — as an example. Over 120 Canada Ministries projects were analysed and then declared either "essential" or "incremental." Incremental did not mean the projects were considered unimportant or optional. It did mean, however, the projects were put at risk for funding. In fact, every department involved in the review process had to designate approximately 19 per cent of its budget to incremental work.

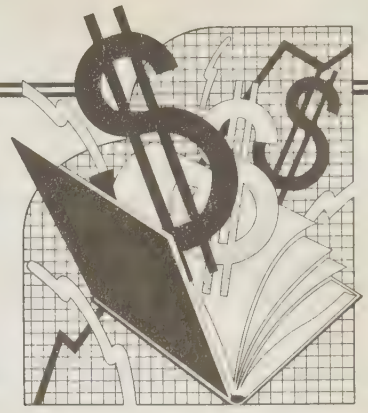
The Canada Ministries incremental figures were compared with similar lists from the other departments of the Life and Mission Agency. An agency priority list was then developed. The list included 116 projects at risk — with projected costs totalling well over one million dollars — some of them already under way. Many items on the list had to be cut out of expenditure plans. Across-the-board cuts were made to all ecumenical grants. Some work had to be postponed; other work abandoned. Although a major attempt was made to avoid job cuts, it was not possible to maintain all positions at current levels, either in work across Canada or abroad.

Even when all the agencies funded through "Presbyterians Sharing..." had completed this process, the cuts did not go deep enough to balance the budget. As a result, a drastic step was taken. It was decided every member of the staff at the national church offices in North York would be required to take 12 unpaid days leave in 1994. This amounts to a 4.6 per cent cut in their anticipated salaries or stipends. In addition, the executive staff will not receive the annual 1.7 per cent cost of living adjustment.

According to McPherson, these measures reflect the shortfall in revenue to "Presbyterians Sharing..." and the approved reduced budget for 1994. Congregational giving to the national work of the church has fallen from over 13 per cent of congregational revenues in 1980, to approximately 11 per cent today.

The decision about the unpaid days was not made lightly, says McPherson, or with a sense of accomplishment. "Great credit must go to the staff who have had to accept such an imposition," he points out.

According to McPherson, the solution to the budget problems is not to be found in abandoning work the church has done in the past or in refusing new opportunities. "The real solution lies in all the decisions taken in the congregations of the church," he says. "Not just the decisions when the annual meetings are held every year, but the decisions which are taken week by week by every member of every congregation when they decide what proportion of the blessings they have received they will dedicate to the Lord's work."



Budget picture becomes clearer

The final Statement of Receipts and Expenditures for 1993 for The Presbyterian Church in Canada indicates a deficit of $108,328, an increase of $13,817 over the projected deficit of $94,511. The shortfall can be attributed in large part to $388,616 less received from "Presbyterians Sharing..." than was budgeted. The budget called for $8,674,000; the amount actually received was $8,285,384. In September 1993, the *Record* reported the church could face a deficit of over half a million dollars in 1993. That did not happen largely through the action of staff and committees in paring down their budgets to the tune of $335,993. The budget for 1993 was $5,776,827. Actual expenditures totalled $5,440,834.

Prison allows inmate wine at Communion

Colorado prison authorities recently settled an inmate's lawsuit by allowing a self-described "devout Episcopalian" to ingest consecrated wine at eucharistic services. Samuel McClellan filed suit last November, alleging that authorities were unconstitutionally infringing on his religious freedom by refusing him an exemption to a prison rule against using intoxicants on or off prison property.

A settlement agreement filed in U.S. District Court on December 20 allows McClellan to have wine during Communion but requires him to submit to drug and alcohol testing for intoxication if authorities request it. (*The Christian Century*)

CONTINUED FROM PAGE 43

Sociologist advises churches to look at their "marketing"

A crowd of approximately 130, made up of clergy and laity from different presbyteries and denominations, attended an evening lecture by Dr. Reginald Bibby, Canada's foremost sociologist in the field of religious studies and trends in church life, at St. Andrew's Church, Stratford, Ontario, January 14. The lecture was sponsored by St. Andrew's, in co-operation with the Stratford and District Council of Churches.

Drawing on research published in his latest book, *Unknown Gods* (Stoddart, 1993), Bibby challenged the church with what he considers to be an astounding paradox. Since he first broke ground on the subject with *Fragmented Gods* in 1987, Bibby's research has convinced him that at the same time denominations continue to lose ground rapidly or, at best, hold their own, interest in matters spiritual and supernatural among Canadians — including Canadian youth — has increased dramatically. He maintained, among other things, that what people want from the churches is help on their spiritual quest, rather than "causes" which can be better served elsewhere. Bibby also suggested churches should look at their "marketing" — a term which has brought him some criticism, but which he uses to describe the ways churches try, or don't try, to present themselves to the world.



Pictured, Dr. Reginald Bibby signs copies of his book *Unknown Gods* for Rev. Rick Horst (far right), minister of St. Marys Church, St. Marys, Ont., and his wife, Lilly, and Rev. Clifford Plant, a United Church minister who, with his wife, operates a family counselling service in Stratford.

Bible translated into Klingon

Scholars are translating the Bible into the language of Klingons, the rough, warlike characters of the *Star Trek* TV series and movies. Glen Proechel, director of last summer's Klingon Language Camp in Red Lake Falls, Minnesota, says the Bible will supplement a Klingon dictionary created by linguist Marc Okrand. In 1984, Paramount Studios hired Okrand to develop Klingon into a full-fledged language for *Star Trek III: The Search for Spock.* Proechel, a Spanish instructor at the University of Minnesota, already has translated the first few chapters of the Gospel of John; Hebrew scholar Mark Shoulson has finished the book of Jonah. There is one problem, however: there is no Klingon word for, or concept of, God. Shoulson used the word joH'a, Klingon for Great Lord.

Here is the Klingon version of John 3:16: *toH qo' muSHa'pu'qu'mo' joH'a', wa' puqloDDaj nobpu' ghaH 'ej ghaHbaq Harchugh vay', vaj not Hegh ghaH, 'ach yIn jub ghajbeh ghaH.*

The Klingon Bible Translation Project is sponsored by the Klingon Language Institute in Flourtown, Pennsylvania. The finished product will be called the Klingon Authorized Version. (*AP*)

Mexico's Presbyterians propose alliance of churches

Four Presbyterian churches in Mexico are considering an alliance to end their isolation. Among the formal objectives are annual meetings to exchange ideas and address problems and to stimulate fraternal relations. They intend to seek suitable collaboration for the edification and growth of their churches, especially in mission and evangelism, Christian education and theology, and in legal questions and relations with the Mexican government.

The process was stimulated by the government's demand last year that all churches must register. The National Presbyterian Church of Mexico (NPCM) aided some smaller churches in complying with the new regulation. The co-operation evident in that process inspired the NPCM to invite the other churches to join it. They, however, opted first for an alliance. The executive committees of the Associate Reformed Presbyterian Church of Mexico (ARPCM) and the Reformed Presbyterian Church of Mexico (RPCM) met with the NPCM to work on the document. The National Conservative Church of Mexico also joined in the process. The group, to be formally known as the Alliance of Presbyterian and Reformed Churches of the Republic of Mexico, is scheduled to meet in May.

The NPCM is Mexico's second largest denomination, and the Presbyterians as a whole are the second largest group of Protestants after the Pentecostals. One goal of the alliance is to present a united front, to have a united voice in dealing with government and society.

To consider the formation of an alliance is a change of direction for some participants. The RPCM came into existence through a separation from the NPCM, while the ARPCM is a daughter church of the Associate Reformed Presbyterian Church in the United States. They have maintained some isolation from the other Presbyterian groups in recent decades. (*REC NE*)

CONTINUED FROM PAGE 44

Synod of Saskatchewan informal but businesslike

An informal atmosphere which placed more emphasis on friendliness than on rules and decorum did not prevent the 88th Synod of Saskatchewan, which met in St. Andrew's Church, North Battleford, October 19-21, from attending to business.

Among the main items on the agenda was the synod's response to the Special Committee on Regional Staffing and Structure. The synod agreed that sharing regional staff with the Synod of Manitoba and Northwestern Ontario was feasible. It also pinpointed pastoral care for ministers, church workers and congregations as an area of particular importance.

An overture proposing that the two presbyteries within the synod — Assiniboia and Northern Saskatchewan — be combined was submitted to General Assembly. The synod feels such a move would provide greater pastoral support in crisis situations, better opportunities for fellowship and sharing, more adequately staffed synod committees and a united voice in dealing with provincial issues. The overture did not speculate on what the consequences might be for a synod with just one presbytery.

A motion that the synod set up a sexual abuse resource team was passed unanimously, but there was much discussion as to the nature and purpose of such a team. Several other committees also presented reports, among them the congregational life committee, the missions committee, and the camp committee which is currently attempting to implement a proposal for woodland management for the undeveloped areas of Camp Christopher.

Rev. Catherine Dorcas, minister of St. Andrew's Church, Moosomin, and Knox Church, Whitewood, was elected moderator. (*Rev. Harry Currie, Knox Church, Yorkton, and Dunleath Church, Dunleath*)

Presbyterian Corn Share's success is growing

Presbyterian Corn Share had its beginnings in one farmer's desire to find a way in which rural and urban congregations could work together, in cooperation with the Canadian Foodgrains Bank and Presbyterian World Service and Development, to help alleviate world hunger.

A plan was devised to enable the congregation of Knox Church, Monkton, Ontario, to be a growing project for 50 acres of corn. With the help of "mission partners," the needed funds for the project were raised. Following this initial success, nine other mission partner congregations became involved (Alexandra, Brantford; Knox, Listowel; St. Andrew's, Guelph; Knox, Georgetown; Chedoke, Hamilton; Knox, Stratford; St. Andrew's, Stratford; St. Marys, St Marys; and New St. James, London).

The Knox, Kintyre/Knox, New Glasgow/St. John's, Rodney pastoral charge also acted as a growing project, donating 54 tonnes of corn. Together with the 161 tonnes from the Monkton project, 215 tonnes of corn were donated to the Canadian Foodgrains Bank through Presbyterian World Service and Development.

Anyone wishing to become involved with Presbyterian Corn Share can contact the liaison committee at Box 190, Monkton, Ontario N0K 1P0.

U.S. Army admits first Muslim chaplain

Abdul-Rasheed Muhammad became the first Muslim chaplain in the United States armed forces when he was sworn in to the position last December. Captain Muhammad, 41, is an African-American associated with a segment of the Black Muslim movement that has relinquished black nationalism in favour of a more traditional form of Islam.

According to government statistics, 2,500 members of the U.S. armed forces identify themselves as Muslim.

Ewen MacKenzie 1923-1993

Ewen MacKenzie was born in Midland, Ontario, July 26, 1923, son of Duncan and Frances MacKenzie. He enlisted in the Cameron Highlanders of Ottawa at the age of 18 in 1941 and was in active service until 1946. He was in the second wave of troops that landed on the beaches of Normandy. After the war, he graduated in engineering from the University of Toronto. In his long career in Streetsville and Orillia, he specialized in work with porcelain enamel and the design of heavy equipment for the mining industry. The fruit of his labours may be seen in the tiles of the Toronto subway and the face of the clock at the Canadian National Exhibition grounds. He retired in 1987. He was past-president of the Royal Canadian Legion Branch 523, Victoria Harbour. Ewen was a faithful member of St. Paul's Presbyterian Church, Victoria Harbour, Ontario, throughout his life. He was confirmed October 24, 1937, and served many years as church treasurer and elder. He was clerk of session for the past four years. He will be missed by family, friends and comrades. He died November 26, 1993.

Fraser Presbyterian
Tottenham, Ontario

160th Anniversary
Celebration Service

June 12, 1994 — 7:30 p.m.

Guest speaker:
Rev. Dr. Earle Roberts, Moderator

A potluck supper will take place at 6:00 p.m.

A GREEK ODYSSEY

"In the Steps of St. Paul"
A Tour of Greece by Land and Sea
led by
Rev. Les and Winn Files
(519) 657-4335
Sept. 9-23, 1994. Dep. Toronto
Arranged through Goligers Travel, London
Tel. Kathleen (519) 661-0320

From the Past Record

March 1969 (25 years)

General Assembly

It may be of interest to those concerned with the functioning of our general assembly that in the general assembly of the Church of Scotland it is the custom for commissioners to pay a shilling at the clerk's table every time they enter a dissent.

Dr. Robert Speer, for some 46 years secretary of the overseas board of mission of The Presbyterian Church in the U.S.A., just before his retirement in 1937 gave an address on "Why I Am Glad to Retire." The principal reason was that he would no longer have to go to the general assembly.

— James Dunn, White Rock, B.C.

March 1944 (50 years)

From the Reports of the Meetings of the Alliance of Reformed Churches

One of the few people in Italy who boldly confronted Mussolini was Sig. Nicolo Introna, a leader in the Waldensian Church and Vice-president of the Bank of Italy. Over his utterances Mussolini was in a towering rage and accused him of being a Mason, a Waldensian, and a Protestant. Introna's defence was, "I am a Waldensian. I preach the equality of all men under God. I have Scripture warrant. Can you deny it?" This did not satisfy Il Duce, who had posters displayed denouncing Introna and calling for action against him. He was too valuable a man in the world of Italian finance to be cast aside, however, and the agitation died down. Today, under Badoglio, Sig. Introna is President of the Bank of Italy....

Dr. Samuel Cavert cites as evidence in Europe that the spirit of the martyrs still lives, the following:

Pastor Niemöller has been in prison or concentration camp for more than six years; Bishop Wurm of Stuttgart, who is today the chief Protestant symbol of the failure of Hitler to Nazify the entire German Church; Professor Kraemer in Holland imprisoned because of his leadership in inciting the Dutch to resist; Pastor Boegner, President of the Reformed Church of France, defending Jews subject to deportation; Kaj Munk of Denmark, assassinated by a Gestapo agent for his refusal to remain silent on Nazi policies; these all indicate that light still shines in the darkness.

March 1919 (75 years)

Canada's Greatest National Question

More immediately important and pressing than her war debt or financial policy; — than her alien population or alien immigration; — than her railways or shipping; — than her type of government or place in the League of Nations; — more pressing at the present time than any of these or all of them together — is the question of Prohibition of the traffic in strong drink....

One of the grandest things the Union Government could leave as a monument to its memory, when return is made to party government, a monument which would keep it in grateful remembrance through future generations would be the permanent Prohibition in Canada of the traffic in strong drink.

March 1894 (100 years)

The Sabbath Atmosphere

His Excellency, the Governor General, in replying to an address presented to him a short time since by the Presbytery of Ottawa, referred to the importance of Home Mission work, and spoke of a visit that himself and the Countess of Aberdeen had made two or three years ago to their farm in a far back district of British Columbia. He spoke of the gathering on Sabbath, the rows of carriages, the quiet groups, the reverent worship, the bright beautiful day, the stillness of the scene, the "Sabbath Atmosphere." ...

It is one of the healthiest atmospheres that one can breathe. It is death to moral and spiritual "bacteria." Long may our land enjoy it in its bracing and life giving purity. Let Canada flourish by breathing a "Sabbath atmosphere."

ADDRESS CHANGE

Attach an OLD label from your magazine or PRINT name and address of YOUR church.

Church .....Cong. Code.....

1. OLD ADDRESS: .....
..... apt. #.....
City.....
Prov.....Postal Code.....
NAME.....

2. NEW ADDRESS: .....
..... apt. #.....
City.....
Prov.....Postal Code.....
NAME (if changed).....

3. Moving Date.....

SEND TO: PRESBYTERIAN RECORD
Circulation Dept.
50 Wynford Drive, North York, Ontario M3C 1J7

Deaths

CAMPBELL, REV. ALEX K., 71, died in Brampton, Ontario, December 18, after a brief illness. He had been a minister in the Presbytery of Niagara for 31 years until his retirement in Beamsville less than a year before.

Alex Campbell was a native of Lambton County, Ont., where he taught school for several years before studying at the University of Western Ontario, London, and Knox College, Toronto. His first charge was Laurel Lea and St. Giles, Sarnia, Ont., followed by 11 years at St. Marys Church (formerly First Church and Knox Church), St. Marys, Ont. During his ministry at St. Andrew's, Thorold, Ont., a Christian education building was erected and a new Casavant organ installed. He was tireless in pastoral visiting.

Campbell served as moderator of Stratford and Niagara presbyteries and of the Synod of Hamilton and London. He was a member of several Assembly boards, including evangelism and social action, serving as convener for four years. He was also active in the community as padre of the Legion and the Lincoln Firefighters, and as a member on hospital boards and senior citizens homes.

Alex Campbell is survived by wife Joanne, daughters Margaret Barr-Holloway, Rosemary and Dr. Jean Ananthan and son Malcolm.

ALLAN, EMMA, 89, longtime member, devoted WMS worker, Duff's, Puslinch, Ont., Jan. 8.

BAUDOUX, KATHERINE MARY "KAY," former member, CGIT, YPS, choir, First, Stellarton, N.S.; longtime member, Sunday school teacher and treasurer many years, WMS and WHA member, St. Andrew's, Kingston, Ont., Aug. 29.

BLAIR, JOHN N., 98, lifelong member, elder, trustee 57 years, former treasurer, Knox, Burlington, Ont., Jan. 5.

BREEDON, RUTH (MAYNARD), faithful lifetime member, supporter, church historian, WMS member, Emmanuel, Schomberg, Ont., Jan. 7.

CHO, LIEN-YI, 77, longtime member, elder, Hsin-Yi Presbyterian Church, Taiwan, and St. Stephen's, St. Stephen, N.B., Dec. 4; father of Rev. Dr. Steven Cho, St. Stephen, N.B., and Rev. Dr. Samson Cho, Bowden, Alta.

CLARK, EDNA, 85, longtime member, WMS life member, past officer on Sarnia Presbyterial WMS, St. Andrew's, Wyoming, Ont., Jan. 23.

CLARKSON, WILMA, 91, longtime devoted member, WA and WMS member, Rockwood Church, Rockwood, Ont., Dec. 19.

COLVIN, WILLIAM, elder, St. Andrew's, Victoria, Dec. 28.

COUTTS, GORDON, 90, faithful elder 58 years, clerk of session 46 years, former representative elder, choir member, Knox, Conn, Ont.; recent member, St. Andrew's, Mount Forest, Ont., Nov. 30.

CROW, BERNICE, devoted member, active worker, Duff's, Puslinch, Ont., Aug. 24.

DAVIDSON, ALICE, 91, longtime member, formerly active in women's organizations and Sunday school, Rogers Memorial, Toronto, Jan. 6.

DELL, S. MARJORIE, 87, lifelong faithful member, Ladies Aid, WMS life member, church historian, former choir member, Mount Zion, Ridgetown, Ont., Aug. 1.

DESMOND, ROBERT HENRY, 61, faithful elder, former member board of managers and choir, St. John's, Winnipeg, Dec. 25.

DUNCAN, NELLIE, 85, longtime member, St. John's, Cornwall, Ont., Dec. 16.

ELWOOD, THOMAS, longtime member, Rogers Memorial, Toronto, Oct. 1.

FARNSWORTH, THELMA, 89, faithful member, St. John's, Cornwall, Ont., Dec. 27.

FLEMING, WALTER CLIFTON, 91, longtime elder, Westminster, Sault Ste. Marie, Ont., Jan. 6.

FRASER, KATHERINE ELLEN "KAY," 90, member 60 years, First, New Glasgow, N.S., Jan. 11.

GEMMILL, W. ELDRED, 84, elder 29 years, faithful and dedicated member many years, Elphin Church, McDonalds Corners, Ont., Dec. 17.

GIBB, ROBERT FULLER, 72, trustee, longtime faithful elder, Glencoe Church, Glencoe, Ont., Jan. 1.

HAMILTON, ISABEL, dedicated longtime organist, Sunday school teacher, WMS life member, Burns, Milverton, Ont., Sept. 2.

IRVING, ANNE MAY, 82, member, First, Regina, Jan. 3.

JACK, JESSIE, 92, longtime member, Burns, Milverton, Ont., Jan. 22.

MacCONNACHIE, DR. HUGO, former elder, St. Andrew's, Victoria, Dec. 4.

MacSWEEN, LESLIE, elder, Bethel, Sydney, N.S., Jan. 9.

MacTAVISH, CATHERINE "KATIE," 103, member 80 years, WMS and AMS life member, St. John's, Belfast, P.E.I., Jan. 3.

McGINNIS, JOHN, faithful member, active worker board of managers, Duff's, Puslinch, Ont., June 4.

McGOWAN, JEAN, 85, longtime adherent, St. Andrew's, St. Lambert, Que., Dec. 26.

McKILLOP, GEORGE, longtime faithful member, choir, board of trustees, Rogers Memorial, Toronto, Jan. 11.

McVICAR, EMERSON, 88, faithful dedicated member and elder over 35 years, trustee, Burns Mosa, Glencoe, Ont., Jan. 3.

MENU, GEORGE CHARLES, elder, Orillia (St. Andrew's), Orillia, Ont., Dec. 18.

NICHOL, KENNETH JAMES, 92, trustee, longtime faithful elder, Glencoe Church, Glencoe, Ont., Oct. 12.

OLIVANT, ROBERT, member over 50 years, former assistant Cubmaster, faithful board of managers member many years, Knox, Windsor, Ont., Dec. 4.

PHILCOX, WALTER, 82, longtime member, treasurer 32 years, St. John's, Toronto, Jan. 4.

PRINCE, CLARA (GLOSTER), deaconess; former member, Knox, Windsor, Ont.; WMS life member, longtime member and elder, St. Andrew's, Sutton West, Ont., Dec. 19.

RHOAD, MYRTLE DYMOND, WMS group in Freetown, P.E.I., named for her, died in Dale City, Virginia, Jan. 10; widow of Rev. Dr. William O. Rhoad; mother of Rev. John Calvin Rhoad, Callingwood Road Church, Edmonton.

ROBINSON, THOMAS W., 62, longtime active member, faithful elder 19 years, choir member, Mount Zion, Ridgetown, Ont., Dec. 1.

RODGERS, ROBERTA, 105, longtime member, St. Andrew's, St. Lambert, Que., Dec. 28.

ROSS, CARL, 94, senior elder, trustee, Duff's, Puslinch, Ont., Jan. 10.

SCHAEFER, ROY, 85, and JEAN, 82, in a car accident, faithful respected members, Burns, Milverton, Ont., Jan. 22-23.

SILMSER, WILLA, 92, longtime member, St. John's, Cornwall, Ont., Nov. 1.

SIMMONS, ELDRED THERIN, 71, elder, Summerside Church, Summerside, P.E.I., Oct. 19.

SMITH, LAURA, former longtime member, Oakwood, Toronto; honorary WMS life member, faithful member, Rexdale, Etobicoke, Ont., Dec. 9; mother of Dr. Donald Smith, Knox College, Toronto.

STRUTHERS, RUSS, longtime adherent, Knox Preston, Cambridge, Ont., Dec. 27.

SUTHERLAND, JESSIE, 91, member, St. Paul's, Ottawa; lifetime of loving service in various congregations in Ontario, Oct. 25; widow of Rev. Andrew D. Sutherland.

WALKER, ART, 59, elder, choir member, First, Collingwood, Ont., Jan. 12.

WERTS, REX, 83, longtime active member and elder, Fairview and Kerrisdale churches, Vancouver, and First, New Westminster, B.C.

INDUCTIONS and RECOGNITIONS

Graham, Rev. Robert, Knox, Alliston; St. Andrew's, Mansfield, Ont., Jan. 6.

Rowland, Rev. Kenneth J., St. Andrew's, Pickering Village, Ajax, Ont., Jan. 16.

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Bathurst, N.B., St. Luke's. Rev. Tom Saulters, PO Box 2379, Dalhousie, N.B. E0K 1B0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

East River, N.S. pastoral charge (Springville, St. Paul's; Sunny Brae) and Caledonia. Dr. J. Bruce Robertson, PO Box 1078, Westville, N.S. B0K 2A0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2

Merigomish, St. Paul's; French River, N.S. Rev. Ian MacLean, RR 5, New Glasgow, N.S. B2H 5C8.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Saint John, N.B., St. Matthew's. Rev. Douglas Gordon, 102 MacFarlane St., Fredericton, N.B. E3A 1V4.

Synod of Quebec and Eastern Ontario

Cobden, Ont., St. Andrew's; Ross, St. Andrew's. Rev. Dr. Leo Hughes, 82 Daniel St. N., Arnprior, Ont. K7S 2K8.

Dunvegan, Kenyon, Ont., part-time ministry (commuting distance to Ottawa and Montreal). Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Montreal, Chinese. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Ottawa, Gloucester. Rev. Cedric Pettigrew, 343 Bronson Ave., Ottawa, Ont. K1R 6J2.

Pincourt, Que., Ile Perrot. Rev. Ken Wheaton, 13140 Monk Blvd., Pierrefonds, Que. H8Z 1T6.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Synod of Toronto and Kingston

Aurora, St. Andrew's. Rev. Jean Armstrong, PO Box 411, Aurora, Ont. L4G 3L5.

Belleville, St. Andrew's. Rev. George Beals, PO Box 443, Madoc, Ont. K0K 2K0.

Bolton, Caven; Nashville. Rev. Theodore Olson, 244 Harrygan Cres., Richmond Hill, Ont. L4C 4J1.

Bradford, St. John's. Rev. Jim McLenaghen, Box 164, Beeton, Ont. L0G 1A0.

Cambridge, St. Andrew's Hespeler. Rev. Linda and Rev. Brooke Ashfield, 50 Erb St. W., Waterloo, Ont. N2L 1T1.

Elmira, Gale. Dr. Zander Dunn, 20 Quebec St., Guelph, Ont. N1H 2T4.

Etobicoke, Grace. Rev. George French, 190 Medland St., Toronto, Ont. M6P 2N7.

Kitchener, Doon. Rev. Bill Lamont, 54 Queen St. N., Kitchener, Ont. N2H 2H2.

Leaskdale, St. Paul's. Rev. Douglas Rollwage, 140 Guildwood Pkwy., Scarborough, Ont. M1E 1P4.

New Liskeard, St. Andrew's. Rev. Drew Jacques, c/o Search Committee, PO Box 908, New Liskeard, Ont. P0J 1P0.

Norval, Norval Church; Union, Union Church. Rev. John Deyarmond, RR 4, Belwood, Ont. N0B 1J0.

Oshawa, St. Paul's. Rev. W.J.S. McClure, 34-229 Jeffrey St., Whitby, Ont. L1N 6E4.

Penetanguishene, First; Port McNicoll, Bonar. Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.

Port Credit, St. Andrew's Memorial. Rev. Peter Ruddell, 156 Third Line, Oakville, Ont. L6L 3Z8.

Toronto, Bonar-Parkdale. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto, First Hungarian. Rev. Chris Costerus, 500 Coldstream Ave., Toronto, Ont. M6B 2K6.

Toronto, Knox. Dr. George C. Vais, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.

Whitby, St. Andrew's. Dr. Stephen Farris, 209 Cochrane St., Whitby, Ont. L1N 5H9.

Synod of Hamilton and London

Brantford, Central. Rev. Heather J. Vais, 410 Colborne St., Brantford, Ont. N3S 3N6.

Hamilton, MacNab Street. Rev. Don Donaghey, 23 Melville St., Dundas, Ont. L9H 1Z7.

Jarvis, Knox; Walpole, Chalmers. Rev. Thomas G. Vais, 117 Argyle St. N., Box 1525, Caledonia, Ont. N0A 1A0.

London, DaySpring. Rev. Peter Coutts, 862 Freele St., London, Ont. N6H 3P3.

Port Dover, Knox. Rev. Mona Denton, 518 Carluke Rd. W., RR 2, Ancaster, Ont. L9G 3L1.

Priceville, St. Andrew's (half-time ministry). Rev. James Perrie, Box 894, Chesley, Ont. N0G 1L0.

St. Catharines, Knox. Rev. W.I. McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

Tara, Knox; Allenford, St. Andrew's. Rev. Ken Wild, Box 404, 47 Albert St. N., Southhampton, Ont. N0H 2L0.

Synod of Manitoba and Northwestern Ontario

Brandon, Man., First. Rev. Jean Bryden, Box 429, Carberry, Man. R0K 0H0.

Portage, Man., First. Rev. Margaret Mullin, 361 Russell St., Brandon, Man. R7A 5H6.

Synod of Saskatchewan

Prince Albert, St. Paul's. Rev. Andrew A. Song, 1446 Sibbald Cres., Prince Albert, Sask. S6V 6B4.

Synod of Alberta

Calgary, Trinity, Rev. Karl English, 703 Heritage Dr. SW, Calgary, Alta. T2V 2W4.

Chauvin, Westminster; Wainwright, St. Andrew's. Rev. Bruce Kemp, 2903-67 St., Edmonton, Alta. T6K 1N2.

Dixonville, Strang. Rev. George S. Malcolm, 9635-76 Avenue, Grande Prairie, Alta. T8V 5B3.

Edmonton, Eastminster (interim minister). Rev. Lloyd Fourney, 10025-105 St., Edmonton, Alta. T5J 1C8.

Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Cariboo House Church Ministry (second staff person). Rev. G.N. Peters, 526 Garden Terrace, Kamloops, B.C. V2C 1J4.

Kimberley, St. Andrew's. Rev. Calvin Brown, 602 Kootenay St., Nelson, B.C. V1L 1L2.

Prince George, St. Giles. Rev. Don Lindsay, RR 1, C-13 Wright St., Armstrong, B.C. V0E 1B0.

Vancouver North, St. Andrew's and St. Stephen's. Rev. Jack Mills, 2725 Fir St., Vancouver, B.C. V6J 3C2.

Transitions

CONTINUED FROM PAGE 48

Vancouver, St. Columba. Rev. Robert J.P. Foulis, 20-323 Governors Ct., New Westminster, B.C. V3L 5S6.
Vancouver, Taiwanese. Rev. David W. Stewart, 5555 Trafalgar St., Vancouver, B.C. V6N 1C2.
Victoria, Chinese. Rev. Campbell Smyth, 2964 Tillicum Rd., Victoria, B.C. V9A 2A8.

LIFE AND MISSION AGENCY
International Ministries

China ESL Teachers
Contact: Dr. Marjorie Ross, 50 Wynford Dr., North York, Ont. M3C 1J7.

Canada Ministries

Ministers — for new mission work and new church development in Barrhaven, Ottawa Presbytery, and Comox-Courtenay, Vancouver Island Presbytery. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.
Francophone Ministers — for Ste. Foy, Que., Eglise St-Marc. Contact: Pasteur Daniel H. Forget, Coordonnateur, Eglise presbyterienne au Canada, Ministere francophone, CP 86, Richmond, Que. J0B 2H0.

THE Renewal Fellowship
WITHIN THE PRESBYTERIAN CHURCH IN CANADA

Is Seeking An

EXECUTIVE DIRECTOR

If interested, please contact
The Chairperson of the Search Committee at:

The Renewal Fellowship Within
The Presbyterian Church in Canada
3819 Bloor Street West
Etobicoke, ON. M9B 1K7
FAX (416) 233-6581



The Chorister Robe
"The Gown That Likes To Be Compared"
Formerly Claude W. Vincent (1968) Limited
ROBES for **Choir** and **Pastor**
CASSOCKS — SURPLICES
CHOIR ROBES — MORTARBOARDS
Samples and prices on request
1-(902)-463-5150
Chorister Robes Limited
270 Wyse Road
P.O. Box 397, Dartmouth, Nova Scotia B2Y 3Y5

Profile

continued from page 51

Carolyn finds people open up to her easily and she feels accepted in the congregation and village. "There have been no gender challenges," she says. "I like to meet with people, especially those in need; and visitation can take place formally, or casually, wherever congregation and pastor meet."

Carolyn McAvoy is the daughter of two Presbyterian ministers. Her father, Homer McAvoy, died when she was 11. Her mother, Elizabeth, married Gordon Beaton, creating a joint family of 11 offspring.

Carolyn was educated in Lethbridge, Alberta. As a student during her Knox College years, she assisted the minister at St. Andrew's, Lethbridge, and served a summer field at Ganton Church, in Tolland, Alberta. Then, over four years ago, she was called to Melville. R

Ivor Williams is a contributing editor of the *Record* who lives in London, Ont.

Turner & Porter
FUNERAL DIRECTORS LIMITED

OVER A CENTURY OF SERVICE 18 74

YORKE CHAPEL
2357 Bloor Street West, (at Windermere)
Toronto, 767-3153

RONCESVALLES CHAPEL
436 Roncesvalles Avenue (at Howard Park)
Toronto, 533-7954

BUTLER CHAPEL
4933 Dundas Street West (at Burnhamthorpe)
Islington, 231-2283

PEEL CHAPEL
2180 Hurontario St. (Hwy. 10 North of Q.E.W.)
Mississauga, 279-7663



MEDITATION

Gwyn Whilsmith

Days in the Wilderness

Read: Matthew 4:1-11; Deuteronomy 8:1-10

Jesus spent 40 days in the wilderness overcoming the propositions put to him by Satan. Although he came through victoriously, those 40 days must have been excruciatingly painful to his soul and body. Matthew says angels came to attend to his needs afterwards.

We all experience days in the wilderness — days of sorrow, days of sickness, days of disappointment, betrayal and temptation. And Satan, ever on the alert, is always there to taunt us. He tempts us to believe life is over, that this black time in the wilderness is never going to end.

If we accept this, if we *stay* in the wilderness, we may perish just as surely as people lost in a geographical wilderness die. So, we mustn't succumb to believing the bad days are endless. We only dig ourselves into a deeper hole of depression. Like Nathaniel Hawthorne, we must keep reminding ourselves, "This, too, shall pass."

Yes, everything passes. When we've been deeply hurt or humiliated, or when sorrow breaks in on us, heavy waves of pain and shock we can scarcely stand smash us. Sometimes, we actually doubt we can muster enough strength to get through another day. But we do. And then, as the days pass, we start to gather the pain into ourselves and to look at it for what it is. The pain may remain, but we gradually come to terms with it until it no longer drains every ounce of our energy.

Recently, a young woman who had been through a painful marriage breakup wrote to someone experiencing the same devastation. She told him time was on his side. She wrote: "Time is what it takes to get you from these terrible feelings of betrayal and hurt to the place where the pain no longer consumes you." Of course, we can never completely forget our wilderness periods, but they do cease to be as all-encompassing as they once were.



We all experience days of sorrow, days of sickness, days of disappointment, betrayal and temptation

Just before the people of Israel passed into the promised land, Moses reminded them that God had been with them in a wilderness that lasted 40 years mainly because of their own rebellious spirits. But being the creative God he is, he used that long, hard stretch to test and discipline them, to teach them how much more important it was to learn to trust him than it was to worry about whether or not their stomachs were always full.

Yesterday, a friend who lives half way across the continent wrote to recount all the unfortunate events that had befallen her family this winter. One member had a car accident in which the car was a total write-off; another was stricken with a serious, infectious disease; and her husband was rushed to hospital for immediate heart surgery. "It's been a terrible time," she admitted, "but it's made us a stronger family. I also know that no matter what hits us in the future, with God's help, we'll get through that too!"

It's true. Even though our wilderness experiences cause us deep distress, many of us become wiser, stronger and more compassionate through them. Our faith deepens because we often have to throw ourselves on the mercy of God alone.

Satan may tempt us in the wilderness. But it's God's loving Spirit who leads us through to the other side, and through whom our characters are strengthened and our faith deepened.

Prayer:

Dear Father God, we thank you we are never left alone like orphans in a storm fending for ourselves. We praise you for your loving presence and help during our wilderness days, and for the lessons we learn there. In Christ's name, Amen. R

Gwyneth Whilsmith is a member of Knox Church, Bayfield, Ont., and the author of *A Basket of Stones: Symbols of Faith and Hope.*

Carolyn McAvoy:

Five Years Into a First Pastorate

by Ivor Williams

We have to be involved in the real world," reflects Rev. Carolyn McAvoy, laughing about her experiences as the penalty box timekeeper for the local Junior C hockey team. She spends a lot of time each winter with cold feet because she is also the goalkeeper for the local broomball team.

The gospel has something to say to people wherever they are, says the young minister of Melville Presbyterian Church in Brussels, a Huron County town about 45 miles west of Kitchener. It immodestly calls itself Ontario's prettiest village.

"Those are real people out there," she says of her frequent involvement with the young Brussels crowd, and with the entire community, "and I want to be among them." Many are not involved with her congregation.

"Laypeople work outside the church, and so should I," Carolyn believes. "If we want to share the message, if we want to make it attractive, we have to get involved." Her willingness to lead in what some might consider "unusual" things has resulted in growth in membership and activities at Melville.

McAvoy suggests her conversational preaching may be different; but the drama, hymns and even the modern "pop" music often involved in services contribute to making a friendly church. "We all work hard at welcoming people." And she strives to make baptism, or the first affiliation with the congregation, "vital and important." Children are a big part of the congregation's worship.

Melville stands atop a low hill on a maple-lined residential street. The massive, old former doctors' houses, and those of an earlier era's successful merchants, stand out with their substantial brick structures with turrets and wrap-



around verandas. The town flourishes as a shopping centre for the farmland which surrounds it. The Maitland River flows through it, and the Legion hall is one of its social centres.

Brussels, a community of fewer than 2,000, has a long-standing history of Presbyterianism. When The Presbyterian Church in Canada was formed in 1875, Melville Church already existed. There are four other churches: Anglican, United, Mennonite and Roman Catholic.

The growth and activities of the Melville congregation are somewhat unusual when many churches are experiencing slow growth or even decline in membership and activities. Some young families are renewing their Presbyterian roots, but many come from different backgrounds, as well as families without strong religious connections. Many are seeking something of value for their children. The Melville minister's focus on children and the strong emphasis on music in the worship services help to bring out young families.

The Melville "family" now includes two young people's organizations — one junior group for Grades 7 and 8, and an expanding high school group reaching out to young people, many without church affiliation. Sunday school members (there are now more than 70) hold Hallowe'en, skating and swimming parties. The "thirtysomething" group attracts young women. Chat & Chew groups explore in a Christian setting the stresses to which any age group can be exposed.

The congregation supports the thrift shop, a successful main-street ecumenical project in which volunteers help provide low-cost family clothing. And 25 members are involved in volunteer congregational activities. Each Sunday school class, for example, has two teachers as well as other helpers.

"We want to help make sure the church is relevant, a family place, a part of the community," says Carolyn, comfortable in a sparse office tucked away in a remote corner of the stately old church. She lives in a modern manse across the street; but "that is my home," she says. However, she willingly works and meets in both locations. (The former manse, a distinguished old home of locally quarried stone, fell into disrepair. It has been restored by new residents who now attend church regularly.)

Are there unique challenges for a young, unmarried woman in her first pastorate?

It would be easy to "go" all the time, says McAvoy. She finds it necessary to take time to manage her personal life. As clergy, she believes, "we offer our vitality" as a gift to others. Therefore, it is important to make sure "there is time for me. I must take time for visits out of town, time to turn my brain off, because I need to be refreshed." If the body is weary, she feels, there is likely to be a failure of the personal communication so necessary between pastor and congregation.

People are genuinely caring and supportive in Brussels. It is a good community, she maintains. Everyone knows her name, and it's easy to be a part of the community. "But I sometimes crave the anonymity of city life."

Continued on page 49

THE HIGHEST RETURN FROM OUR CHARITABLE GIFT ANNUITY ISN'T THE RATE

A Gift Annuity provides a guaranteed income during your lifetime and continues the Church's mission in the years to come.

Presbyterian Gift Annuities provide:

- long-term support for the work of the Church
- an investment opportunity beginning at age 60 or beyond
- a guaranteed income for as long as you live
- tax benefits



The Stewardship of Accumulated Resource

TO RECEIVE DETAILED INFORMATION, PLEASE COMPLETE AND RETURN THIS FORM.

Name: _____ Telephone: (____) _____

Address: _____ Postal Code: _____

Date of birth: ____ ____ ____ I would like to consider a Gift Annuity for the amount of: _____

day month year ($1,000 minimum)

FOR INFORMATION ABOUT A JOINT ANNUITY, PLEASE FILL IN THE FOLLOWING.

Other Person's Name: _____

Date of Birth: ____ ____ ____ Relationship to you: _____

day month year

Mail to: Stewardship of Accumulated Resources, The Presbyterian Church in Canada,
Ms. Hendy Andrews, Consultant, 342 Pond Mills Road, London, Ont., N5Z 3X5

Phone: (519) 649-269
Fax: (519) 649-514

PRESBYTERIAN
Record
APRIL 1994

MINISTERING IN REMOTE AREAS



Ministering in Peace River, Alberta

Stories about Margaret Strang Savage are legend, even today. Mention her name in the "Peace" and you will hear about the small woman on a tall horse who rode the countryside day and night with her medical bag including dental instruments, her Bible, emergency linen for new-born babies, clothing and blankets, and even veterinary supplies, for the animals needed care too. You will be told, by an "old-timer," of the sense of security she gave in the wide community she served. She would stop at a homestead, weary from long rides on Duke, cold, hungry, and she would be assured of care for both her and her horse. This was a way the people could serve her, and they felt it a privilege to do so. She became used to saving lives physically, mentally and spiritually.

— Mary Whale

One More River to Cross

Lucy Baker employed an Indian to take her across the Saskatchewan River each day. In spite of the fact that this man professed not to know any English, she used to talk to him as he rowed her over.... One day, after these daily journeys had been going on for months, always in silence on the part of the Indian, some accident happened to the boat, and the oarsman uttered the single word "Damn."

"Why! you know English," said Miss Baker.

The Indian with a laugh gave up, henceforth, the pretence of not being able to understand his passenger.

— Prince Albert, Sask., 1891

More Horse

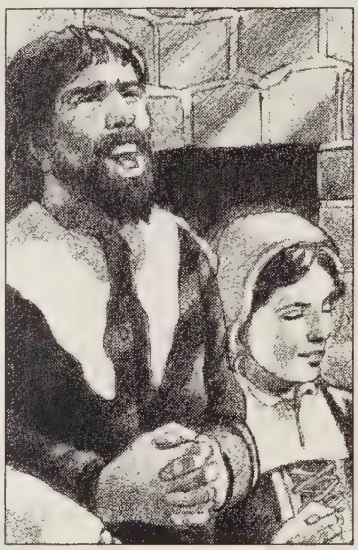
I would far rather have a man know less Latin and more horse.

— James Robertson, Superintendent of Missions, Western Canada, 1881-1902

Epitaph

When the early settlers of Pictou could afford to a Minister of the Gospel little else than a participation of their hardships, he cast in his lot with the destitute, became to them a pattern of patient endurance, and cheered them with the tidings of Salvation.

— from the gravestone of James MacGregor (d. 1830), pioneer missionary to the Maritimes



From Ocean to Ocean

Dinner was scarcely over when people began to assemble for the evening service that had been announced in the forenoon. It was rough, mightily rough on some of the party around the table, this sudden transition from material to spiritual food. The Doctor [Sandford Fleming] looked beseechingly at the Secretary [George Grant], and formed on his lips without syllabling it a word that could easily be interpreted "short." But he, with callous indifference, preached for nearly an hour, because the congregation was larger than in the morning, and would not get a sermon again for six months!

— from Rev. George Grant's account of his journey with Sandford Fleming to mark out the route for the transcontinental railway, Kamloops, B.C., Sept. 29, 1892

Apartheid in Canada?

The reserve system is the usual method employed by European immigrants to handle what is commonly called the native problem. Like the Americans, and especially the South Africans, we have herded an aboriginal people off into special little pockets where they could be protected, controlled and perhaps forgotten. In South Africa, where there are so many Africans and so few Europeans, the problem is most acute. But there is no difference in principle between their system and ours; the difference is in the rigour with which the principle of apartheid is applied.

— R. M. Ransom, 1962

Missions — Normal to Christian Life

Too many people look on missions as the rather questionable undertaking of a few peculiar individuals possessed by the strange urge to go abroad. Actually, this work is a necessary part of the outlook of a normal Christian and the activity of a normal church. The [strange] person is the one who calls himself a Christian and is against missions. The strange church is one which meets in the name of Christ and refuses to have part in the work which Christ has commanded.

— E. H. Johnson, c. 1960

For More Than Gold

The government agent gave us a cabin for a hospital. It had a roof of mud, a floor of sawdust, and only two small panes of glass for a window. It held four cots; pillows were made of packing that came around our cots and filled with the hay in which our dishes were packed.

— Elizabeth Mitchell, nurse, sent by the Presbyterian Church to the Yukon during the Klondike Gold Rush, 1899



John Congram

Where Two or Three Are Gathered...

Remote ministry demands sacrifice and generosity

Some day, I hope to hear an introduction something like this: "Ladies and gentlemen, this evening you will experience a special treat. We have as our speaker a minister about whom you know little. She has spent her whole ministry serving small communities in Northern Canada. She has never had a congregation larger than 50 members. The 'highest' office she has held in her 25 years in the church is moderator of the Presbytery of Yukant-Get-there which has six members. She does not have a DD. She has never appeared in the pages of our national magazine, not even in People and Places. Although no one here has ever heard her speak, we are delighted she will address us."

I've heard lots of introductions which extolled the greatness of the speaker in terms of being from one of the largest and most prestigious churches of our denomination, but I can never recall hearing an introduction like the one above.

The reason? Despite what we profess, Christians tend to judge people by size and success in the same way non-Christians do.

Seldom does the church recognize those who minister in so-called out-of-the-way places. Knox College has tried to open up its honorary degrees by inviting nominations from across the church. This, however, has not done much when it comes to Moderator of the General Assembly. Some would argue this process is directed by Divine Providence. Sceptics would say it comes down to the person who is best known.

When Linda Bell was elected Moderator of the General Assembly two years ago, we celebrated the election of the first woman Moderator of The Presbyterian Church in Canada. We might also have celebrated the first person from a rural parish to become Moderator in 33 years. Alex Nimmo from Wingham, Ontario, broke this barrier when he was elected Moderator in 1959. Occasionally, someone ministering in a remote area in Canada will be recognized by one of our colleges. But it happens infrequently enough that it becomes newsworthy when it does occur.

In this issue of the *Record*, we highlight some of the ministers and congregations serving in remote areas. Our first challenge when we began was to decide what definition we would use to define ministry in remote areas. Our answer: if you see your situation as remote, that's good enough for us. Some may consider this another example of the modern phenomenon of self-norming. On the other hand, remoteness is often as much a feeling or condition of the mind as it is a physical or geographical location. In any case, by our definition, more than 30 congregations, most of them in the northern parts of Canada, consider they minister in remote areas.

In Canada, we tend to equate remoteness with the North. But one congregation which meets almost any criteria for remoteness is farther south than any other congregation in our denomination. St. Andrew's, Bermuda, often feels as cut off from the mainstream as any community in the Far North. Despite being a part of the Presbytery of West Toronto, Presbyterians in Bermuda often feel forgotten by the rest of the church.

I had difficulty in discovering much written material to help prepare those going to minister in remote areas. Interestingly, the exception was Bermuda which has a booklet offering advice in coping with isolation to any contemplating ministry in that country.

To maintain a Christian presence in many of the areas we feature demands extreme sacrifice and generosity, both by clergy and laity. Here, good stewardship becomes a necessity, not a choice. Ever since I served a congregation in a small Prairie town in the early '60s, the cries of poverty from larger and more affluent congregations have rung hollow in my ears.

We hope this issue of the *Record* will help you feel and understand some of the unique challenges and pressures of living and ministering in remote areas. We invite you to dig deeper into the history and present activity of the Presbyterian Church in these areas. Use this issue of the magazine to begin a study to encourage you to make further contact with these congregations through exchanges or twinning for mutual learning and support.

Ministry in remote areas often means serving small groups of people with limited resources under difficult circumstances. But for those reasons alone, it seems to me, this ministry would have special interest and appeal for God.

John Congram

PRESBYTERIAN Record

Volume CXVIII, No. 4
April 1994
ISSN 0032-7573

Editor
John Congram

News and Advertising
Tom Dickey

Editorial Assistant
Margaret Lane

Contributing Editors
Roberta Clare
Gordon Hodgson
Hans Kouwenberg
Sheldon MacKenzie
Joseph McLelland
Ian Victor
Ivor Williams

Design and Production
Tim Faller

"Something Wonderful"—Whitman
Caldwell Communications Ltd.

Circulation
Eva Breeze, *Manager*
Zainab Kamalia

Published on the first of each month except August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to Christian faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

Member of The Canadian Church Press and Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates:
Individual: $10.28 + .72 (GST) = $11.00
Single Copies: $1.50
U.S.A. and Foreign: $17.00
Every Home Plan: $8.41 + .59 (GST) = $9.00

Acceptance of advertising does not imply endorsement by the *Presbyterian Record* or The Presbyterian Church in Canada.

Address all correspondence and changes of address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825

Features

Being the Church in Canada's Remote Communities 17
Peter Bush

Out of Sight ... Out of Mind? 21
Bruce A. Miles

"Remote" — A Dirty Word? 23
D. Allan Young

Close-knit in Bulky Knits 25
Fairlie Ritchie

Early Presbyterian Pioneers on Canada's Frontier 26

Getting to Presbytery Can Be Hazardous to Your Health 28
William D. Allen

Surviving a Vacancy 29
Clare Harrison

Shared Ministry 31
Maria T. Wette

Have a Good Death! 33
Joseph C. McLelland

Presbyterian Profile
Graeme Thomlinson: The Spirit of Spirit River 51

Columns

From the Editor 3
From the Moderator 10
UNcommon Lectionary 11
An Everyday God 12
Peter Plymley II 15
Full Count 16
You Were Asking? 34
Meditation 50

Departments

Gleanings 2
Letters 5
Something Wonderful 35
Books and Resources 36
People and Places 38
News 42
From the Past Record 45
Deaths 46
Transitions 48

Our Cover

Map depicts Presbyterian congregations in remote areas.

Letters

Difficult Issues

I very much enjoy many of the articles which relate to problems such as spiritual abuse. Thank you for having the courage to address these and other difficult issues. Perhaps much of our fear comes from ignorance.

Susan Orchard,
Gloucester, Ont.

Teens and the Church

Two contributors to the January issue call out from separate worlds.

In her "Open Letter to Church Leaders From a Teen," 18-year-old Kathy Cawsey makes a moving and challenging plea for understanding on behalf of teenagers whose faith is beset by tides of doubt and secular pressure in the bewildering years between unquestioning child and rational adult. She writes: "The church ... must find a way to help adolescents during the confused, questioning stage." It's a reasonable request.

In the Letters department, Rod Lamb declares: "We are a resurrection people. We are the future. We don't have to concern ourselves with it.... We have to speak and act in ways which engage our contemporaries rather than remaining complacent ... " In an attributed remark, he affirms " ... we are too influenced by what secular society says about the church ... " From where she stands, Kathy Cawsey might be able to catch the gleam from this ivory tower, but she's not likely to be able to hear the words. Perhaps it's just as well.

Elsewhere, Reginald Bibby, a respected observer of religious trends says in his new book *Unknown Gods*: "Something's seriously wrong. Canadians are asking religious questions at a time when the nation's churches have never been emptier."

Among those asking questions in the spiritually hungry crowds outside our stout church walls are Kathy Cawsey and her friends. Their well-founded doubts deserve 20th-century answers in plain English or they're going to keep on turning away. They deserve something better than smug clergyspeak.

Michael Moorhouse,
Calgary

Thank you for the delightful article by Kathy Cawsey in the January issue. I am a relatively newly ordained Anglican who is struggling with youth ministry. It never seemed so difficult when I was a teenager not so many years ago!

The article was written with great honesty, personal integrity and sensitivity. Kathy has not only pointed out some facts which those of us in the church desperately need to remember, but she has also given us some helpful suggestions to improve the relationship between teens and the church.

Thank you for helping me to enter, once again, the mind-set of a teenager and to begin to minister to them where they are in their lives — not only where I am in my life.

Elizabeth Bretzlaff,
Kelowna, B.C.

Our Link Across Canada

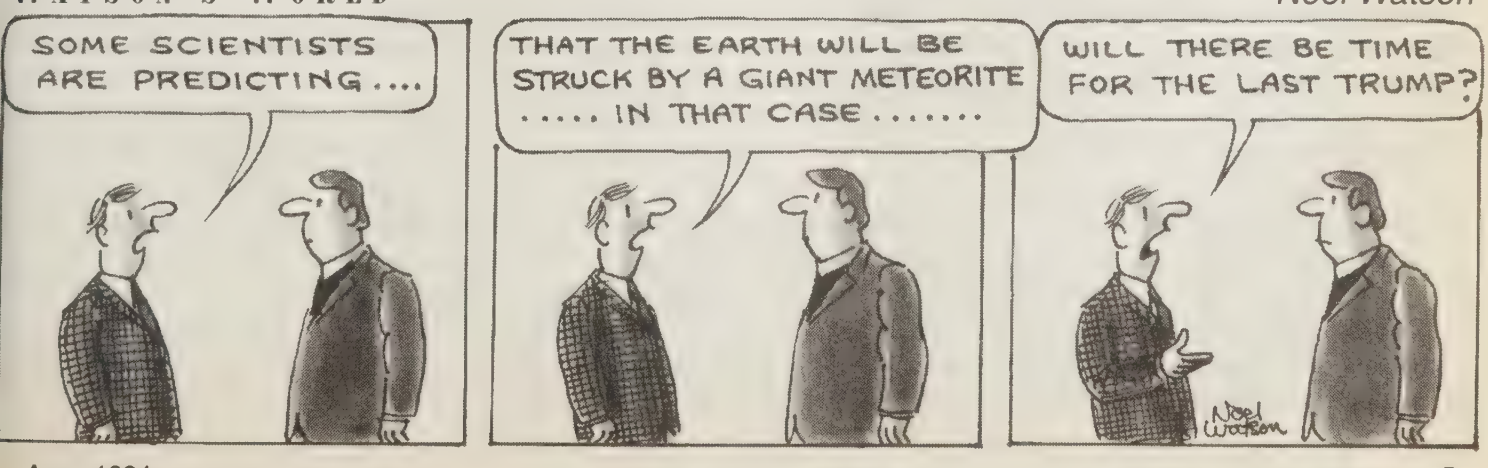
As usual, when the *Record* arrives, I read the obits first. More often than not, there is a notice of another old friend who has been called to Glory. Then, I look at all the pictures and, eventually, read every word — even the ads!

I planned to write about our excellent magazine and the Every Home Plan, but the January editorial stole my

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Watson's World

Noel Watson



CONTINUED FROM PAGE 5

thunder. Our congregation was asked at the annual meeting to cancel the Every Home Plan, but the motion was turned down handily. Praise be!

When an article I wrote about teaching in the church school at age 78 appeared last September, I was delighted to hear from friends from British Columbia to Nova Scotia. I was impressed by how many people do read the *Record.* One letter came from a Montreal friend, a Roman Catholic who had been given a copy. I believe some of those who wrote or phoned me would not see the *Record* except for the Every Home Plan.

You needn't ask me twice to be an advocate of the *Record.* I do it with all the gusto I can muster. For those of us who are retired and not involved in the day-to-day work of the church, the *Record* is our link to our church family across Canada.

Nearing 80, I'm more interested than ever in all the changes taking place in the church. Some I applaud; with others, I heartily disagree. I want to know how we approach the mission of the church in the '90s. The *Record* is my resource book. I need it!

Mary Jane Mackay Beattie,
Halifax

Revise Our Terminology

John Moir's valid question (Letters, Feb. issue) about the distinction between a layperson and a ruling elder raises a further and more fundamental question with regard to terminology. If all Christians (whether ordained or non-ordained; whether ordained ruling elders or ordained ministers of Word and Sacraments; whether deacons, priests or bishops) are part of the *laos* (the people of God), why do we use the term *layperson* to describe only non-ordained Christians?

In raising this issue, I'm not questioning the necessity of specialized ministries within the church, nor the practice of ordaining people to such functions. I support the theological conviction that these specialized ministries are God's gift to the church (I Corinthians 12:27-31; Ephesians 4:7-13). However, we need another term to describe non-ordained Christians, one which doesn't imply that Christians cease to be members of the laos when they are ordained to specialized ministries within the Body of Christ.

Kenneth Barker,
Owen Sound, Ont.

Required Reading

Ogilvie's "Church Discipline: Doing What Comes Naturally" (Jan. issue) is, in my view, the singular, most helpful article that has appeared on the topic of clergy-congregation relationships that are in trouble. It will define future contributions to the field of conflict management within the pastorate. Without natural justice, or "due process" as some call it, there is nothing but an unjust process which leads to unfair suffering in many a minister's heart.

I have been studying what the literature calls "church fights" or "clergy abuse" for over a decade. Ogilvie's article should be required reading by everyone serving any court of the church. As a pastoral relations guide, it will prove second to none in bringing fairness to all sides in a conflict situation.

Ogilvie gives us hope that justice can be done in every "church fight"; the cancer of conflict on the Body of Christ can and will be healed. When we learn and apply the rules of natural justice, the time wasted on costly and painful conflicts will be reduced and we can get on with proclaiming the gospel message.

Thank you, *Presbyterian Record,* for having the discernment and wisdom to print this article!

K. D. McKibbon,
Metcalfe, Ont.

I have recently come from a denomination where there were repetitive incidents of unjust treatment of ministers (verified by the civil courts), with no recognition of a need to analyse its in-house laws or procedures. Therefore, I was elated to see the recent article by M. H. Ogilvie in the *Record* acknowledging this hazard in the Presbyterian Church and suggesting its internal laws and procedures should be examined.

The churches must lead, not follow, in applying "natural justice." However, unless just, procedural laws are enforced, other "natural" tendencies (such as protecting the status quo, the existing power structure, the "image" of the church, or maintaining "peace and quiet") will overrule natural justice.

John Clifton,
St. Catharines, Ont.

Help Those With Most to Lose

Thank you, John Congram, for your relevant editorial in the February *Record* about unemployment being a theological problem. I agree.

I used your editorial as a topic for St. Giles Ladies Club in Sarnia, Ontario. I suggest that Presbyterians across Canada, including the sessions in all our churches, discuss the ideas it contained. Our leadership might turn Canada around — especially in Ontario where there are no job prospects for young people or for anyone laid off by downsizing.

I do not recommend women give up their jobs entirely because of the possibility of divorce or widowhood. Rather, the answer seems to lie in a four-day week (or four terms out of five or four years out of five). A similar situation occurred after the Industrial Revolution when the work week was shortened.

Could we get the big income people to slow up if we added family income into one unit for tax purposes? Tax rates would then go down for those on lower incomes.

If there are still any young people in the Presbyterian Church, could we encourage them to tell us what they feel should be done? They are the people with the most education and who have the most to lose.

Beatrice Logan,
Sarnia, Ont.

Letters

CONTINUED FROM PAGE 6

Recycled Sermons

Suggestion Box in the February issue, suggesting that congregations should get involved with the sermon, is a good one but it doesn't go far enough. At Melville Church in West Hill, Ontario, we "recycle" sermons in several ways.

Our minister, Wallace Whyte, has become proficient with his personal computer. With the press of a button, his printer will deliver a perfect, four-page copy of his sermon. It is a simple process to run off 40 copies for use Sunday morning.

Some copies are given to Sunday school teachers who were busy with their classes and unable to hear the sermon. Some are sent to shut-ins who want to keep abreast of the times. Some copies are taken home and discussed by families over Sunday lunch. I recently sent one copy, a comforting and reassuring year-end message, to a friend whose daughter had been murdered in British Columbia.

Good sermons, like paper, should be recycled over and over.

J. Myles Leckie,
West Hill, Ont.

Agreed

I heartily agree with James Cooper's assessment (Feb. *Record*) of the Presbytery of Montreal's open letter which appeared in the News section of the November issue.

Considering that the presbytery is composed of men and women who have ascribed to the ordination vows of The Presbyterian Church in Canada, it is strange that the majority of them supported it.

All credit to Bill Klempa who had the courage to vote against it.

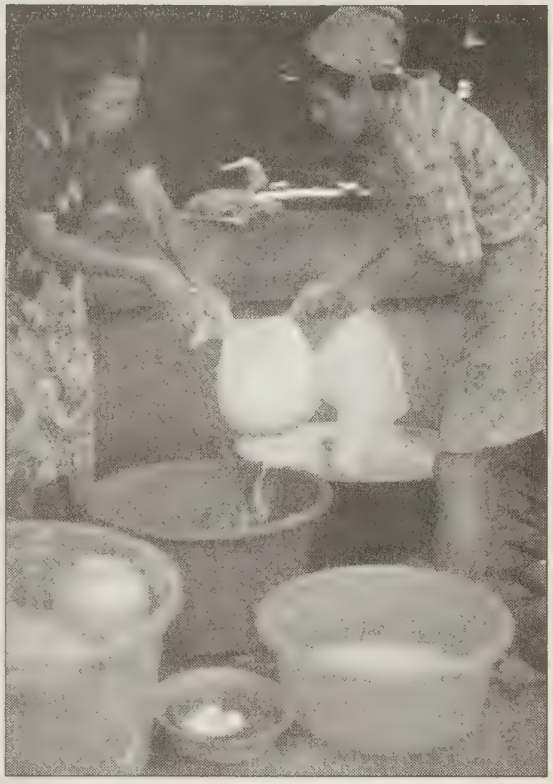
William A. Henderson,
Lucknow, Ont.

Say "á"

I was glad to read the news item in the February *Record* regarding the Hungarian Church opening a university.

Presbyterian World Service and Development

supports projects around the world



Malnourishment is widespread among the children of Nicaragua. Our partner, ***Soynica****, is a women's organization involved in soya preparation and nutritional education in Managua. As shown here, soya milk is made by a process of cooking and straining.*

Photo by Gordon Ritchie

Presbyterian World Service and Development is the agency of The Presbyterian Church in Canada which provides grants for emergency relief in disaster situations and community-based development projects. It also promotes awareness among Presbyterians of the needs of the developing world, and the ways they can respond.

Presbyterian World Service and Development receives no funds from Presbyterians Sharing, but is authorized to appeal directly to congregations within our church.

Please donate to Presbyterian World Service and Development, either through your local congregation or send donations directly using the "tear-off" form below.

I would like to make a donation of $_____ to Presbyterian World Service and Development.

Mail to:
Presbyterian World Service and Development
The Presbyterian Church in Canada
50 Wynford Drive
North York, Ontario
M3C 1J7

Name _____

Address _____

City _____

Province _____

Postal Code _____

Please make your cheque payable to Presbyterian World Service and Development

CONTINUED FROM PAGE 7

The new university — the first Reformed university in Hungary with not only theological, but also educational and law faculties — is the continuation of the church's educational system, torpedoed by the Communist government in 1948.

I would like to correct the name given to the university. It is Gáspár Károli. He first translated the whole Bible into Hungarian and printed it in 1590.

L. Vietorisz,
Victoria

Editor's note: *The publication from which the* ***Record*** *gleaned the item about Gáspár Károli University left out the accented vowels. No doubt, a bump on the information highway.*

Plastic Christianity?

When I received my December issue of the *Record*, I sat down to read it as I usually do (cover to cover). I was disturbed by, in my opinion, the near-Marxist slant of the *Mission Update.*

When I received the January issue, I saw that, because of the shortfall in contributions to Presbyterians Sharing, the national office will have to make some serious cuts this year. Welcome to reality! Individual congregations struggle every year to make ends meet, in the face of financial demands from the national office which seem unrelated to *ability to pay.* But I feel for those staff who will have to take some unpaid days off this year.

The financial shortfall would have actually been much more in most denominations; the relative affluence of many older Presbyterians has buffered the effects of a precipitous decline in attendance. Why the decline? For one thing, a leadership which is out of touch with its members.

The Presbyterian Church has managed to stay away from the *wooden* Christianity of the fundamentalists. Now we need to get away from the *plastic* Christianity of the politically correct. Only then can the survival of this denomination be assured.

Thomas Fry,
Trail, B.C.

No to Biennial Assemblies ... Again

I understand that, once again, the General Assembly will be asked to institute biennial Assemblies (News, Feb. issue). The last time it was referred to presbyteries for comment, the late Wayne Smith spoke eloquently in our presbytery *against* this action. Smith reckoned that ministers attended Assembly every four or five years, providing a good opportunity for reunions with classmates, former presbyters, colleagues, etc. But the average elder probably would attend Assembly once in a lifetime. For an elder, the General Assembly is an eye-opening experience, a tremendous learning and deeply religious experience.

Without doubt, biennial Assemblies would save money. But it would make our church much poorer in other ways. The already overworked Assembly offices staff would have the additional burden of decision-making between Assemblies, which *could* lead to a greater bureaucracy. The opportunity to communicate the wider mission and ministry of the church to local congregational leaders would come only once every two years. Other means of communicating to the church would have to be employed at increased cost.

I urge commissioners to the 120th General Assembly to vote against this suggestion. Perhaps cost cutting is the negative way to look at our bottom line. Disallowing *a multiplicity of financial appeals* and putting increased effort into the promotion of Presbyterians Sharing may be a better way to change our bottom line.

Ian Dudgeon,
Cambridge, Ont.

Facing Realities

I read with great interest the article "Preaching to the Unconverted" by Peter Denton (Feb. *Record*). Two thoughts came to mind: about how congregations see themselves and how they sell their product.

I think many congregations would be surprised to hear the opinions outsiders have about them. We need to listen to what they have to say.

Congregations must also look at social realities. I once worked a shift that never gave me a Sunday off. The only way I could attend a church service was to go to a Roman Catholic service Saturday evening. I am not sure of any reason why Presbyterian churches can't do the same. If I had not attended a Roman Catholic church, I would not have attended any church for a year.

Andrew Walsh,
Saint John, N.B.

Get Facts Straight

I wish to respond to a letter by Robert Faris (Feb. issue). I take issue with his concluding paragraph in which he suggests that "if all the overweight people in our churches stopped eating, the rates of [cardio-vascular] diseases would be significantly reduced."

While he carefully protects the feelings of people suffering with AIDS, he is completely insensitive to people who have a weight problem. It is not true there is always a connection between eating habits and a person's size. We all know people who eat like birds and are quite heavy, while others eat like horses and never gain an ounce. Faris displays a prejudice rampant today that says overweight people must overeat. All manner of fun and jokes may be made of people who struggle with their weight. This treatment seems to be encouraged and tolerated in our society. I am offended that Faris equates eating and weight so glibly and with such a lack of understanding and sympathy.

I would urge him to get his facts straight regarding eating and the human metabolism, even as he urges us to get our facts clear regarding AIDS.

Vern Tozer,
Listowel, Ont.



Right now, this child is waiting for you.

She is waiting and hoping that you will make a decision to help her. She wants you to see her smiling face. She is full of hopes and dreams. But her future needs you. . . food, medicine, clothes and an education. All for just $25 a month, only 83¢ a day. That's all it takes to light up the life of a child like this. All children are so precious deserve a happy and healthy life. Through Christian Children's Fund of Canada you can sponsor a child and change their life forever. You will light up her life.

CALL TOLL FREE RIGHT NOW TO SPONSOR A CHILD.
1-800-AND-KIDS
Or complete and mail the coupon below

☑ *YES!* I want to light up a child's life for just 83¢ a day.
Please find enclosed my first monthly sponsorship cheque for $25.

☐ Please send me more information on Christian Children's Fund of Canada.

Thank You!

Name _____

Address _____

City/Town _____ Province _____

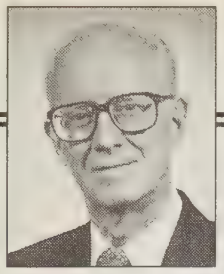
Postal Code _____ Phone _____

PR0494

Christian Children's Fund is dedicated to reaching out to needy children of all faiths. Since 1938, over 2 million children have been helped through sponsorship, emergency relief and long term development programs. CCFC is a registered Canadian Charity #0211987-01. Your donation is completely tax creditable. Audited financial statements available upon request.

CHRISTIAN CHILDREN'S FUND OF CANADA ● 1027 McNicoll Avenue ● Scarborough, Ontario ● M1X 3X2

IMAGINE



Earle F. Roberts

No Congregation is an Island

A place may be remote; God never is

This month, the *Record* features remote ministries. I asked a staff member in the Canada Ministries section of the Life and Mission Agency for a definition of "remote." After considering this, I concluded that as of the time of writing this article, I have not visited a remote ministry during this moderatorial year. However, before you read this column, I am scheduled to visit congregations that probably fall into this category.

While not normally included under remote ministries, I remind you of the remoteness of International Ministries. Some are located in large population centres, others in remote communities. All involve isolation from family and friends of youth and university days. In an emergency, transportation home involves not hundreds but thousands of dollars. Over the past 30-odd years, I have had contact with many of our International Ministries staff. Seldom have I heard a complaint about the remoteness of their ministry. Why? Their call to remote ministry comes with the assurance "Remember, I am with you always ... " The place may be remote from home, but their Lord is not remote. Thanks be to God for the women and men of our church who serve in remote places, both in Canada and abroad.

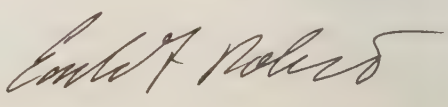
There are other kinds of remoteness — remoteness created not by distance or isolation from other Presbyterian congregations, but by attitude. I know of people and congregations in the centre of populated areas who are isolated, cut off, remote from all around them. As cities grow and expand, some congregations find their membership becomes more centred in the surrounding suburbs rather than in the local community. Perhaps, the ministry continues to be strong, at first; but, then, after a generation or two, it begins to falter. Children who do not have the same close ties to the congregation as their parents decide to associate with congregations in the suburbs where they live. After a while, congregations which have allowed themselves to become remote from the community where they are located are either amalgamated or closed.

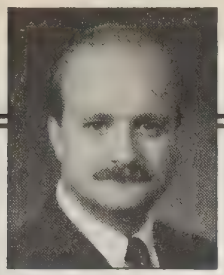
The remoteness of International Ministries involves isolation from family and friends

When a neighbourhood begins to change, the Presbyterian congregation in that neighbourhood must also change. Change is not easy, but it is an essential ingredient in ministry. Some people take the attitude that the new people moving into the neighbourhood are not interested in the Presbyterian Church and, therefore, they do nothing about challenging them with the Christian gospel. Experience tells me that to be strong and growing, the congregation must be rooted in its community. I am convinced that a change in the ethnic mix of a community does not necessarily mean fewer Christians in the area. In fact, such change could bring greater potential for Presbyterian witness. However, this potential is only open if the congregation is willing to adapt to change.

Another type of remoteness is when individuals and congregations want to be known as Presbyterian but are not interested in participating as Presbyterians. Part of the strength of our denomination is its connectiveness. Individuals, be they minister or ruling elder or member, have no authority of themselves; they are part of a decision-making body which decides matters on a majority rules basis. Through a series of church courts, standards are set, programs are implemented, budgets are approved, staff are called or appointed. Unfortunately, there are individuals (and even congregations) who have missed this concept. While wanting to be called Presbyterian, they are remote from other congregations, presbytery and support of the general work of the denomination Not only does such remoteness keep the congregation from experiencing the fullness of its connection with the denomination, it also weakens the denomination and all it could be doing.

This issue of the *Record* should reach you just before Easter. Dorothy joins me in extending to all our Easter greetings and best wishes. May the resurrected Christ, who is not remote but dwells with us and has richly blessed our lives, continue to fill your life with love and peace.





Michael Farris

Jesus, After the Resurrection

Third Sunday of Easter — April 17
Acts 3:12-19; Psalm 4; I John 3:1-7; Luke 24:36b-48

Resurrection relapse? Easter exhaustion? Faith fatigue? Why didn't those disciples welcome Jesus when he stood among them? They had heard, of course, that he was alive. But confronted with the real thing, they were terrified — hardly a promising start to the new creation!

But don't be too hard on them. They thought he was a ghost: some spirit left over after a brutal crucifixion was what they imagined, and feared. Was this Jesus come back to haunt them for their failure to stand by their Lord? Was he some spirit? Or worse, a walking corpse? They knew it was Jesus; but what *kind* of Jesus was he? Don't be too hard on people who "disbelieve for joy" (vs 41). We all have yet to grasp the fullness of what resurrection means.

But here's a clue. He showed them first his hands and feet (vs 40). The holes were proof that the Jesus who hung on the cross was the risen Jesus now before them. In case someone should ever wonder, the one and the same Jesus died and was raised to life. In case someone should ask, the marks of Good Friday don't ever disappear; they can only be raised up to life.

Christ never leaves behind the old world which crucified him. His wounds mark forever what God defeated. Violence, hate, injustice. These are the enemies God routed. Not even death could hold down the Saviour.

But the wounds on his hands and feet are badge of something greater. Christ never *forsakes* the world which crucified him. His hands and feet carry the same marks of violence, hate and injustice into an Easter world. He shows disciples his hands and feet first as a solemn pledge that even these enemies of God's son will be redeemed in the age to come.

How tempting to believe the whole resurrection business is spiritual reality alone. So let's dispose of the clichés. Jesus didn't come back in order to lift people's hopes, assure them of the vitality of life or urge them on to a more positive outlook. For those platitudes, we can trust Easter lilies or a brass quartet. No, he showed them his hands and feet. Hands, work roughened, feet that walked hard country roads — in other words, a real humanity was raised up to life.

What kind of Jesus do you meet after Easter? This is no small question. Even today, people think he was a projection of the Early Church. Others believe he never really died, and some maintain he lives on in his teachings. Perhaps he was wish fulfilment.

The disciples thought he was a ghost. Hence, the gospel is at pains to make two points from the start. First, this Jesus is gloriously human and, second, someone with *our* kind of humanity lives forever.

Not convinced? Neither were the disciples. They "disbelieved for joy," which may be shorthand for saying it seemed all too good to be true. It was then Jesus said he was hungry (vs 41). *Hungry*. What do you make of a Saviour with an appetite? (Some wag suggested it had been a few days since the last supper!) They gave him broiled fish, and he ate it before their eyes (vs 43). We, ourselves, will have to digest this bit of truth about the risen Christ.

It's that humanity question again, not just Christ's but our own. By fulfilling the most basic appetite, Christ stops us forever from thinking we can be more spiritual than the way God made us. I suspect we find it hard to believe in the full humanity of Christ. The result is we find it impossible to believe in our own. Hands and feet and appetite — they are the first signs of the risen Saviour. Ask the question, therefore: Can anything be too human to be raised up to newness of life?

But while you still ponder that puzzle, consider the way John puts it. "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is" (I John 3:3). To see Christ as he is — how hard in the beginning, and still today. It was hard to know Christ even the first Easter. We still struggle to see him today.

We are like children who see a whole future laid out before us but have only the faintest idea of who we will be. Some day, we will look back on childhood photos and say: "How young we were! How little we knew! How much we have learned!" We are God's children *now*; it does not yet appear what we shall be. Only one thing we are sure of: we will be like Christ.

Now you can understand the importance of knowing the Christ we can know, of meeting the Saviour who meets us with wounded hands and feet, who shares a meal with us. On Easter, we do not peer into a distant past; we catch sight of our promised future. ■

Michael Farris is minister of First Church in Winnipeg.



Jim Taylor

Christ in Coveralls

We have an instinctive desire to affirm and encourage each other

On a lonely road in northwestern Ontario, with heavy, wet spring snow clogging the atmosphere, the exhaust system on my car gave up. The pipe had cracked in half.

I knew there would be no parts for a British sports car out there. It would take days, perhaps weeks, to get the pieces I needed shipped in. I was in despair.

But I pulled into a one-hoist muffler shop in the next town anyway. "Nope," said the owner, peering under the car while his knee soaked up slush lying on the road. "We ain't got the parts. But come back in an hour. Maybe I can help you."

An hour later, an artist with a brazing torch had fixed the exhaust system. For $16.50.

I'm constantly amazed at the goodness of people, face-to-face. When I had a mistake on my airline ticket — clearly my own fault — the airline company bent over backwards to reschedule my flights.

I must be a slow learner, though. Because if I had sat down to write a letter to the airline about that ticket, I would probably have assumed they would not want to help. I would have marshalled every word I could to overcome their arguments, their defences. They, replying, would have vigorously justified their position and defended their charges.

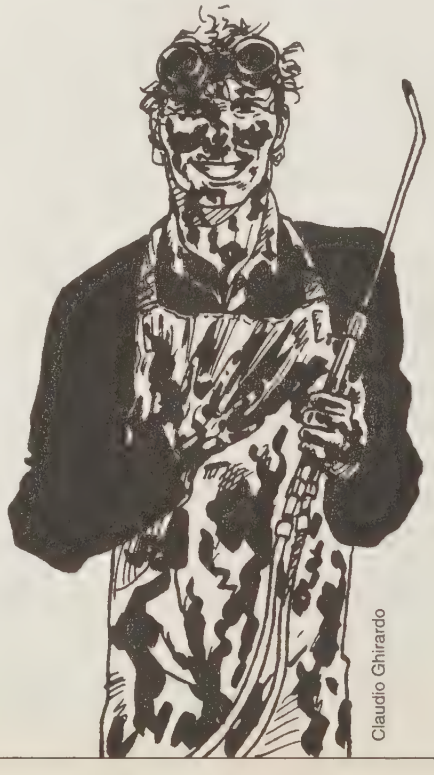
And we would both have been wrong.

It makes a difference, dealing with a real person instead of an imagined enemy. In a letter, a manager will roast an employee for incompetence. In person, that same manager will try to spare the employee's feelings. Face-to-face, a note of censure becomes suggestions for improvement; a critical memo becomes gentle advice …

I believe people, deep down, are essentially good, kind, compassionate. We have an instinctive desire to affirm each other, to support and encourage each other.

There are exceptions, of course. There are a few who take a kind of cruel pleasure in humiliating others. My wife, Joan, encountered one of those people in her local unemployment insurance office.

And there are some who indulge in random violence. One night, someone went along a street near us in Toronto, slashing down all the little trees the city had recently planted. In Winnipeg, someone went along a street smashing windshields. A group of Manitoba archeologists came back to their dig one morning to find someone had vandalized the whole site, destroying irreplaceable history.



Claudio Ghirardo

That makes me furious. At the root of my fury, though, I suspect, is not so much the damage to property as the thoughtless rejection of those who care — about those little trees, about that history, about that job. The vandals — and the clerk in the unemployment office was just as much a vandal as the person wielding a machete on the trees — thought only of themselves. They denied any value to the other person. That's what's evil.

But they are, I believe, exceptions. Everyone I know would rather do good than harm, right than wrong. If they happen to do wrong, it's because they don't know, or haven't thought about, the implications of their actions.

Even among thieves, asserts the old saying, there is honour. Murderers can love. Crooks can care. The difficulty is to appeal somehow to the best in each person, not the worst.

Perhaps that's why Jesus remains an attractive figure to so many, even as the institutional churches decline. In him, people recognize a real person, a kindred spirit who suffered from an unkind fate just as they have, but who never yielded to baser impulses. He brought out the best in himself.

If he could do it, maybe we can too.

It may seem incongruous to call a muffler-shop operator in grimy coveralls Christ-like. But in that sense, he was.

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

DO YOU KNOW ABOUT LIVE THE VISION?

It is the most significant initiative in mission and outreach that the Presbyterian Church has undertaken in decades!

Through this program, 12 new congregations will be established and 42 special projects overseas will be supported

Hundreds of congregations have introduced this program to their members, and generous pledges of prayer and financial support have been offered.

If your congregation is not participating in a program to support Live The Vision, your individual gift is welcomed.

Read the back of this page to learn more about Live The Vision. Then fill in the form below, detach and send it, with your pledge or one-time gift, to:

Live The Vision

The Presbyterian Church in Canada, 50 Wynford Drive, North York, Ontario M3C 1J7

The Presbyterian Church in Canada Financial Campaign

50 WYNFORD DRIVE • NORTH YORK • ONTARIO M3C 1J7

Tel.: (416) 441-1111 • Fax: (416) 441-2825

Please make cheques or securities payable to: ***The Presbyterian Church in Canada***

(Registration No. 0085696-37-13)

I/We wish to answer God's call to ***Live The Vision****. I/We have prayerfully considered our part in this ministry, and will commit to God accordingly:*

Name: _____

Address: _____

_____

Postal Code: _____ Telephone: _____

Congregation: _____

I/We will pray for and encourage The Vision _____

I/We Commit: _____ ***per year for*** _____ ***years***

A Total Gift of _____

Payment Plan: ☐ ***Annually*** ☐ ***Semi-Annually*** ☐ ***Quarterly*** ☐ ***Monthly*** ☐ ***Direct Payment (See Over)***

Signature: _____



THE PURPOSE OF LIVE THE VISION

LIVE THE VISION seeks to resolve two major challenges facing our church today. First, The Presbyterian Church in Canada can identify a minimum of $10 million worth of projects in Canada and overseas that need to be addressed.

Second, LIVE THE VISION seeks to strengthen the denominational bonds that embrace our church, and provide the foundation for an enhanced stewardship campaign to take The Presbyterian Church in Canada into the twenty-first century.

IN CANADA the campaign will focus on three areas of church development:

1. **Land Acquisition:** Several presbyteries across the country require assistance in purchasing sites for new congregations. The estimated cost is $4,500,000.
2. **Buildings and Additions:** Ten congregations need help in securing a place of their own or expanding existing facilities. Cost is estimated at $1,800,000.
3. **Creative New Developments:** Several examples of creative church development will aid many presbyteries and congregations in augmenting church growth. $1,200,000 will finance this work.

OVERSEAS, there will be four main areas of development:

1. **Parish Development:** Nine of our partners have submitted projects for us to provide funding. In total, $700,000 will fund these projects.
2. **Health Care:** The Life and Mission Agency of our church has received proposals for eleven programs that will assist in raising the quality of health care in several developing countries. $618,000 is needed to fulfil these requests.
3. **Community Development:** Our partners in many countries require assistance to help people receive vocational training so that they can earn a living. $672,000 will finance projects in eight countries.
4. **Education:** Demand for education is growing rapidly. Through our partners, fifteen projects have been identified that need our help. With $510,000, these projects can be realized.

With the successful conclusion of the financial campaign, our church will be in position to build upon the accomplishments of Live The Vision. Our denominational connections and purpose will be strengthened. The level of stewardship we will experience in Live The Vision will foster growth in our church, bring satisfaction to us as Christians, and give honour to God.

Direct Payment Service Enrolment Authorization Card

Include one of your personal cheques unsigned and marked VOID (for verification purposes).

I/We Name(s)_____

AUTHORIZE: **The Presbyterian Church in Canada**

to debit account # _____

At (Financial Institution): _____

Branch Address _____

_____

Transit # _____

For $_____ fixed amount monthly,

for _____ months, a total of $ _____

Each payment shall be treated the same as if I/we had personally issued a written direction authorizing The Presbyterian Church in Canada to debit the amount specified to my/our account. This authorization is to remain in effect until fulfilled, as stated above, or cancelled in writing by me/us.

Date _____

Signature _____

Signature _____

For joint accounts, all depositors must sign if more than one signature is required on cheques issued against the account.

Pastoral Epistles from Peter Plymley II

My dear editor:

Last week, on a day that brought a reasonable facsimile of spring weather, I was out walking my dog Sederunt, a bothersome task this time of year. As the snow melts, it leaves behind not only a wide sampling of utterly disgusting treasures, all of which appear edible to Sederunt, but it also releases a multitude of smells which hold an endless fascination for those of the canine persuasion. (I give thanks most of them are undetectable to the human nose, which is what I'm equipped with.) So it was a slow trip.

It was made slower by our being waylaid by a pair of Latter Day Saints (a.k.a. Mormon) missionaries. They had spread out to surround a house in my neighbourhood — one at the front door, one at the side, thus cutting off any avenue of escape. But there was no one home.

Spotting ol' Sederunt and me shuffling and snuffling along, they made the decision to switch from a stationary to a moving (barely) target. They descended upon us rapidly and opened fire with cheerful questions about Sederunt's lineage and compliments to the effect that whatever breed Sederunt was, he was a fine specimen of it. Sederunt being rather indifferent to questions of ancestry, and being preoccupied at that moment with a choice specimen of something brownish-green, they then beamed their goodwill and healthy countenance at me.

"Do you know who we are?"

"You are Latter Day Saints missionaries."

"Are we that obvious?"

Maybe their programming at missionary school left something out, but the young man did seem genuinely surprised.

Perhaps I should have elaborated. If I see two young men in open raincoats of a subdued shade, wearing black suits, white shirts and ties, crowned with closely cropped hair (the men, not the ties), speaking with American accents and beaming with painfully earnest smiles, I am forced to conclude they are: (a) CIA operatives, or (b) apprentice morticians doing a market survey for some Wal-Mart of a funeral business planning to invade Canada, or (c) LDS missionaries. There were no bulges under their left armpits, nor was there a trace of odour of formaldehyde, so it wasn't much of a leap to (c).



Claudio Ghirardo

But I didn't explain; I just said "Yes, you are," but then quickly apologized in case I had given affront.

Abandoning their efforts to convert Sederunt (I suspect they were never genuine), they asked what I knew about them. I told them how I admired the social safety net they had established for their members and their emphasis on the family. But I allowed as how I thought their theology was a touch weird. Before we could bat this about very much, I confessed I was a Presbyterian elder. (At the word "elder," their eyes widened — "Common ground at last!" they thought — but soon narrowed again when I made a few distinctions.

We parted amicably, I thought. They seemed to be mollified a little by the fact I did go to church regularly, albeit not the right one.

I decided to share my little experience, dear editor, for at least two reasons.

Though the presence on our thresholds of Latter Day Saints missionaries or Jehovah's Witnesses is usually less than cause for celebration (Sederunt hates Jehovah's Witnesses and can distinguish them from other sects. I wonder how?), at least they visit. Why do we find it so hard — laity and clergy, perhaps especially clergy — to do this among our own, never mind with strangers?

Secondly, though it doesn't take a Sherlock Holmes to spot these emissaries from other faith camps, are we sure we are not as obvious, as predictable and as boring in our line of patter?

Is it, indeed, rude to answer "Are you saved?" with "I'll be damned if I'm not!" or "Have you found Jesus?" with "What! Is he lost *again*?" Perhaps those kinds of answers are what such tired and, to most people, incomprehensible intrusions deserve.

Yours for creative contact,

Peter Plymley II

Drew Jacques

Rural and Remote Issues

The issues confronting rural and remote congregations aren't any different from those our city friends face. However, they usually carry a greater sense of urgency. Here are the main issues as I see them.

The first we're all familiar with (*ad nauseam*): **aging congregations**. I wish I didn't have to mention this; I know how turned off I become when I read about it in these pages. But there is a rural and remote perspective here.

Remote parts of the country have suffered the greatest "depletion" of young people during, at least, the past 50 years. Outlying towns and villages, not only churches, have statistically older populations. A town (like a church) without young families dies. It is only a question of time.

The solution lies, in part, in attracting more young people and families back into rural and remote areas. It involves life not only for rural and remote churches, but also for the communities in which they are situated. The church needs to be actively participating in local development and in creating employment opportunities, even to the point of providing some venture capital.

I have detected a couple of hopeful signs for a bright rural and remote (R & R) future in chapter five of the *Popcorn Report* by Faith Popcorn. James Redfield also makes some interesting points with regard to greater numbers of people living outside the city in his book *The Celestine Prophecy.*

The second issue, equally pressing out here in the woods, is that of **professional clergy**. In many smaller congregations, at least two-thirds of all the monies raised (if not more) goes to the upkeep and maintenance of professional clergy. It is a concern that weighs heavily on the hearts of most of us. The longer we stay in rural and remote charges, the more expensive we become (to the point of being prohibitive). Yet, these areas need clergy to stay for longer periods of time. After all, it takes five years to begin to sort out how everybody is related.

A bias exists against rural and remote charges in the stipend-plus-increment system. New graduates cost less. For the most part, cities have the bucks to pay the higher salaries of experienced ministers with increments.

Perhaps the solution lies in a truly professional clergy. Since we don't heed Paul's example in preaching the gospel free of charge (I Corinthians 9:18), why not go the next step and franchise free-standing "soul-care" clinics? Let the clergy earn their bread and butter caring for souls Monday to Friday, and preach for free on Sundays.

But, seriously, I think many rural and remote congregations and ministers who want to stay put should look at alternative sources of income. Perhaps larger urban congregations could consider adopting an R & R congregation and lending a hand. In return, the congregation could share a thing or two about maintenance on a shoestring budget and how to organize a work-bee.

But what about congregations that can't afford clergy now? Every church should be equipped with a computer, fax and modem. And church offices (or, maybe, one of the colleges) should be offering support for lay leadership.

Finally, the third issue: **the demise of denominationalism**. The problems of rural depletion and the ever-increasing cost of clergy are creating a climate in which people of many denominations are questioning the value of belonging to a particular (or peculiar) branch of the faith.

In Englehart (population 1,700), there are 11 congregations. Thirteen, if you count the arena and curling rink. Apart from Christmas and Easter, any given Sunday will see about 15 per cent of the local population at worship services. All struggle to maintain at least one, if not two, buildings and a hired cleric. "For what?" is a question being heard with greater frequency. Most people here understand Jesus didn't direct us to be societies for the preservation of old (or new) buildings and the keepers of preachers. Yet, in some rural and remote places, this appears to be all that is going on.

The solution? Some argue we should hang on till the Apocalypse, then everything will sort itself out.

Here, in Englehart, I'm now the longest-serving minister. I've seen about eight ministers from different denominations come and go in my 7 1/2 years. The Anglican church is now vacant and has basically been told by the archdiocese that the church will not get a full-time priest. The United church is going to be vacant in two months, and it's tenuous as to whether or not the congregation can obtain a full-time minister. We've begun informal conversations about amalgamating the three into one building.

Over the next 20 or 30 years, we will see a decrease in the importance of denominationalism, especially in rural and remote areas. Economic reality will change our priorities. When everybody is struggling to pay professional clergy, it makes more sense to band together. R

Drew Jacques is minister of St. Paul's, Englehart, and Tomstown Church, Tomstown, Ont.

BY PETER BUSH



BEING THE CHURCH IN CANADA'S REMOTE COMMUNITIES

Dotted across Canada's North are many one-industry towns — towns like Kapuskasing, Geraldton, Lynn Lake, Fort St. John and Kitimat. These communities are most often built around a mine, a processing mill, a railway centre or transfer point. They range in size from 1,000 or 2,000 inhabitants to as many as 30,000 people.

There are about 200 remote, single-industry communities in Canada, and The Presbyterian Church in Canada has congregations in 35 of them. These communities are located almost exclusively in Canada's North. (The definition of what "North" means varies in each part of the country.) While these remote communities have much in common with other small towns in Canada, they share a unique set of common experiences that set them apart from the usual small town experience. Those common threads are: their single-industry economies, their distance from the centre, and the many residents of these communities who possess independent, pioneering spirits.

Single-industry Economies

Most of Canada's remote communities are dominated by a single industry, usually a mining-milling operation or a pulp and paper production facility. The mine head frame, the smoke stack of the smelter, the smell of the pulp and paper plant, or some other element of the industrial base of the community is usually immediately obvious to the visitor. About 50 per cent of the workers in town get their paycheques from the single industry, and the rest of the work-force provides the services needed by those working at the company. The schools, hospital, business section and churches all owe their existence to the fact that the employees of the company need the services they provide. Every little change at the company is known instantly by everyone in town. The goals, plans and problems of the company are a regular focus of conversation just about anywhere in the community.

Most one-industry communities opened with a life expectancy of 15 years, but many have continued to operate for at least twice that long. Some communities, like Flin Flon, Manitoba, which recently celebrated its 60th birthday (a remarkably long run for a mining community), have an even longer history. When a single, non-renewable resource is the backbone of the community, the community dies when that resource is gone. These single-industry towns are always aware that the potential for total shut-down is there. As the company seems to be constantly on the verge of shutting down, the attitudes and actions of senior managers at the company are closely watched as portents of hope or of panic. It is true to say, "When the company sneezes, everyone in town catches the cold." Not surprisingly, then, to many people living in these remote settings, the town and the company are one and the same thing.

When a single-industry community is established, the company going in to develop the resource makes all the

decisions. Company officials choose where the plant will go; they decide who can build houses and where they will be built. The company controls who opens businesses like stores and movie theatres, and may even control whether a town is dry or not. The company has this power because it usually owns most of the land around the site of the plant or mine and, therefore, controls its use. And because there is usually no community infrastructure in place, the company is the first to build housing and recreational facilities for its construction crews.

As the town around the single industry matures, the company attempts to become less paternalistic. But people still remember "the good old days" when the company planted all the flowers in all the parks in town and kept up the golf course in the summer and the outdoor ice rinks in the winter at no cost to the taxpayers. Even in the most maturely developed single-industry town, remnants of the paternalism remain. For example, in one community, the arrangement between the town council and the company, to this day, is that the company will pay 55 per cent of the town's annual budget. This greatly helps local property owners. The movement from the company controlling all aspects of community life to the major employer being simply a part of the community is a long and difficult process. This transition is hampered by the fact that many residents want the company to continue the paternalistic care of the past.

This paternalistic care comes with a high price tag: the love-hate relationship between the employer and the town's people. Many of the industries in single-industry towns have been, and still are, polluters of the environment, including polluters of the air breathed by residents of the community. Many visitors cannot understand why local inhabitants put up with the pollution, and why they do not demand that the company clean up its act. But the polluter is the financial lifeblood of the community. To challenge its actions is a difficult and frightening prospect. Added to this is that those who will have to act to improve the situation — the people one is criticizing — are not distant from oneself: they are neighbours, even friends. The person responsible for environmental issues at the company is on your curling team, and the children of senior company executives are on the same sports teams as your children. Those one wishes to criticize are close to home. Conflicts of interest are a matter of course; they are impossible to avoid. The question is how to live in the midst of conflicting interests and to know when to get out of a situation because there are too many conflicts.

Distance From the Centre

That Canada is a big country is a truism. But it is not until one has experienced the reality of Canada's remote communities that the immense size of the country becomes a reality. It is not unusual for cancer patients to travel 500 miles or more for specific forms of treatment — treatments that may take up to five days every six weeks. The distance cuts patients off from family, friends and their natural support networks. The distance makes it extremely difficult, in terms of financial costs and time commitments, for family or friends to escort the patient to the medical facilities in the south. People talk about the air ambulance in the same way southerners talk about other kinds of ambulances. It is a part of life, even though it often takes the air ambulance more than an hour to arrive to pick up emergency cases.

WHEN THE COMPANY SNEEZES, EVERYONE IN TOWN CATCHES THE COLD

Distance is part of the vocabulary of everyday life. People talk about "getting out." They need to go somewhere where there are shopping centres and movie theatres; and the other bright lights of the big city are very real. While there are benefits to being in a small community, it is often difficult for people to let their hair down in their home communities. People feel they are living in a fish-bowl because everyone knows their every move. "Getting-out" allows people to escape into anonymity and genuine privacy. As well, the chance to shop in well-stocked stores and to visit speciality shops is an important part of any trip "out."

Travel is a common experience and part of the life of the church. Going to presbytery is a major event — it usually takes a day's travel each way. For some remote communities, it takes more than a day. This means representative elders have to be either retired (which, in many isolated communities, is a rare breed of person), or take time off work and sometimes find child care arrangements to cover two or three days.

The distance from the centre also leads to a sense of alienation. These communities have small populations; therefore, they have little say in the decisions that affect their livelihoods. For example, in Manitoba, there is a Mine Reserve Fund to help mining communities go through the transitions that take place after a mine is closed. In 1993, the provincial government used some of the interest from this fund to reduce the provincial debt. Despite much protest from Manitoba's mining communities, the government did not change its plans.

The alienation is also felt by congregations in isolated communities. Distance creates a sense of being alienated from the southern part of the country. Most, if not all, are financially borderline, many aid-receiving. These congregations feel they are begging when they request grants. They feel they cannot play a full role in the processes of the national church because they are small and remote. And these congregations feel deeply the actions of ministers who stay the minimum time on an ordained missionary appointment and then leave. Congregations explain these actions by saying, "They had to get on with their careers and could not do that here."

An Independent, Pioneering Spirit

Distance also has benefits for it breeds strength and adaptability. The first people to live in these remote communities were people with a strong sense of themselves. They did not need the supports of the more urban way of life. Many of those living in northern communities in Western Canada came from farms in the south and had already developed the individual

strengths needed in these communities. In most of Canada's remote communities, there are people who still remember those pioneering days, the days of the tent cities and work camps that grew into the towns and small cities of today. These old-timers keep the memories alive and act as models for future generations in the community.

One thing the pioneers model is a love of recreational activities and the outdoors. What often strikes visitors is how many recreational opportunities are open to residents. Curling rinks, hockey arenas with artificial ice surfaces, swimming pools, gyms and numerous ball diamonds are common. These, combined with fishing and hunting, provide people with a range of sports-oriented recreational activities which rivals much larger communities. Recreation is an important part of community life, from the high school sports teams and minor league hockey through to people planning their lives around the fishing and hunting seasons. People tend to be participants in the recreational activities rather than spectators. They still remember the old-timers of the community talking of making their own fun.

Another thing pioneers model is that the solutions to many problems can be found within the community. If they are not found locally, solutions will never be found. There is still an openness to taking risks, for some of the pioneering spirit is still alive. In many communities, there is a strong connection between the pioneering generation and the present one — some communities are now up to the third and even fourth generation of the same family working at the single industry in town. But the plans for the future have to be consistent with the spirit of the early pioneers. The memories of the way it used to be are strong, for a number of the first residents are still present in the community as a reminder of the past.

In remote communities, the experts and professionals easily at hand in more southerly communities are not available. Therefore, people have the chance to do things they would never be given an opportunity to do in a larger community. Many congregations in remote settings face extended periods between full-time ministers. There is no source of supply preaching from retired clergy within easy travelling distance. Many congregations, therefore, have developed lay preachers and worship leaders within their midst who lead the services during such gaps in full-time ministry and also when the minister is away on holidays or business. These are people who, if they lived in a larger community, would never lead a service let alone preach. Yet, they have found they have gifts to do exactly those things.

Our Response to Remote Churches

The Presbyterian Church in Canada can celebrate the faithful witness of many men and women who, over the years, have lived out their lives of faith in remote, isolated communities. We need to assure remote congregations of our commitment to them, for they have a faith commitment and congregational strength that has seen them through times that would have decimated many southern congregations. Our commitment to congregations in remote communities needs to take two forms.

CANCER PATIENTS
SOMETIMES TRAVEL
500 MILES
FOR TREATMENT

First, we need to support these congregations actively. That means continuing to provide grants to aid-receiving congregations in the North, with the understanding that some may never be totally self-supporting congregations. It is easy for such congregations to feel they are not part of the denomination as a whole and they are not cared about. We need to affirm their value as congregations.

Part of that affirmation comes through face-to-face contact with representatives of the larger, national church. The superintendents of missions play an important role in that affirmation as they visit remote congregations. We need to ensure, as well, that national executive staff and missionaries on deputation have the resources and the commitment to visit isolated congregations. Our support of remote congregations will require that we develop appropriate ways of training the lay leadership within the congregational setting. It is too expensive, in both money and time, to take the leadership out of their home setting to go to a centrally located training event. Thus, eldership training programs and other lay training events need to be packaged in ways they can be used easily by people in remote communities.

The second way our commitment to remote congregations can be shown is by challenging teaching elders to go to isolated communities as ministers. Too often, these congregations are seen as the last hope for a job. The attitude is that clergy who go to one such congregation have thrown their careers away. Ministry is not a career; it is a calling. If people move to these remote communities to find work, certainly God calls ministers to go and proclaim the good news of Jesus Christ in these settings. As ministers hear and respond to the call of God to remote communities, we need to encourage them to stay for at least five years, if not more. These congregations are often revolving doors, where clergy stay for only two or three years. This is extremely hard for congregations. As a way of raising the awareness of the theological colleges to the unique realities of remote ministry, internship programs should be established in these settings so students can be exposed to the tremendous joys and sense of fulfilment that come with ministry in remote communities.

As we do these things, we will show our commitment to the people of these congregations who live out their lives of faith daily. As we act to support their ministries of love, community action and gospel proclamation, we will become partners with them — joint participants in their life of faith in the remote communities of Canada.

The Presbyterian Church in Canada has something to be proud of in the work being done through remote congregations. And we can rejoice in God's faithfulness to these congregations at the edges of our country.

Peter Bush is minister of St. Andrew's, Flin Flon, Manitoba.

She's already seen more than most Canadians will see in a lifetime



For millions of children like this young girl, hunger, disease and death are daily companions. They've seen the worst life has to offer. But their future doesn't have to be so grim.

You can make a difference.

You can help by becoming a World Vision Child Sponsor today. For only $27 a month or less than 90¢ a day — you'll help a child, family and a community. So to begin your sponsorship complete the form below or call:

1-800-268-1650.

☐ **Yes!** I want to sponsor a child. Send my child's photo right away.
I prefer to sponsor a: ☐ boy ☐ girl living in: ☐ Africa ☐ Asia ☐ Latin America
☐ whoever needs my help the most.
☐ I can't sponsor a child right now, but here's a special gift of $_____to help.

NAME

ADDRESS

CITY PROVINCE

POSTAL CODE TELEPHONE NUMBER ( )

☐ I will send my first monthly gift within 10 days of receiving my child's photo, or return it so someone else can help.
☐ I have enclosed a cheque for $27.
☐ Please use my: ☐ Visa ☐ MasterCard
for my ☐ $27 each month ☐ $_____first gift

CARD NUMBER

EXPIRY DATE

SIGNATURE

WORLD VISION CANADA
is a Christian humanitarian organization, providing relief and development assistance for over 40 years in more than 90 countries.

Please make cheques payable to: WORLD VISION CANADA, 6630 Turner Valley Rd., Mississauga, ON L5N 2S4

1649540

OUT OF SIGHT...OUT OF MIND?



Bruce A. Miles

by Bruce A. Miles

We have a new Presbyterian minister in town," said the daughter to her out-of-town mother.

"His name?"

"Bruce Miles."

(Pause) "Bruce Miles! What's he doing in Fort McMurray?"

Such a response suggests there is something seriously wrong with Bruce Miles or with Fort McMurray, Alberta. Or, perhaps, both.

What's it like to make the switch from a downtown, flagship church, with a budget of over $200,000, in a city of 600,000, to a congregation that owns a few hymn-books and a chesterfield and chair, meets in the theatre of a school, has the use of a manse that belongs to the national church and sets a budget of $40,000, in a city of 34,000 with the average age of 28?

What's it like to go from working with a session of 35 to working with a congregation of 35 and a session of 3?

What's it like to go from a worshipping congregation of 200, led by a European tracher organ, to a group of about 40 people, half of them children, with music from a keyboard that sits on a table borrowed from the room next door?

What's it like to move from a community where you are fairly well-known (after 26 years of community involvement) to a northern settlement where you are Rev. Unknown? (You're a Presby— what?)

This is what it is like. It's like driving an interprovincial Greyhound bus and suddenly finding yourself behind the wheel of a Geo. It's like switching from a 747 to a Piper Cub. In other words, it's quite a change.

This is remote ministry. But remote from what? The big city? Church offices? Your colleagues? Edmonton is 4.5 hours away and so is the nearest Presbyterian church. There is no dropping in. No "Let's have coffee." Any presbytery event involves planning — when to leave, where to stay overnight, when to try to return.

There are advantages to remote. You don't get "saddled" with umpteen presbytery responsibilities. You are seldom phoned. You can use the excuse "It costs too much to get there … and takes up too much time."

In a smaller remote congregation, there is rich fellowship. The congregation is, in many cases, extended family. I am "grandfather" to any number of children. When one of our little girls was taken by air medivac to an Edmonton hospital, we all wrote messages and told her we loved her and we prayed God would look after her. And when she returned home, a grateful mother stood up in worship and thanked us for our love and prayers.

In a sense, we feel we are all in this together and only as we pull together, and by God's grace, can we "make it work."

Being far away, we resent people making presumptions about us when they have never been here to feel the uniqueness of our community, the opportunities as well as the challenges. Does the church really care? Oh, yes, we receive our housing grant of $9,000 … and our superintendents have been here … but sometimes you wonder.

Of course, there are differences between a smaller church and a larger one. Sometimes I felt I was running after a bus I could never catch (there was always so much more to do); now, I am on the bus and I can look around and enjoy the scenery and my companions on the journey.

Differences there are, but there are also many similarities. People are people wherever they happen to be. We all need to be affirmed — told that we are loved by God, shown that we have potential regardless of our age, that we count, that we belong.

Every congregation needs to know what it is about and where it is trying to go. Everyone has needs. It's up to the church to try to minister to those needs in the light of the Good News.

The gospel needs to be heard and lived. It must be seen as being "news" that is wonderful, that has power and that is relevant for this ever-changing, ever-challenging, sometimes frightening world of ours.



Anglicans and Presbyterians share Communion in Fort McMurray, Alberta. Faith Presbyterian and St. Thomas' Anglican worship together. From left to right: Elders Sharon Barefoot and Jackelene Fox; Rev. Bruce Miles, minister of Faith; Rev. Jody Miles, rector of St. Thomas'; Mabel Brown, lay reader; Kim Brown, server.

Busy? Ask any dedicated Christian that question and he or she will doubtless reply "Of course!" Somehow there seems to be a correlation between busy and holy. In a smaller church, there is more opportunity for "being" as well as "doing." (For some reason, it is terribly important to be known by what we "do.") I am able to balance the one with the other.

Remote requires working at intimate relationships. You can't just run downtown or drop in on your sister or whatever. You are here and you work at working things through. The results are worth the effort.

Remote, however, remains remote no matter how you wrap it. Remote means distance — from loved ones, from friends, from opportunities to meet with colleagues. You try to hone your long-lost writing skills ... and you await, anxiously, the letter carrier.

With experience in both urban and remote ministry, which do I prefer? Choose? That's not the point. Rather, you must ponder the meaning of "call." I used to wonder why God always seemed to "call" people to larger churches that paid larger stipends. I thought it had something to do with success.

But, now, it is a matter of discernment. Where does God want you or me to be? When we have that figured out, then we minister in God's name, wherever that may be. And it's not how successfully we minister, but how faithfully.

Bruce Miles is minister of Faith Presbyterian Church in Fort McMurray, Alberta.

A Proud History ... *An Exciting Future.*

We are a church family of over 1,000 people with a 137-year history in our community. We are seeking a dynamic, creative, experienced **MINISTER** to challenge us to grow in faith and service ... *to stimulate us as we move into the future.* **PRIORITIES:** preaching, evangelism, outreach, counselling and stewardship.

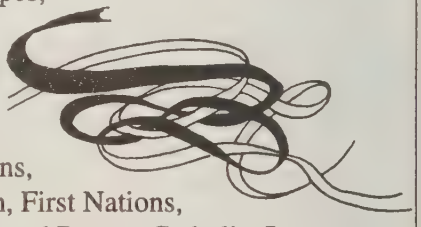


MEMBERS AND FRIENDS CELEBRATE THE OPENING OF OUR $900,000 CHRISTIAN EDUCATION CENTRE AND GYMNATORIUM IN 1988.

Please send your profile to:
The Search Committee,
ST. ANDREW'S HESPELER PRESBYTERIAN CHURCH,
73 Queen Street East,Cambridge,Ontario N3C 2A9
"Living in Christ, Sharing His Love."

Spirit of Singing: Songs to Build Community
by Mardi Tindal and Kate Middleton

Spirit of Singing is a collection of songs that you might have learned around the campfire. ***Spirit of Singing*** includes religious and secular songs of various types, such as spirituals, graces, rounds, folk songs, chants, etc. The songs are from many traditions, including Canadian, First Nations, African, Protestant and Roman Catholic. In some cases, actions or American Sign Language symbols are included along with the songs. Where possible, some explanation of the songs' history are included.



Softcover, Wood Lake Books
April • 929-085 • **$8.95**

Source 129

Available from:
Wood Lake Books
PO Box 700,
Winfield BC, V0H 2C0

Wood Lake Books
1-800-663-2775

"Remote" — *A Dirty Word?*

by D. Allan Young

The word "remote" conjures up strange images in the minds of people, especially clergy, causing them to be wary of accepting a call to minister in a remote location. Even calling a place remote makes it less attractive to people who may be needed in those situations.

In the spring of 1979, following graduation and ordination, I was asked by the Board of World Mission to go to Fort McMurray, Alberta, to start a congregation. Not only was the location considered remote, but I was to do "frontier work" — scary *but* exciting. Believing God could call through the Board of World Mission of The Presbyterian Church in Canada, I agreed.

I admit to feeling much as I imagine Abram felt when he was called out of his country and sent to a new and strange land. My classmates at Presbyterian College in Montreal could not understand my acceptance of such an appointment. The people in the student charge I had been serving for four years did not think I should accept it either. They said: "There's no church building, no manse, no congregation. We can't even find it on the map."

While driving from Quebec to Alberta, my wife, Jeanette, and our son Doug tried to imagine what we would find at our destination: old log cabins? outdoor toilets? no roads? eleven and a half months of winter? We were surprised (and a bit disappointed) to find a brand new, modern city with a population of 35,000 people.

I conducted the first worship service in rented facilities. While greeting people at the door as they left, I was taken aback when a woman walked up to me and exclaimed: "Where the h___ have you been? We've been waiting for a Presbyterian minister for years!" But that's reality in many so-called remote locations. Someone asked recently: "Aren't ministers ever called by God outside big cities and heavily populated areas?"

In January 1988, I was appointed by the Board of World Mission to St. Paul's Church in Tumbler Ridge, British Columbia. We arrived at 1:30 one morning in a snowstorm. The PAUL in St. Paul's stands for Presbyterian, Anglican, United and Lutheran — an ecumenical, shared ministry in a coal-mining town nestled in the foothills on the eastern side of the Rocky Mountains. Population: 4,000 people. Like Fort McMurray, people had come from all across the country and from all around the world to find work here. "Home" was always somewhere else. When someone died, the body was "sent out" for burial, and a memorial service would be conducted for the people of Tumbler Ridge. Until ...

A former alderman on the town council was diagnosed with cancer. He decided he wanted his ashes buried in Tumbler Ridge, the town he had been involved in and had grown to love deeply. But no cemetery existed in Tumbler Ridge. He requested the town council to do something. So the council established a committee (which included me) to pursue the matter. It took a long time. The red tape involved in establishing a cemetery is unbelievable. During the process, Del died. In the meantime, I moved to Fort St. John, British Columbia, on the Alaska Highway, about three hours from Tumbler Ridge. However, I promised, when the cemetery was prepared, I would return to bury the ashes being held by the funeral director in Dawson Creek. Eventually, I buried his ashes in Tumbler Ridge — a unique and satisfying experience for everyone concerned.



The Tumbler Ridge Town Hall at the centre of downtown Tumbler Ridge, B.C.



The Chorister Robe

"The Gown That Likes To Be Compared"
Formerly Claude W. Vincent (1968) Limited
ROBES for **Choir** and **Pastor**
CASSOCKS — SURPLICES
CHOIR ROBES — MORTARBOARDS
Samples and prices on request
1-(902)-463-5150
Chorister Robes Limited
270 Wyse Road
P.O. Box 397, Dartmouth, Nova Scotia B2Y 3Y5

VISITING MONTREAL

Mid-May to Mid-August?
PRESBYTERIAN COLLEGE RESIDENCE
(Next to McGill University, Downtown, Metro, Parking)
Single room: $20/day, $120/week
Student rate: $15/day, $75/week
Limited double occupancy: $30/day, $180/week
Group rates available
Enquiries: 3495 University Street
Montreal, Quebec H3A 2A8
Tel: (514) 288-5256 Fax: (514) 398-6665

D. SHUTER ROBES LTD.

26 Duncan St., Toronto, Ont. M5V 2B9 416-977-3857
Custom Tailored Academic and Choir Robes — Preaching Gowns and Stoles.

THE *Renewal Fellowship*
WITHIN THE PRESBYTERIAN CHURCH IN CANADA

invites you to hear

DR. ALISTER MCGRATH, Oxford, England
Research Professor of Theology, Regent College, B.C.

"The End of Liberalism"

Thursday, April 21, 1994, at 7:30 p.m.
Knox Presbyterian Church, 630 Spadina Ave., Toronto
Worship led by Zion Christian Reformed Church Worship Team, Oshawa

FOR INFORMATION
Phone: (416) 233-6581

Write to: The Renewal Fellowship
Within The Presbyterian Church in Canada
3819 Bloor Street W., Etobicoke, ON M9B 1K7

I still live in Fort St. John, on the "paved" road to the Yukon. We hear about the mind-boggling and nerve-wrenching phenomenon known as "gridlock" in metropolitan areas across the nation. I remember the day in Tumbler Ridge when a water main ruptured and traffic had to be diverted to accommodate repairs. Jeanette was working as a crossing guard at one of the elementary schools. She returned home after the lunch hour excitedly informing me of the traffic jam at the corner. Six (count them) cars stopped in a line. (Read it and weep, all you who white-knuckle it to work every day in gridlock.)

I am interim moderator of Strang Presbyterian Church in Dixonville, Alberta. In order to maintain a consistent ministry, I spend Sunday evenings and Mondays there, returning to Fort St. John on Tuesday mornings. The 300-kilometre (one way) trip is not a hardship because the people there are such a delight for me. They worship with enthusiasm and joy and ... can they ever cook! These people have not had a full-time minister for almost four years. The question Betty asked still rings in my ears: "Where the h___ have you been? We've been waiting for a Presbyterian minister for years!"

So should remote be considered a dirty word? I don't think so. But I have learned to define "remote" in terms other than proximity to larger centres of population, accessibility to amenities, distances to travel and adverse weather conditions. Remote no longer means to be totally out of touch with and isolated from the rest of the world.

From a clergy person's perspective, remote ministry means responding to God's call to go where you are *needed*, not where you think you would like to be. It means taking risks to get to know a new and inspiring life. It means participating in a unique, creative and meaningful ministry. It means journeying *with* people who need God and each other. It is a great adventure! I wonder if Abram experienced that in his "remote ministry"?

Allan Young is minister of Fort St. John Presbyterian Church, Fort St. John, B.C.

Close-knit in Bulky Knits:

Life in a Remote Presbytery



by Fairlie Ritchie

On a windy, cold, but bright morning, about a dozen women and men, wearing bulky knit sweaters and heavy pants, gather in a church basement. As each enters and picks up a coffee, they greet each other enthusiastically.

"What's happened lately?"

"How is the family?"

They exchange warm hugs. Then someone recommends the meeting begin.

Meeting? What meeting? A presbytery meeting.

If you have only attended presbyteries in southern, urban areas, you may never have seen a presbytery meeting like this. In the Presbytery of Temiskaming in Northern Ontario, though, it is the norm.

The presbytery consists of six parishes stretching from Kapuskasing to New Liskeard — a four-and-a-half hour drive. Because of the distance and the long winters, we meet only four times a year. As a result, we value those meetings for collegiality as well as the chance to deal with common business. We extend the November meeting over a Friday evening and Saturday, opening with a Communion Service and providing time for relaxing with one another.

We conduct meetings according to the *Book of Forms*. But the small size and personal relationships ensure that rules support people rather than stifle them. Like other presbyteries, we usually meet in a sanctuary, with moderator and clerk at the front facing the rest of us seated in pews. At least once last year, we convened around a table in a basement, an effective design for dealing with pastoral issues.

One joy of this kind of presbytery is the feeling of equality among the ruling and teaching elders. Although true in principle everywhere, in many presbyteries the ministers form the core group with respect to both responsibility and companionship networks. Although understandable, it hampers the participation of presbytery members who are ruling elders and, perhaps, also of the congregations they represent. In Temiskaming, ruling elders take on a high proportion of the tasks, from studying and setting up a group insurance policy to co-ordinating the Live the Vision campaign. Intimate friendships are built between ministers and elders of different parishes. And as the only woman among the clergy in this presbytery at the moment (and the only one without a beard), I appreciate the female elders among us. More than one of them has become a friend during my time here.

This mutual affection and concern among presbyters reaches out to embrace the parishes we love and work in. Every meeting's docket includes a slot for congregational news. Members readily take the floor to share what's been happening in their congregations: whether the satisfaction of an environmentally friendly fund raiser (selling 1,200 donated seedlings), the sadness of losing a loved minister and the excitement of getting a new one, the grief of losing almost a quarter of the membership within a year due to death or job relocation, or a congregation's pleasure in its annual geological hike on a fall afternoon ... sometimes it's hard to get us stopped.

Some may wonder if this spread-out-close-knit little presbytery is a thornless variety of rose-bush. By no means! There are thorns aplenty which draw blood from us all. Perhaps the biggest problem of our sparse numbers is that each person carries a variety of roles. Often, one person, rather than a group, shoulders these responsibilities. No congregational life or missions committees exist — only a convener. This limits the projects or areas of church life we can pursue in depth. Also, while national and synod resource people are willing to assist us, geographic circumstances make it difficult.

Sometimes the challenges seem daunting. But, then, there's all that loving energy, a concoction of Holy Spirit and human spirit, to deal with them. R

Fairlie Ritchie is minister of Knox Church, Cochrane, Ont.

Presbyterian Pioneer



Frieda Matthews, diaconal worker, making her winter rounds, Willowdale and Valley Centre, Alta., 1932-1936.



Lucy Baker, pioneer missionary to Northwest Canada, with the Native Peoples of Prince Albert, Sask. Photo courtesy of The Presbyterian Church in Canada Archives.



Rev. Mr. Wright on an evangelical tour in the Klondike at -40 F. Photo courtesy of The Presbyterian Church in Canada Archives.



Elizabeth Hope Mitchell and Helen Bone, nurses during the Klondike Gold Rush, in Atlin, B.C.

n Canada's Frontier



Dr. Margaret Strang Savage's residence in the Peace River district of Alberta.



Margaret Strang Savage, pioneering doctor in the Peace River, Alta., 1931.



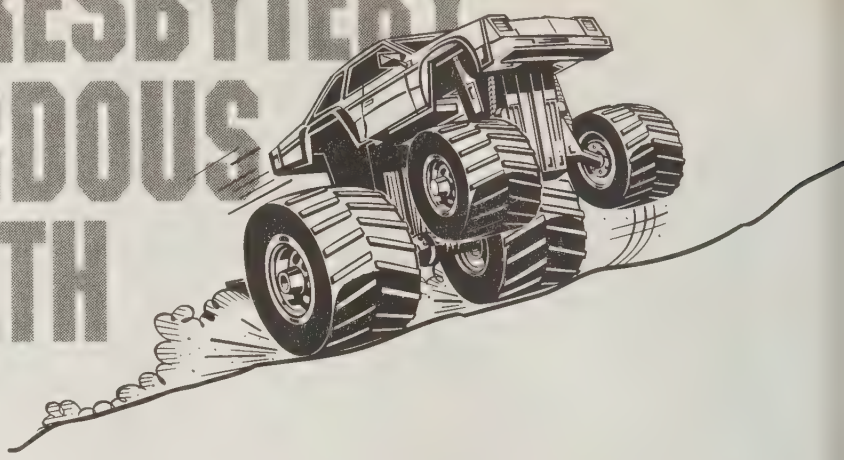
Rev. R. M. Dickey (left) with Rev. A. S. Grant (right) and four of Grant's party in Skagway, Alaska.
Photo courtesy of The Presbyterian Church in Canada Archives.



Agnes Hislop and Agnes Conkey with the Red Deer Presbytery van, 1950.

Background Photo courtesy of The Presbyterian Church in Canada Archives.

GETTING TO PRESBYTERY CAN BE HAZARDOUS TO YOUR HEALTH



by William D. Allen

Kamloops Presbytery in British Columbia — where just getting to the meeting may be the biggest event on your calendar. In one of the largest presbyteries in area, more time is spent travelling than in the meetings. I thought about this following the joint synod and presbytery meetings in October as I sat in the departure area of Vancouver International Airport, wondering what "treats" awaited me before I arrived home.

Waiting had been the key word on this particular trip. Before I left my home in Kitimat, the airline cancelled its scheduled afternoon flight. Along with other passengers, I was transported by bus to Prince Rupert where we boarded a midnight flight to Vancouver. Two kind women from the synod hospitality committee rescued me; and at 1:30 Saturday morning, I crawled into a hotel room in White Rock, trying not to wake up George Peters, my room-mate during the meetings.

In the North, we expect flight delays due to weather, so this was not the first marathon trip. But this delay had nothing to do with the weather. Unfortunately, it meant I missed the opening of the meetings, the Friday night when those in remote areas have a chance to socialize with friends we do not see all year.

When it comes to presbytery meetings, it's hard to say which is worse: the winter flights or the car rides in early spring.

The distance from Kitimat to the Okanagan area (where presbytery is often held) is approximately 1,600 kilometres. To get there, I begin the journey Sunday afternoon by driving to Terrace. There, I join up with those travelling from Prince Rupert. We hope to make the first leg of the trip to Prince George, some 600 kilometres away, the same day. If all goes well, we will arrive sometime before midnight, and settle in for the night.

Last April, I was foolish enough to remove the snow tires in mid-April. After all, spring had been with us for a few weeks. About 140 kilometres from Prince George, just before reaching Burns Lake, we ran into a snowstorm. Nice and easy does it! Just a freak storm extending 30 kilometres on either side of town.

An early Monday morning start from Prince George is needed to arrive at the designated church by early evening. When we arrive, we grab a quick bite to eat before the committees meet at 7 p.m.

Despite the long and harrowing trips, they have their pluses as well. We share the trip with friends from Prince Rupert and Prince George. That is important for those living and working in isolated areas. We have an opportunity to talk over prospective plans for our congregations, but we also come to feel a closeness with each person's family. To this is added two days of sharing with the other members of presbytery during the meeting.

(Because of the distance, our presbytery meets only four times a year. Costs are a major factor. Uncertain road conditions and the costs of air fare for northern members mean the January meeting will cost about $6,000.)

But there are other benefits, too. The drive is beautiful. British Columbia possesses a great variety of scenery. My own journey begins in rain forests, continues through the range country of the Cariboo, into the desert land of the Kamloops area and, finally, into the orchard region of the Okanagan.

For much of the journey, we follow two mighty rivers, the Skeena and the Fraser. The Skeena in flood is spectacular. Forty-foot trees float along with all other debris picked up as the snow melts. A few months later, sand bars appear in the centre of the river.

For much of the journey, spectacular mountains surround us on all sides. Wildlife abounds. In the spring and summer, bear cubs try to cross the road. An eagle may swoop down onto the road in front of us. On one trip a few years ago, from Little Fort to Lone Butte, we spotted owls sitting on the fence posts along the highway in the settling dusk. The driver must be careful not to be carried away by the scenery but must keep a wary eye out for moose or deer or a rock on the highway — they can be extremely dangerous.

As I continue my wait in the Vancouver airport, I note my flight to Kitimat will be only half an hour late. I'm feeling tired and depressed. Perhaps I am getting too old for this life. Then, I remember our next meeting in January will be in Vernon. I begin to wonder what new adventures that trip will bring. R

William D. Allen is minister of Kitimat Presbyterian Church in British Columbia.

SURVIVING A VACANCY

by Clare Harrison

Our congregation is in the midst of its sixth vacancy in 30 years. This article, a composite of input from our congregation and its leaders, tells how one congregation in a remote area copes with a ministerial vacancy.

Distance and size are the two most obvious factors that distinguish remote congregations from most others. The distance separating us from other parishes in our denomination tends to cause us to be more ecumenically active, independent and self-sufficient. Our small numbers encourage us to be more actively involved in all facets of church life in order to provide and maintain the programs of growth we need.

Facing yet another period without a minister, we run the gamut of dismay, fear, uncertainty, challenge, faith, trust and hope.

Dismay comes with the pending departure of the minister. Now we must try to fill the shoes of one who has been employed full-time as preacher, worship leader, teacher, home and hospital visitor, counsellor, administrator, crisis adviser, study leader, community liaison, etc., with willing but untrained, volunteer, part-time helpers.

Fear and uncertainty come, for the leaders, in wondering how they will manage to fill the gaps and meet the needs in the congregation. The congregation worries how church life can go on without a minister.

The challenge? To provide the leadership and encouragement necessary to maintain worship services, guide programs and meet the ongoing needs of the church family. Further, the challenge is to exercise and grow in faith, trust and hope in the process.

Changes in church policy allowing the search process to begin with the least possible delay are welcomed by remote congregations. But "cumbersome" best describes our response to the policy dictating that official session meetings take place only with the presence of the interim moderator. In remote situations, the interim moderator often lives several hundred miles from the vacant congregation, limiting the number of visits. Such restrictions make the work of the elders more difficult, especially at a time when they are most directly involved in the daily life and work of the congregation. Regular monthly elders meetings are held. Session meets as needed and as the interim moderator's circumstances permit. Phone bills escalate!

Session's primary focus as the vacancy begins is to organize and sustain worship, visitation, a search committee, and to decide which programs can continue in the light of increased leadership demands and church family work-loads. The congregation employs no support staff; so all work, including secretarial and janitorial, is carried out by volunteers.

Our search committee comprises a broad age spectrum from youth to seniors. The committee spends many hours preparing a church profile which incorporates responses to a congregational questionnaire and, subsequently, considering candidate applications.

The worship committee's greatest challenge is the Ministry of the Word. Remote congregations rarely have retired ministers or a pool of itinerant ministers available for preaching. Pulpit supply and travel costs require careful consideration because of limited financial resources.

Under normal circumstances, both adults and young people participate in the worship service — reading Scripture, leading prayers and telling children's stories. During a vacancy, this participation expands to include more members. Despite reservations, many step out in faith in response to the immediate need and join the "knee-knockers club." They are surprised to find gifts in new areas of ministry and service. Members in the pew participate by their pres-





WELCOME TO THE VISIONARIES

These are some of the dozens of congregations that have caught a vision of what is being attempted in Live the Vision — 12 new congregations, 10 special grants, 48 overseas projects in 15 countries. The response of Presbyterians to this challenge of "over and above" giving is exciting. The Spirit of God is at work. Join in this mission. It's important.

First, Hopewell, NS
Suggested share $8,451
Cash & pledges $3,485

First, Stellarton, NS
Suggested share $26,659
Cash & pledges $18,018

St. Peter's, Stanley, NB
Suggested share $6,350
Cash & pledges $3,000

St. Mark's, Bass River, NB
Suggested share $1,471
Cash & pledges $1,500

Hungarian, Montreal, PQ
Suggested share $5,911
Cash & pledges $3,000

St. Andrew's, Martintown, ON
Suggested share $5,406
Cash & pledges $4,569

Erskine, Ottawa, ON
Suggested share $17,387
Cash & pledges $10,900

St. Andrew's, Trenton, ON
Suggested share $16,579
Cash & pledges $16,000

Knox, Agincourt, ON
Suggested share $29,603
Cash & pledges $60,582

Faith Community, Toronto, ON
Suggested share $6,133
Cash & pledges $4,150

Central, Hamilton, ON
Suggested share $54,468
Cash & pledges $110,000

Burns, Feversham, ON
Suggested share $883
Cash & pledges $677

Kinlough, Teeswater, ON
Suggested share $3,254
Cash & pledges $1,655

Rosetown, Rosetown, SK
Suggested share $2,912
Cash & pledges $4,680

ence. With their support and acceptance, they give constant encouragement to worship participants.

Elders must lead by example, not merely by exhortation. They take turns conducting the worship services, providing continuity and consistency Sunday by Sunday. Because of extensive lay ministry, only occasional services by the interim moderator and other clergy are required. Our church library becomes a real asset in planning and preparing service material by providing resources on sermons, prayers and children's stories. Elders must also be in constant contact with families having special needs and make regular hospital visits.

Blessings lie in the people themselves and the resources they bring. Regular programs such as Sunday school, junior church, nursery, janitorial services, Bible study, choir and youth are maintained although many leaders in these programs have added to their obligations through participation in worship, visitation and the search committee. In a vacancy, it would be impossible to maintain the life and ministries of the congregation without the church family's loyalty and sacrificial commitment of time and energy. A few individuals necessarily bear extra responsibilities. Sacrifice, especially for leaders, includes putting important areas of life — family, home, job, community and social commitments — on hold for months at a time to meet the demands of the vacancy. However, we are aware this concentration cannot be maintained indefinitely without serious consequences to the individuals involved.

One benefit of an extended vacancy is the financial saving realized since expenses for pulpit supply are minimal. Money saved has provided the means for extraordinary capital expenditures on manse improvements. Many members also volunteer their skills and gifts of service as well as their time and energy to complete tasks in this area.

A vacancy allows us to see the faith and confidence of the church family in action. We learn to trust more in God, and to appreciate more fully that we are one family in Christ. We see individuals discover their latent gifts and learn to appreciate the diversity of gifts among us. There is a supportive bonding within the church family. We draw closer to each other, learn to exercise patience and to be less critical. Our bond with other congregations and denominations is enhanced by their prayers and concern for us.

Yet despite its many blessings, a vacancy is a period of incomplete ministry. It also provides a greater appreciation of the value of an ordained minister! We miss the pastor's leadership, home visits, counselling, presence in emergencies and regular Communion Services.

We continue in hope that God will guide us in this time of uncertainty. We are confident of his plan for us and the minister God will send to lead us.

Clare Harrison is session clerk of St. John's Presbyterian Church, Kapuskasing, Ont.

YOUTH IN MISSION

Time is running out! Young people, plan now to include a Youth in Mission project in your activities this summer.

Some of the opportunities:

- VBS workers in Northern Manitoba and Saskatchewan
- An ecumenical trip to a work camp in Guyana.
- Hospitality Assistant at Crieff Hills Community
- Leadership Training trip to Cuernavaca, Mexico

For more information, or application forms, contact: Youth in Mission
94 Calvin Chambers Road
Thornhill, Ontario L4J 1E7
Phone/Fax: (905) 889-1644

The National CGIT Association

40 St. Clair Ave. E., Ste. 200
Toronto, Ontario M4T 1M9
(416) 961-2036

Helping girls 12 - 17 to become the girls God would have them be by assisting them to better understand themselves, the world and Christ.

Shared Ministry



by Maria T. Wette

Imagine you are moving to a small, isolated community. You find the town does not have a Presbyterian church. You will probably consider other churches and choose to worship at the one that satisfies you most. But the rich tradition of the Presbyterian Church is lost for you, however graciously you are received in a congregation of a different denomination.

There is a different scenario in several Canadian communities. You may find a "shared ministry" congregation. There are now over 80 such congregations across Canada, many in isolated northern communities. In a shared ministry congregation, various denominations — most likely the Anglican, Lutheran, Presbyterian and United churches, or two or three from this group of churches — have joined in supporting one congregation. You can join as a Presbyterian and remain a Presbyterian.

Shared ministry congregations vary a great deal. They have developed according to need. Some carefully keep the traditions of the participating churches alive; others have found a middle ground.

Our congregation in Leaf Rapids, Manitoba, is supported by four denominations — Anglican, Lutheran, Presbyterian and United. A board made up of two representatives from each denomination oversees the work. The Presbyterian representatives are Peter Bush from Flin Flon, Manitoba, and Charles Cook from Thompson, Manitoba.

Come and visit our shared ministry congregation, Cross of Faith in Leaf Rapids, in the isolated north of Manitoba. Come on any Sunday. Chances are you will participate in a full Lutheran worship service. Or it may be Anglican, or one according to the tradition of the United or Presbyterian churches. We change the liturgy every month. If you come on the first Sunday of the month, the liturgy and its relationship to the liturgy we celebrated the month before will be explained before worship begins.

Anglican and Lutheran worship have many common elements. That is because both take their heritage from the Roman Catholic Church and use the so-called Western liturgy. So, one month we omit the hymn of praise in the Anglican worship. The next month, we do the same in the Lutheran worship because it is Lent. Presbyterian Church liturgy differs a great deal because Presbyterian worship has a Reformed tradition. Yet rudiments of the old liturgy are still there.

It is true that in a shared ministry you may lose part of your identity. You celebrate only every third month in your own tradition. On the other hand, when you are in your Presbyterian congregation, have you ever given much thought about where Presbyterians stand within the families of denominations? Have you ever compared what you share with



Maria Wette performs a funeral service at the Cree trapper community of Granville Lake, Man., accessible only by boat.

others? In a shared situation, you see your own denomination in a different light. You are inspired to ask questions you did not ask before.

Some may wonder whether Jesus Christ went to the cross to create several dozen Christian denominations. Certainly not. That is why some shared ministry congregations create one common liturgy, combining elements of all.

Denominations are a sign of our imperfection. But they are also the result of our efforts to understand God's word fully. Being different, we have approached the task from different angles. That can be a positive experience.

Denominations are like living beings. They change in their approach to Christianity. Several denominations may come closer to one another, or they may move further away. We did the latter in the Reformation era.

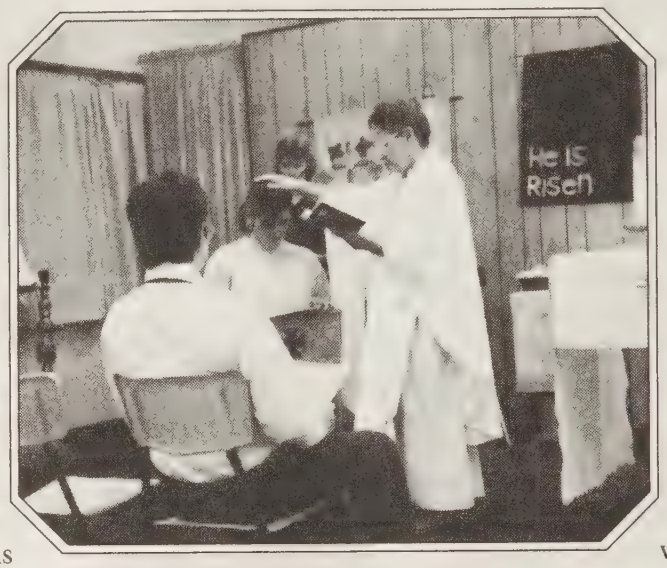
I remember taking a class during my Lutheran seminary years with the Dominicans. Every time Bible knowledge was called for, the professor would call on another Lutheran and me. "You are Lutherans. Lutherans know the Bible!" he joked. "That we Catholics don't know it so much is all your fault! Luther encouraged Bible reading; and since we always did the opposite, we had to stop." Though it was a joke, there is something to it.

Shared ministry can stimulate efforts to come even closer together without melting together and losing our heritage. At Cross of Faith, we learn more about ourselves and others in many different ways. For a long time, we ran a monthly, continued story in our newsletter under the theme "The Church — our churches" which discussed how our denominations developed. We also receive material from all our sponsoring churches in whose life we fully participate. And we read the magazines each denomination publishes.

What makes us unique is that we can compare similar efforts in the other denominations in our shared ministry because we are aware of all of them. This prompts many questions: How successful are Presbyterians compared with other church bodies? What is the strength of the Presbyterian Church? Where are we behind compared with others? We can be stimulated in a shared ministry church to look beyond our own turf.

Of course, there are problems and dangers in shared ministry. We do have to make sacrifices. Consider confirmation instruction. As a Lutheran minister, I cannot give Lutheran people the usual thorough teaching based on Luther's *Small Catechism.* Since we are *one* congregation, it is important all our young people be instructed together.

One possibility is to separate confirmands for a short time toward the end of their instruction time and teach each group about the understandings and traditions of its own church. In our church, we decide anew every year how to handle the matter, depending on the make-up of the group.



Confirmation at Cross of Faith, Leaf Rapids, Man.

At the first national convention of shared ministries, held in Winnipeg, I discovered a danger Cross of Faith congregation has never experienced. In some situations, Anglicans come more frequently when the Anglican liturgy is used, Lutherans to the Lutheran worship, and so on.

The greatest problem is posed for the ministers, pastors and priests who serve in shared ministries. These people are, of course, members of only one of the churches served in that parish. Will they prefer matters of their own denomination? How knowledgeable are they concerning the other denominations?

When I began my shared ministry, I thought I knew everything about the Anglican Church. I was mistaken. I did know some theoretical facts; but I was not familiar with the flavour, the style, the spirituality, the foremost interests of that denomination. I learned a great deal by attending Anglican conventions, but I also had to put in a great deal of study effort.

Plans are being developed to help ministers in shared ministry positions. A handbook with information concerning the different participating denominations is in production. Regular meetings of people in shared ministries are anticipated, if not at the national level then at least on the regional level. Some seminaries are making plans to prepare students for shared ministries. All this will help the leaders of shared congregations to be "all things to all people" — to treat Anglicans as Anglicans, Presbyterians as Presbyterians, etc.

The idea of shared ministry was born out of a need. So many positive things have emerged, surely exceeding the negative things, that the model is spreading to less isolated communities. It is happening in communities where several small churches have problems staying alive on their own. More denominations are becoming interested. In a few places, Baptists and Mennonites are already partners.

Rev. Bob Wilson, a superintendent for missions in the Presbyterian Church, recently visited us in Leaf Rapids. He encouraged us by saying that even in those periods when there are no Presbyterians in Leaf Rapids, the Presbyterian Church is still committed to support shared ministries in remote northern areas.

My hopes and prayers are that shared ministry may become more and more a means of bringing members of different Christian traditions closer together. It need not rob them of their uniqueness. And it can foster understanding among the members of the Body of Christ. ✠

Maria T. Wette is pastor of the shared ministry at Cross of Faith, Leaf Rapids, Manitoba. This is an edited version of the article which first appeared in the February 1994 issue of *Canada Lutheran.*

by Joseph C. McLelland

Have a Good Death!

An old man in a dry month" — T. S. Eliot's *Gerontion* got it wrong: *damp* is worse for arthritis. That's why "April is the cruellest month" in Britain. Either way, it's fitting for *l'Age d'Or*, the Golden Age, as it's called in polite circles. A generation superannuated and overmedicated, object of analysts and specialists *ad nauseam*. We've had our day, impolite circles remind us. But despite media blather, the over-the-hill gang has something else to add, especially these Springing holy weeks.

Here's a curious fact about my generation: we're supposedly tainted with conservatism because we matured before the '60s revolution. Yet, we must be the most *flexible* generation on record to have absorbed all that and more! (Indeed, did we not encourage, even sponsor it?) We were born during the Great Depression, came of age with the Second World War (the first one they started counting), and after the growth and prosperity of the '50s, discovered all hell breaking loose.

Remember *Hair*? That notorious musical celebrated the new freedom of *youthculture*, symbolized by long hair. A curious and ambiguous symbol to be sure, a Samson fixation with anyone-over-30 playing Delilah. The current cult of permissiveness is its logical extension, as "liberty" turns into mere "licence" — or licentiousness. But is not freedom tied in with personal integrity — not to follow the crowd but to think critically, to reflect on values, to "evaluate"?

Golden folk are forced ("by circumstance and God," as Walter Bryden once put it) to think much on *dying*: we're heading for death and better do something about it. Something more than "put our affairs in order." On this subject, the old Puritan theologians help, notably Jeremy Taylor and John Owen. Taylor's "Holy Living" and "Holy Dying" proclaim a perspective and a calling peculiar to life's Act Five. He bids us "Make a good death." But we've turned dying over to the scientists — medical and social and so on — with little "holiness" remaining, only degrees of painlessness and sanitariness.

Therefore, listen to John Owen: "The death of Death in the death of Christ." Owen saw Easter as a Happening with eternal and universal import: once is enough. In *this* death, death itself was changed, robbed of its fatal sting: "Death, thou shalt die," as John Donne put it. And Shakespeare, too:

So shalt thou feed on Death, that feeds on men,
And Death once dead, there's no more dying then.

Now death is a transition, a staging area for something more. When C. S. Lewis learned of the death of Charles Williams — eccentric and brilliant, sceptic and believer — he remarked that when he thought of death and Williams together, death was the loser. Playwright Christopher Fry, a Williams admirer, called his Winter Comedy "The Dark is Light Enough." It's luminous enough to answer Dylan Thomas about the death of his father: *don't* "go gentle into that good night"; make sure your "rage against the dying of the light" is transmuted by the alchemy of *hope*.

April is hardly "cruel"; it bears a bittersweet burden, a ritual passage to new reality. It revalues our priorities according to the hope that is in us. It makes the finale of human life truly Golden. I find it puzzling that many consider "resurrection to eternal life" bizarre and irrational, while accepting "reality" as if it makes sense — trees and crocodiles, black holes and pumping hearts, giving birth and writing sonnets, despair and love-making. So, in our translucent darkness, we bid you: not "Have a good day" but "Have a good *death*!" R

Joseph McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.

Welcome to

Riverside
Windsor, Ontario
a new member of the
Record's Every Home Plan

RML

Robert McCausland Limited

Artists & Craftsmen of Stained Glass since 1856

30 Chauncey Ave.,
Toronto, Ont. M8Z 2X4
Tel. (416) 233-9530 1-800-563-1555

SUMMER CHURCH DIRECTORY

*Pity the poor creatures in warmer countries where the seasons never change. Where summer is eternal and they never know the pain of waiting and the joy at last when summer comes. (*Ray Guy: *That Far Greater Bay)*

Yes, summer is coming to your area soon — and with it, summer visitors. Make sure they know about your church services. **Advertise in the *Record*'s Summer Directory.**

For only $20 (GST included) the *Record* will include the name of your church, its location and time of service(s) in the June or July/August issue. Or advertise in both issues for only $35. **Don't miss out on this special offer!**

Send cheque and information to: Summer Directory *Presbyterian Record*, 50 Wynford Drive, North York, Ontario M3C 1J7, *no later than April 29, 1994.*

Welcome to

St. Andrew's
St. Lambert, P.Q.
a new member of the
Record's Every Home Plan

EDWARDS
GLASS COMPANY
LIMITED
est. 1920
custom designed
memorial windows
traditional - contemporary
releading & restoration - storm glazing
enquiries invited
471 Newbold Street
London, Ontario N6E 1K4
(519) 649-7225, Fax: (519) 649-7226

STAINED GLASS
Custom Designed Memorial
Windows and Restorations
OBATA STUDIOS
2341 Queen St. East, Suite 103
Toronto, Ont. M4E 1H2 (416) 690-0031

CHURCH LIGHTING FIXTURES



DEDICATED TO ENERGY CONSERVATION
MANUFACTURERS OF LIGHTING FOR HOUSES OF WORSHIP
Catalogue upon request
English or French
Lighting Fixtures ■ Memorial Plaques
Collection Plates ■ Long-Life Bulbs
P.O. Box 411, Depot 1
Hamilton, Ontario L8L 7W2
mills ARCHITECTURAL LIGHTING
1-800-268-1526
Made in Canada

St. Andrew's Church
King & Simcoe Streets, Toronto
Friends and past members
are cordially invited to our
"OLD HOME" SUNDAY
May 1st, at 10:30 a.m.
Renew friendships at Bide-a-Wee.
Learn about St. Andrew's history.
Watch the 48th Highlanders Parade.
Info: (416) 593-5600



You Were Asking?

Tony Plomp

Making a Joyful Noise

In several churches where children sing or present musical selections during a service of worship, the congregation responds by clapping. This seems to be an interruption in the atmosphere of worship. There is no such response to an adult soloist or other adult participation in the service for that is looked upon as a part of worship. The purpose of all that is done in a service is to direct the thoughts of worshippers to God and not to participants. If clapping is an inappropriate response in worship, how best can we emphasize the meaning of true worship?

Clapping for the junior choir or other children participating in worship is a people's generous response to little ones who often need such encouragement. It tells them they are not a "decoration," tolerated in church, but are truly appreciated for what they have to offer. Those who might see such applause as paternalistic and condescending, well, let them.

In some churches, applause as a gesture of gratitude is routine. Notice what happens at Dr. Schuller's Crystal Cathedral whenever a guest sings or speaks. I have never heard people applaud Dr. Schuller's sermon, but applause is long and loud for his guests. Does this mean the congregation does not appreciate the sermon? I doubt that very much. But there are all sorts of other ways in which the people express their gratitude for his ministry among them, such as notes of thanks and the like. Their faithful presence at worship on Sunday mornings would certainly be an encouragement to him.

I see applause as a symbolic "Amen" to what has been said or sung. It can be interpreted, too, as an expression of a people's enjoyment of what has been offered. What's wrong with that? We rejoice together in each other's gifts and talents. And we are happy when worship, which can sometimes be quite dull, engages our feelings and emotions. Such a response will fit some congregations more than others. It depends upon the "culture" of the particular congregation concerned.

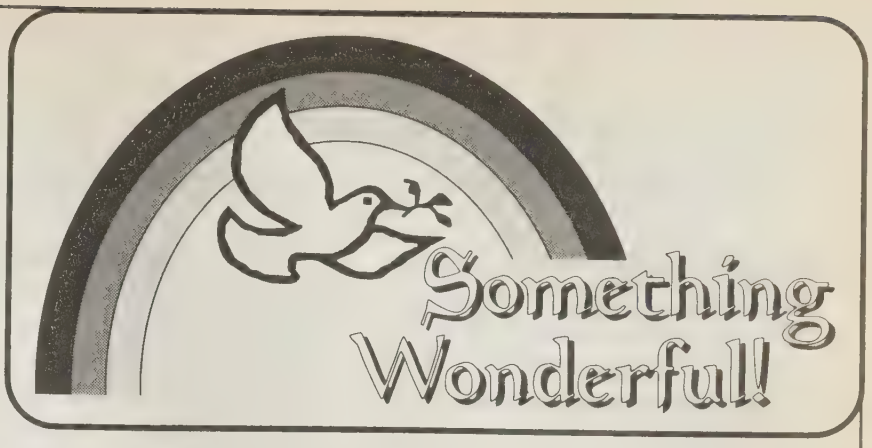
There is no doubt that in our worship our thoughts are directed to God. This ought to remain the focus of all worship. And I am all too well-acquainted with the danger of individual participants and leaders in worship shifting the focus to themselves. It has been known to happen to ministers, too, and is, in fact, among their greatest temptations!

But, surely, visible or audible responses to what is said and done is not always inappropriate. In some churches, people customarily say a loud "Amen" after prayers, or during the sermon when the preacher makes a particularly telling point. I have been in prayer groups where the phrase "Yes, Jesus" or "Glory to Jesus" or "Amen" or some other phrase is constantly whispered. I admit this may be confusing initially to some of us Presbyterians (and some, including myself, find it disruptive); but in many contexts, it is regarded as a natural and normal part of worship. And I say "Amen" to that. R

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

Readers 12 and under, this page is for you! God's love ***is*** something wonderful! The rainbow is one sign of God's love. Let's discover more about his love through puzzles, crafts, stories and features – all designed just for you.

Editors: *Susan R. S. MacLaren and Nancy Pinck*



Congratulations to our Easter poem winner!

HE HAS RISEN

Alison Lang, age 11

Mary and her friends, so loyal, so true
Knew what they simply had to do
Feeling sad and angry and hurt and grave
They stumbled toward the stone by the cave.

But their eyes did grow wide, and their mouths fell ajar
For the stone by the cave had been moved quite far.
Holding their breaths, they entered and saw
That Lord Jesus, the Saviour was not there at all.

But Mary realized that what he had told her was true.
The Messiah had done what he said he would do.
He would rise from the dead for the sins of man
It was all a big part of God's perfect plan.

Then Jesus appeared, and he spoke to them all.
"You must have been frightened by what you saw.
But don't worry now, I have risen for you,"
And, up toward the sky, God's only son flew.

Many thanks to all who contributed poems.

Easter Symbols



A caterpillar spins a cocoon, and becomes a spectacular butterfly.



A tiny chick is closed in a shell but breaks out with new life.



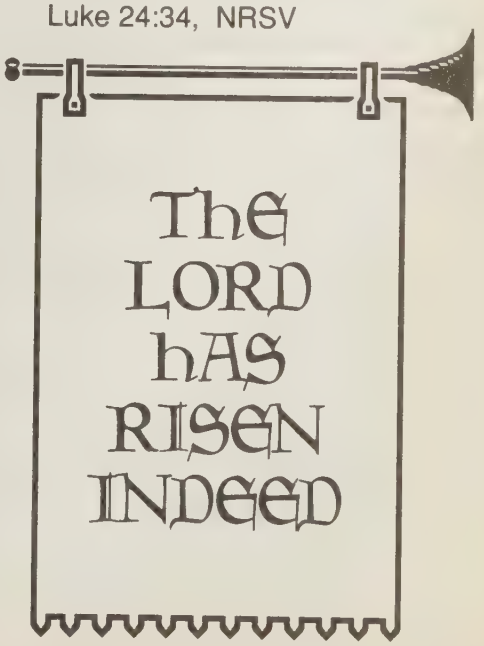
A flower bulb is withered and brown but sprouts delicate, fragrant blooms.



The Easter crown is a crown of victory. Jesus is King.

Easter Banner

You can make a banner by adding Easter symbols to our memory verse of the month – Luke 24:34, NRSV





Colours of Easter

Use Easter symbols to create a stained glass window.

Use crayons to colour your design on a white piece of paper (not newsprint). Lay your picture in a large pan. With the help of an adult, cover the entire picture with a thin layer of cooking oil. Let soak for 15 minutes. Place the picture between several layers of paper towel and press firmly to absorb the extra oil. On a new piece of towel, set aside to dry for a few hours. Voilà! Your picture is ready to hang in a window.

Books and Resources

The Equipping Pastor: A Systems Approach to Congregational Leadership *by R. Paul Stevens and Phil Collins (Alban Institute, 1993, $21.25). Reviewed by Peter Bush.*

Stevens and Collins have written an insightful and challenging book on understanding congregational dynamics and the process of change in congregations. Bringing together both general and family systems theory, their experience and knowledge of congregational life, and theological and biblical reflection, the authors provide powerful insights into how a leader can function within a congregation.

I have chosen to focus on three useful points in this important book.

First, congregational leaders cannot bring about change until they join the system. In other words, lasting, real change can only take place when clergy move from being observers outside of the system to becoming part of the congregation. Until ministers are willing to risk the pain of joining the congregation emotionally and spiritually as well as professionally, they will remain unable to bring about change. They will remain figure-heads and never be agents for genuine change.

Secondly, each congregation has its own culture. Only a leader who understands the culture can be the kind of leader who will be a good match in that congregational culture. Stevens and Collins argue that ministers can change their leadership style to fit the culture of the congregation. There are no bad matches between congregation and teaching elder; rather, there is an inability to see the kind of leadership style called for or an unwillingness on the leader's part to adapt to fit the culture.

Thirdly, in order to equip the laity for the ministry God has called them to, we must see the church as both a gathering (*ecclesia*) and sending out (*diaspora*). The church ministers when a member bakes bread in the bakery on Monday morning, as it ministers when the teaching elder breaks the bread on Sunday morning. The church must recognize all who sit in its pews as ministers. Stevens and Collins have some interesting suggestions about how to help people understand their true calling and the essence of the church.

Anyone who loves the church of Jesus Christ and longs to see it become all Christ wants it to be should read this book.

Peter Bush is minister of St. Andrew's, Flin Flon, Man.

How Your Church Family Works *by Peter L. Steinke (Alban Institute, 1993, $20). Reviewed by Jean Armstrong.*

This book will help answer these questions: Why do some churches flourish and others, in similar circumstances, appear to be dying or in constant conflict? How can we heal congregations in conflict? What is required of the leadership in such congregations?

Peter Steinke of the Alban Institute uses family systems theory to analyse some of what happens in congregations. Family systems theory is a method of looking at human behaviour by examining families rather than only individuals. In its Vision statement, The Presbyterian Church in Canada states that we are a family. What better way to look at ourselves than through family systems.

The brevity of this book (125 pages) makes it an excellent resource for search committees. By examining congregational dynamics, a search committee can have a more enlightened approach to seeking a new minister or additional staff. In other words, the search committee will be able to find the professional church leader they need, rather than the one they want.

Church leaders may also use the book to shed some light on their own behaviour in families and congregations. How many times have we said something we regret and wonder why? How many times have we insisted on instant action from a committee when a wise move would be to wait?

Family systems theory, and it is only a theory, is another resource to help the church become a healthy family of God.

Jean Armstrong is associate secretary, Ministry and Church Vocation, Life and Mission Agency.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. As prices are subject to change, do not send payment with order. You will receive an invoice.

New Resources

Computer Connections

The so-called information superhighway has yet to be fully explained, but a couple of by-ways on that fanciful freeway may help clergy and congregations, especially in remote areas where other church contacts may be scarce.

TELOS and PRESBYNET are electronic bulletin boards that connect clergy and congregations to other, like-minded souls and allow the sharing of sermon outlines, advice on useful computer programs for churches, worship resources and a variety of discussion topics. Participants may join discussions on women in ministry, preparation of congregational newsletters, or depression and burnout.

An electronic bulletin board is like a cluster of post office boxes in a community. Everyone has a personal mailbox and can easily get a key to any of the "topic boxes." Anyone interested can read mail and reply to it. When you "go to the post office" (call the computer bulletin board), you can send a note to one or two individuals as well

Books and Resources

CONTINUED FROM PAGE 36

as notes to several of the topic boxes. At the same time, you receive notes sent to you and any notes in the public boxes for which you have a key. But mail delivery is over phone lines; there's no paper.

There are hundreds of small, regional church computer bulletin boards across North America, but TELOS and PRESBYNET are designed specifically for wide ecumenical use. PRESBYNET is bigger, with members across North America and some in Europe and Africa. It is run by the Presbyterian Church (U.S.A) with the central computer in Louisville, Kentucky. TELOS is Canadian, and a smaller network; but for people who prefer a village to, say, a small city, TELOS has the feel of the smaller community. It's based in Belleville, Ontario.

Each system provides software that lets you read and write your notes. When the time comes to connect with the bulletin board, the software dials the system, sends what you've written, and picks up messages waiting for you. The actual phone time is usually only a few minutes.

Each can be programmed to call automatically, which reduces costs significantly when set for cheaper telephone times. Each also provides a 1-800 number, but users are billed for the time, and paying your own long-distance charges is probably less expensive. (In each of the past two months, I've spent about $11 for long-distance charges to PRESBYNET and $8.00 to TELOS. The more discussions you join, the higher the phone bills.)

Each requires a modem, moderately priced software and a computer. Assuming you already have a relatively recent computer, with hard disk and modem, costs of the networks are as follows:

PRESBYNET *($US)*
Software: $50
Line charges: $12/hour 8 a.m. to 6 p.m. (EST); $7/hour 6 p.m. to 8 a.m. (including use of an 800-number). For information, call: 1-502-569-5003.

TELOS *($Cdn)*
Software: $65
Basic fee: $8.95/month or $98.45/year
Line charges: $28/hour 8 a.m. to 6 p.m. and weekends (EST); $18/hour 6 p.m. to 8 a.m. weekdays (for the 800-number, if you use it). For information, call: 1-613-962-5776.

Glenn Cooper, Coordinator, Resource Production and Communication, Service Agency.

Bookshuttle

Everyone who lives in rural and remote areas knows what a nightmare getting books can be. Recently, I discovered a new company called *Bookshuttle 1-800-465-7444*. Bookshuttle can access the entire North American in-print market and secure any book in print. All this service costs is $1.95 on top of the book price. Bookshuttle is based in Kenora, Ontario.

Drew Jacques is minister of St. Paul's, Englehart, and Tomstown Church, Tomstown, Ont.



For quality **CHOIR GOWNS AND CLERICAL VESTMENTS**
Write D. MILNE
3075 Sartelon St.
St. Laurent, Quebec H4R 1E6
Tel. (514) 856-0862
Fax (514) 856-1009

Luxfer Studios Ltd
ARTISTS AND CRAFTSMEN
IN STAINED GLASS
(416) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

R. K. ROBES
2685A Eglinton Ave. E., Scarborough, Ont. M1K 2S2 (416-265-0150)
Custom Tailored Choir Gowns, Preaching Gowns and Stoles

THE Renewal Fellowship
WITHIN THE PRESBYTERIAN CHURCH IN CANADA

Is Seeking An

EXECUTIVE DIRECTOR

If interested, please contact
The Chairperson of the Search Committee at:

The Renewal Fellowship Within
The Presbyterian Church in Canada
3819 Bloor Street West
Etobicoke, ON. M9B 1K7
FAX (416) 233-6581

ST. ANDREW'S PRESBYTERIAN CHURCH
KITCHENER, ONTARIO
INVITES FORMER MEMBERS AND FRIENDS TO OUR
140TH ANNIVERSARY REUNION WEEKEND
JUNE 11-12, 1994
FOR INFORMATION CONCERNING ACTIVITIES AND REGISTRATION CONTACT
St. Andrew's Presbyterian Church
54 Queen St. N., Kitchener, Ont. N2H 2H2.
Phone: (519) 578-4430 Fax: (519) 578-6730

People and Places



THE CONGREGATION OF Elphin Church, Elphin, Ont., dedicated its new church hall last year. Pictured: Wilburt Crain of the building committee and Robert Ferguson, clerk of session, cut the cake to celebrate the many hours of volunteer labour and the donated material that went into building the hall. Funds for the project came from a government access grant, in memoriam donations, and donations from church and community members. Rev. Linda Bell, Moderator of the 118th General Assembly and minister of the McDonalds Corners, Elphin and Snow Road charge, and Rev. Reid Thompson conducted the dedication.



A FAMILY TRADITION was maintained when Rev. Wendell MacNeill baptized Steven Andrew Phillips on Dec. 12. Wendell had also baptized Steven's parents, Andrew Phillips and Linda McAndless, as infants, performed their wedding ceremony and ordained Andrew as an elder of St. Andrew's. Steven's grandfather is clerk of session and his grandmother is an elder of the congregation. (Please note: The *Record* reminds its readers that photos of baptisms are only included in unique circumstances.)



A SPECIAL SERVICE was held at Freetown Church, Freetown, P.E.I., to honour Gladys Paynter, who recently retired after 46 years as organist and choir director. Gladys, shown (right) with speaker Shirley Fortier, received a floral arrangement from the Sunday school, Explorers, AMS and Ladies Aid groups, and a purse of money from the congregation. She also received a bouquet of roses from her family. Greetings were extended by former ministers who recalled her encouragement to them when they served at Freetown.



PICTURED ARE THE CHOIR MEMBERS who made up the 13th Annual Singing Christmas Tree at First Church, Collingwood, Ont. The singing tree is a popular event in the Collingwood area: people lined up outside the church an hour in advance for each of the four performances (two on Sunday, Dec. 12, and one each the following Monday and Tuesday). Tickets were distributed free of charge. The director of the Singing Christmas Tree is Catherine Brown.

Please note: Photos submitted for People and Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



PICTURED ARE members of the young people's group of New St. James Church, London, Ont., with a nativity scene they designed and erected for the second consecutive year. From left to right are: Kerry Flaherty, Katy Howe, Jen Geddes, Jessica Robinson, Aaron and Ben Stephenson, Rob McGugan and the group's leader Dr. Paul Romanson.



A NEW CHURCH SIGN was dedicated Nov. 14 at Kirk-on-the-Hill Church, Fonthill, Ont., in memory of Alistair Cameron, Mr. and Mrs. Jan Ridderikhoff, and Brian J. Stephens. Pictured are: Rev. S. Murray Barron, clerk of session Robert Young (centre) and the Ridderikhoffs' son Hans.



THE SESSION AND CONGREGATION of St. Paul's Church, Ingersoll, Ont., honoured Eula Hunt on her retirement after nearly 40 years as organist and choir director. Eula (pictured holding flowers) was presented with various gifts and designated "organist emeritus." Seen with her are Grace Turner (far left), Marion Murray and Rev. Lonnie Atkinson. (Photo: *Ingersoll Times*)



THE COMMEMORATIVE MEDAL for the 125th Anniversary of Canadian Confederation was presented to Joan Turbitt for her 13 years of volunteer service as founder and director of Community Unity Food Bank in Burlington, Ont. Knox Church, Burlington, which Joan's mother, Laura Turbitt, has attended for 37 years, helps to support the food bank.



PICTURED ON MISSION SUNDAY, Nov. 14, at First Church, North Pelham, Ont., are (from left): Nancy Miller, WMS president; Margaret Greig, area educational consultant and guest missionary; Rev. Lorna Thompson, minister of the North Pelham/Rockway pastoral charge. The cake is in celebration of the 75th anniversary of the WMS of First Church.

We just wanted to see if you were paying attention! The captions for the two photos on the bottom of page 40, People and Places, in the March *Record* were reversed. The caption on the left belonged to the picture on the right and vice versa. Our apologies.



AT THE CONCLUSION of the morning service on Dec. 5 at St. John's Church, Winnipeg, Rev. Kenneth and Carol Innes were honoured on the occasion of their 10th year of service. Kenneth received a new gown and stole from the congregation and choir. He and Carol are pictured with their sons, Troy and Ryan.



GERTRUDE ROBERTSON of St. Andrew's Church, Windsor, Ont., celebrated her 104th birthday in January. She is pictured with Rev. Bob Fourney, minister of St. Andrew's, and his wife, Janice.



THE CONGREGATION OF Chedoke Church, Hamilton, Ont., celebrated its 35th anniversary at a dinner held Jan. 15, the day before the actual anniversary date. Entertainment was provided by the Killiekrankie band. Pictured are Alexander Whiffing and his grandmother Jean Martin, a charter member of Chedoke.



A RETIREMENT DINNER was held for Rev. Robert L. Allison, who has been minister of St. Andrew's and St. Stephen's Church, North Vancouver, for the past 22 1/2 years. He is pictured with his wife, Mildred (right), and church secretary Edith Sutherland.



THE CONGREGATION OF Knox Church, Blue Mountain, Pictou County, N.S., honoured Mary Ross on her retirement after 40 years as church treasurer. Mary also taught Sunday school for over 30 years, was CGIT leader for many years, and is a member of the AMS and the fire auxiliary. She is pictured with her husband, Willis, an elder at Knox for over 40 years.



IVAN CRONSBERRY, clerk of session and representative elder of Knox Church, Victoria, became the first ruling elder to be elected moderator of the Presbytery of Vancouver Island at a meeting of the presbytery on Jan. 25. He is pictured being presented with the moderator's gavel by the retiring moderator, Rev. Leslie Barclay of Knox Church, Sooke, B.C.



THE CONGREGATION OF St. Columba Church, Parksville, B.C., held a service of celebration and thanksgiving to mark its new status as a self-supporting church after 23 years as a mission charge. Pictured (left to right) are: Robert McWhirter, church treasurer from 1973-89; Alex Blaikie, clerk of session; Rev. Alex MacSween, who was with the Board of World Mission when the congregation was established; Rev. Les Barclay, guest speaker; Marge Currier, the charter member of the congregation; Rev. Dennis Mahood, St. Columba's first minister; Rev. Robert Kerr, the current minister.



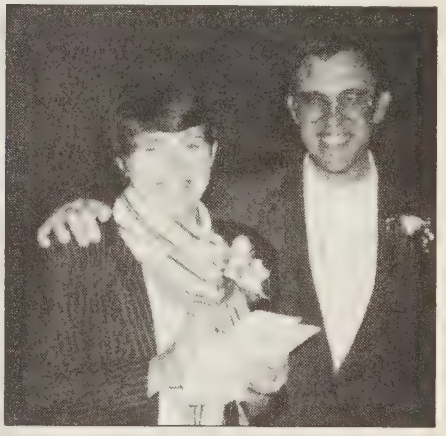
LAST YEAR, THE CONGREGATION of St. John's Church, Cornwall, Ont., established a fire safety committee to deal with potential disasters such as a fire, explosion or earthquake. Every Sunday, members of the congregation are given specific duties should an evacuation be necessary. One elder who is a trained St. John's Ambulance attendant brings his first-aid kit to church. During Fire Prevention Week in October, the church school held a drill, with the co-operation of the local fire department and police.



THIRTY WOMEN FROM the congregations of St. John's Church and Riverside Church in Medicine Hat, Alta., gathered at Elkwater for a weekend retreat, Feb. 4-6. The study theme was "Finding Your Gift: Affirming the contributions of Jewish and Christian women in ancient times and challenging women in the '90s to continue to write their history." The weekend included: Bible studies led by Madeline Paterson, discussion groups, songs, games, making a craft created by Phyllis Pudwell, a campfire, a dawn walk in the woods, and short meditation times led by Win Wilson and Lisa Haney.



MABEL TINGLEY of St. Andrew's Church, Sackville, N.B., is pictured using a recently installed stair-chair which enabled her to get from the entrance level of the church to the parlour level for a special occasion. That occasion was the celebration of her 105th birthday on Dec. 12 (her actual birthday is Dec. 27).



A FAREWELL RECEPTION for Rev. Jim and Heillie Gordon was held at St. Andrew's Church, Windsor, Ont., Oct. 31. The Gordons have moved to Kapuskasing, Ont., where Jim has taken up duties as minister of St. John's Church.



BONNIE (NEAL) ARBOUR joined her parents, Allan and Dorothy Neal, as an elder of Laurel-Lea—St. Matthew's Church, Sarnia, Ont., last December. Her grandfather and great-grandfather were elders at Knox Church, Moore Township, Ont.

Record's Every Home Plan remains unchanged

The *Presbyterian Record* committee has decided against raising the cost of the Every Home Plan. The plan enables congregations in which 80 per cent of the members subscribe to the magazine to do so for only $9 per subscription.

As well, for those congregations that have difficulty reaching the 80 per cent mark, the *Record* is introducing a new rate (May 1) of $11 per subscription for churches in which 50 per cent of the members subscribe. The cost of individual subscriptions will rise to $13.

The Presbyterian College Convocation

The 127th Convocation of The Presbyterian College will be held in the Church of St. Andrew and St. Paul, Montreal, on Thursday, May 12, at 8 p.m. The speaker will be Rev. Vern Tozer, minister of Knox Church, Listowel, Ont., who is to be presented with an honorary Doctor of Divinity degree.

The Graduates' Lecture will be held at 10:30 a.m. on the same day and will be given by Rev. Daniel Shute, librarian of The Presbyterian College. The presentation of the Rev. Dr. John Keir Library to the Presbyterian Church will precede the Graduates' Lecture.

Knox College Convocation

The 150th Convocation of Knox College will take place Wednesday, May 18, in Convocation Hall, University of Toronto. Honorary Doctor of Divinity degrees will be presented to J. Charles Hay, principal emeritus of Knox College, and William Klempa, principal of The Presbyterian College, Montreal. The convocation speaker will be Brian J. Fraser, dean of St. Andrew's Hall, Vancouver.

Conference to examine Presbyterianism in Atlantic Canada

A conference on "The Contribution of Presbyterianism to Atlantic Canada" will be held at Mount Allison University, Sackville, N.B., November 18-20. The keynote speakers will be Dr. John S. Moir and Dr. William Klempa. Other contributors will include George Rawlyk, John Webster Grant, Wilfred Moncrieff, Gwendolyn Davies, Barbara Murison, Mary Rubio, Laurie Stanley-Blackwell and Stewart Gill. Further information is available from Dr. C. H. H. Scobie, Chair, COPAC Committee, Department of Religious Studies, Mount Allison University, Sackville, N.B. E0A 3C0.

Reformed Church growing in Romania

Despite many obstacles, the Hungarian Reformed Church in Romania is growing. So observes Brian Johnston, a member of Knox Presbyterian Church, Waterloo, Ontario, who is currently teaching English and music at the Protestant Theological Seminary in Cluj, Romania. Johnston, who was also the organist at Knox Church from 1987-92, is the first Canadian to be a member of the seminary staff.

Both the Reformed Church and the seminary are still suffering residual effects from the regime of Nicolae Ceausescu. Under the former Communist dictator, enrolment at seminaries had been restricted. As a result, there is now a shortage of ministers. Many students are serving the church on a part-time basis while they continue their studies, Johnston reports. Others are leaving their program of studies for a year to serve in communities in which there is particular need. Many pastors are overworked, adds Johnston, and are eagerly awaiting some assistance.

Although the Reformed Church, like the rest of Romania, is going through a period of severe financial hardship, Johnston says it is also flourishing under the new freedom of the post-Ceausescu era. Summer church camps, which were strictly prohibited before, are currently being organized.

Johnston also says some Reformed congregations in Romania are drawing support from partner congregations in The Presbyterian Church in Canada. His home congregation of Knox, Waterloo, for example, recently began a partnership with a church in Cluj.



Arpad Móricz, a third-year student at the seminary in Cluj, preaches on Christmas Day to a Hungarian Reformed congregation in a village near his hometown in Yugoslavia.

CONTINUED FROM PAGE 42

Religious charities spend wisely

Charities with religious affiliations earned top rankings in three of six categories in a recent issue of *Money* magazine, a popular financial publication.

Top scorers included United Jewish Appeal in the social services category, MAP International in relief and development, and Campus Crusade for Christ in religious proselytizing. The rankings were based strictly on the ratio between a charity's administrative expenses and the amount of money it spent on programs.

Both United Jewish Appeal and MAP International spent 95 per cent of their income on charitable programs over the past three years, while Campus Crusade for Christ spent 84 per cent. (*RNS*)

Live the Vision aids Jobat Hospital

The wrecked and abandoned hulk of an old jeep behind Jobat Hospital in India demonstrates the hospital's urgent need for new transportation. That need will now be met thanks to funding from the Live the Vision campaign.

Jobat Hospital is well-known to many in The Presbyterian Church in Canada, especially to Women's Missionary Society staff who have served in the hospital since its founding in 1927.

Obtaining a new vehicle for the hospital has been a project of Live the Vision since the campaign's beginning. It is the first project of the overseas component of Live the Vision to receive funding.



Charges, countercharges in wake of women's conference

Charges and countercharges continue to fly within the ranks of the Presbyterian Church (U.S.A.) in the wake of an ecumenical conference called "REimagining ... God, Community, the Church," which took place in Minneapolis in early November. The event, held in conjunction with the Ecumenical Decade: Churches in Solidarity with Women, was attended by more than 2,000 women — and men — and offered several controversial speakers and subjects.

The root of the controversy lies in the primary aim of the conference and its organizers — a radical reshaping of Christian understanding and theology, free from sexual bias and outmoded concepts. It is all part of a recent movement which some women theologians are calling "the second Reformation."

An organization called the Presbyterian Lay Committee sees things differently, however. In a "Leadership Alert" issued by the committee's bimonthly newspaper *The Presbyterian Layman*, it contended that "conference leaders rejected the atonement of Jesus Christ, celebrated lesbianism and called for adding books to the Bible that could then be used to justify radical feminist and homosexual behaviour." The *Layman* accused participants of worshipping the goddess Sophia during a milk and honey ritual viewed by critics as a replacement for the Lord's Supper. The committee also claimed the conference was sponsored by the Presbyterian Church (U.S.A.), led by members of the denomination's national staff, and funded by a $66,000 grant from the Bicentennial Fund.

James Brown, executive director of the General Assembly Council of the Presbyterian Church (U.S.A.), charges that the Lay Committee's "alert" was an attempt to up-end the council's mission agenda and replace it with its own. Brown's office also compiled what it called a "fact sheet." Included were these facts: no single denomination was a sponsor of the event; rather it was sponsored by four different church councils from the Minneapolis area; the Bicentennial Fund provided $66,000 (to cover costs of 22 worldwide leaders) of the estimated overall cost of $390,000. As well, the fact sheet mentioned that conference planning was carried out by a local ecumenical committee of 155 people, 21 of whom were Presbyterians.

Supporters of the conference have come out strong in its defence. For example, they point out the milk and honey ceremony was not a pagan ritual, but an attempt to blend the role of Sophia as outlined in the Bible with biblical imagery of a land flowing with milk and honey. A group of 50 women executives representing many of the 26 organizations in Church Women United has issued a statement affirming "the absolute right of women to develop theological understandings rooted in their own realities and experiences" and invited "all sisters and brothers to join together in an ongoing spiritual journey toward wholeness." (Sources: *The Presbyterian Outlook*; *The Presbyterian Layman*)

CONTINUED FROM PAGE 43

Plans in place for Christian Festival IV

A team of volunteers from an ecumenical Christian cross-section is gearing up to host Christian Festival IV in Hamilton, Ontario, June 23-26, 1994. Previous festivals, held every four years, took place in Ottawa, Calgary and Halifax.

As usual, the festival will include workshops, music, art, drama, youth activities, children's programs, a market-place and fiesta. There will also be four keynote speakers: James A. Forbers Jr. from Riverside Church in New York City, the first African-American to serve a pastorate of one of the largest multicultural congregations in the United States; Brigalia Bam, deputy general secretary of the South African Council of Churches; Jean Vanier, founder of L'Arche, the international network of communities for people with developmental disabilities; George Carey, 103rd Archbishop of Canterbury.

Organizers expect a daily attendance of about 20,000 at the festival.

Campolo calls for Christian prisons

Should religious groups run prisons, just as they do schools, hospitals and other institutions? Some American religious leaders are floating the idea as states begin to consider letting the private sector manage prisons. If the idea catches on, "privatization" could mean "evangelization" in some U.S. prisons. The latest call for Christian prisons comes from noted evangelical writer and educator Tony Campolo.

Campolo has called for the creation of "small Christian prisons" rooted in the principles of rehabilitation and redemption, not mere punishment. But the idea is drawing fire from some segments of the religious community with long-standing interests in prison reform. "I think it's the worst idea I have ever heard in my life," said Jane Motz of the Philadelphia-based American Friends Service Committee. The Quaker organization advocates prison reform, but not this kind of reform. "Prisons are for punishment, and that's not what the religious community is all about," Motz stated.

Campolo's concept calls for setting up facilities of "restoration and restitution" with a maximum of 30 inmates. They would be confronted by victims of their crimes and pay restitution directly to them. Offenders would also learn skills for use in the market-place.

The fledgling movement toward religious prisons may also run into a wall of separation between church and state. In fact, a more limited experience in religious prison life has caused a constitutional ruckus in Fort Worth, Texas. There, the county jail has set up a Christian-only wing known to inmates as the "God Pod." Residence is voluntary, and membership brings certain privileges. For one thing, prisoners in the pod can stay up late at night to watch Christian television. They also have access to religious videos and magazines.

Claiming that the Christian wing offers special benefits on account of religious preference, the Fort Worth chapter of the American Civil Liberties Union has threatened legal action to close the unit. In the view of civil libertarians, the Christian pod violates the principles of church-state separation. (*Christian Century*)

Growth of Christianity keeps pace with world population

Between 1980 and 1992, world population increased by 29.8 per cent, while Christians of all denominations increased by 30.5 per cent. During that same time, atheists and other non-religious people increased from 911 million to 1,175 million, a growth rate of 29 per cent. Hindus did about as well, with a growth rate of 28.8 per cent, while Buddhists grew by only 21.9 per cent, despite the West's growing fascination for Buddhism.

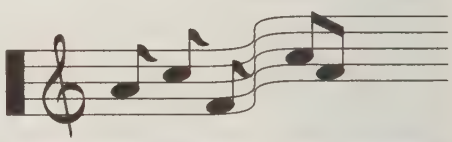
Of the non-Christian religions, Islam fared the best, matching Christianity's growth rate of 30.5 per cent. In addition to enjoying high rates in Muslim countries, Islam has been gaining substantial numbers of converts in several non-Islamic countries. (*Religion & Society Report*)

Pentecostals prone to depression

Pentecostal Christians are three times more likely to suffer serious depression than are adherents of other religious groups.

Researchers at Vanderbilt University in Nashville, Tennessee, have found that Pentecostals suffer deep depression at a rate of 5.4 per cent, compared with 1.7 per cent among other religious groups, including mainline Protestants, non-Pentecostal evangelicals, Roman Catholics, Muslims, Unitarians, Jews and Greek Orthodox Christians.

The researchers suggest that, because of its emphasis on spiritual and physical healing, Pentecostalism may draw more people who are already depressed. The researchers also argue that the internal support provided by the faith "simultaneously isolates members from the broader culture ... fostering feelings of social isolation and powerlessness." (*Religion Watch*)



Hymn-book co-editor wins award

Andrew Donaldson, co-editor of the current revision to the Presbyterian hymn-book, received an honourable mention in a recent competition of the Hymn Society for his hymn "Wordless, Ancient Earth's Foundations." The hymn will be published in a forthcoming issue of the Hymn Society's journal.

From the Past Record

April 1944 (50 years)

Waywayseecappo Reserve, Manitoba
A Long and Busy Weekend
Rev. H. Lloyd Henderson

This past fall I received a letter from Mr. H. Crump, missionary at Waywayseecappo Reserve, inviting me to visit the Reserve and also the congregation at Argyle and a group of people at Eckford.

Friday at noon I left Portage la Prairie on the C.N.R. via Neepawa. This was my last train out before Sunday. It was one of those local trains on which all are jostled together in the one and only coach with a coal stove at either end....

Well, we rattled along so fast that at one point we actually had to stop and wait five minutes, until the conductor's watch caught up with us.

At Rossburn, I was met by the missionary who rushed me to the Reserve six miles farther on at the rate of a New York cabman. I couldn't imagine why all the hurry but as soon as we entered the dining room I realized what the rush was for. There, in a most hospitable atmosphere, awaited a delightful dinner....

Mr. Crump informed me that he had a busy weekend planned ... Saturday morning at eleven it started. We set out by car to an Indian home to baptize some children and an adult....

In the afternoon we motored to Birtle Indian School.... The school is a fine one....

At the school, two girls were baptized. Getting back to the Reserve we made our plans for Sunday:

Morning service at Argyle Presbyterian Church, situated near Vista, at 11.00. It was cold that morning. However, about fifteen communicants were present and some adherents. Messrs. Hugh Armstrong and Alex. MacPhail were ordained as elders and assisted in the dispensing of the Sacrament of the Lord's Supper....

The next service was at Eckford at 1.30. We had a hasty lunch while the Communion set was being prepared. As we drove up to the rural schoolhouse we found quite a number of people gathered around. One child was presented for baptism. Three elders were ordained, and assisted at the Sacrament of the Lord's Supper; about twenty persons partook....

The next appointment was at the Indian Reserve at 4.30. Here the Indians have a very attractive frame church with a neat and useful basement. This church was erected by the Indians entirely by voluntary labour....

Following a baptismal service, the Sacrament was dispensed, then a second baptismal service for some latecomers.

When church was out, news came that a child (one who was to be present) was quite ill. We went to the home immediately after the service and baptized the baby. Others who were unable to attend because of sickness were visited on Monday....

After dinner we drove again to Vista, dispensed the Sacrament to a woman who had been critically ill, visited an elderly lady who partook of the Sacrament, went to a home and baptized an infant and dispensed the Sacrament to the members of the family.

On Tuesday we drove to the Rolling River Reserve (Mr. Crump's new appointment), had dinner with Miss Buckley and hastened to catch the only transportation out since Sunday.

April 1919 (75 years)

A Great Page of Home Missions History, by Rev. P. Strang, D.D.

In 1881, when immigration began to pour into Western Canada along the main line of the C.P.R., our Church appointed Rev. Dr. Jas. Robertson Superintendent of Missions, and under his able leadership rapid advancement took place.

We had then about thirty-four missionaries between Lake Superior and the Pacific Ocean. Five years later, in 1886, these had increased to 125.

Ten years later, in 1896, the number had more than doubled. We had 275.

Again ten years later, in 1906, these had again more than doubled — 601.

Ten years later, in 1916, these had again almost doubled — 965; — of whom 263 were ministers in self-supporting charges, 149 in augmented charges, and 553 missionaries in mission fields.

To-day, our Home Mission field in this Western Canada is 2,000 miles from East to West, and from 300 to 1,300 miles from North to South, for Dawson City is 1,300 miles from Victoria.

April 1894 (100 years)

Kettle River, B.C.

Is rejoicing in a new church. Rev. Thomas Paton, the missionary there, in a private letter to Rev. Dr. Mackay, of Montreal, writes of it:—

"It is the first plastered building for 100 miles, so far as we can learn, and the only church within 200 miles on the Canadian side and nearly 150 on the American side. It is 22 x 33 ft.; will seat 130 people, and we have a stove that will warm it comfortably. I have been enabled to get another horse in place of the one we sold to buy shingles. I did most of the hauling of lumber for the church. All the week previous to the opening I was up till twelve and two o'clock to get the church finished inside, so you may believe I was tired on the Sabbath of the opening. I had no brother minister with me, but of this I am sure, there could never have been a more thankful man than I was on that occasion; I was so glad to face the Valley people in our very own building. I cannot tell how thankful we are to the kind friends who have aided us in its erection."

Deaths

CALDWELL, REV. THOMAS J., 77, died in Hamilton, Ont., December 1, 1993.

Tom Caldwell was born in Clogner, County Tyrone, in Northern Ireland. He served in the R.A.F. during the Second World War. He studied at Rawdon Theological College, Leeds, England, and was ordained by the British Baptist Union of Great Britain and Northern Ireland in 1948. The same year, he married Muriel Jessop.

Caldwell served three pastorates with the Baptist Church in England. In 1959, the Caldwells moved to Canada where he served Baptist churches in Yarmouth, N.S., and in Outremont, Montreal. In 1961, he was received into The Presbyterian Church in Canada and supplied at St. Andrew's, Hillsburgh, and Bethel, Price's Corners, Ont., before ministering for 20 years at St. Columba, Hamilton, Ont. The congregation grew and the church's mortgage was burned in 1975. Caldwell conducted a number of travel tours and wrote occasionally for the *Hamilton Spectator*. He was moderator of the Presbytery of Hamilton in 1971. He retired in 1983.

Thomas Caldwell is survived by wife Muriel, sister Elizabeth Powell, and nieces and nephews.

ANDERSON, ISABEL, 82, longtime member, one of first women elders, Leaside, Toronto; honorary WMS life member, Riverdale, Toronto; adherent, St. Andrew's, Cobourg, Ont., Feb. 18.

AULT, EARL NELSON, longtime member, St. John's, Cornwall, Ont., Jan. 24.

BETHUNE, DONALD WESLEY, 85, elder over 30 years, St. Andrew's, Saskatoon, Aug. 26.

BROWN, DOUGLAS, 76, longtime member, elder, clerk of session, Knox Crescent Kensington and First, Montreal, Dec. 27.

CHAMBERLIN, NOAH, former church school superintendent, elder, Wychwood, Toronto; faithful member, St. Andrew's, Lindsay, Ont., Jan 10.

FOULKES, REGINALD, senior elder, elder 30 years, Westminster (Floyd Ave.), Toronto, Ont., Dec. 31.

FURNISS, HARRY, 92, devoted member, elder 50 years, clerk of session 14 years, treasurer, member board of managers, trustee, crafted Communion cabinet, Gamebridge Church, Gamebridge, Ont., Dec. 21.

GRIBBEN, MARGARET, faithful, devoted member, Mt. Pleasant Church, Mt. Pleasant, Ont.

HIBBS, MARION-MARIA, 90, member, St. Giles, Cambridge, Ont., Jan. 24; mother of Rev. John Hibbs, mother-in-law of Rev. Anne Yee Hibbs, Dundas, Ont.

HILL, HERBERT, 73, elder 48 years, St. Andrew's, Monkland, Ont., Feb. 20.

HITCHCOCK, DAISY PEARL, 87, longtime member, St. John's, Cornwall, Ont., Jan. 16.

HODGES, JEAN, faithful, devoted member, Mt. Pleasant Church, Mt. Pleasant, Ont.

JONES, PAUL ARTHUR, 46, elder, Sunday school teacher, Bible study participant, committed and wise leader, St. Columba, Vancouver, Nov. 28.

KENNEDY, L. CAMERON, former treasurer, St. James, Stouffville; respected longtime elder, St. Andrew's, Lindsay, Ont., Jan. 20.

KERR, ANGUS, 86, lifetime member, Burns Church, Milverton, Ont., Feb. 3.

MacCAULL, PETER, 96, elder, Tyne Valley Church, Tyne Valley, P.E.I., Dec. 23.

MARSHALL, J. GEORGE, 84, longtime member, elder 40 years, Knox, Teeswater, Ont., Jan. 28.

McCONNELL, THELMA MARGARET, 74, WMS life member, faithful member, St. John's, Cornwall, Ont., Feb. 3.

McDONALD, ADELAIDE, longtime member, Knox Preston, Cambridge, Ont., Feb. 25.

MILES, DOREEN L., 67, Women's Guild past-president, elder, St. Andrew's, Windsor, Ont., Feb. 20.

MONTGOMERY, D. STUART, 87, longtime member, faithful elder, Lot 14 Church, Birch Hill, P.E.I., Dec. 29.

SCOTT, THOMAS ROBSON, 84, longtime elder, past-convener board of managers, chaired building committee for new church 1967-68, St. Andrew's, Whitby, Ont., Jan. 4.

STEWART, EMERSON, 88, elder 30 years, clerk of session many years, St. Paul's, Winchester, Ont., Feb. 15.

URQUHART, CYNTHIA GRACE, 32, choir member, church school teacher, St. Paul's, Englehart, Ont.; St. Andrew's and St. James, Cardinal, Ont.; daughter of Rev. Jack Urquhart, Cardinal, Ont.

WOOD, MURRAY RONALD, faithful member, elder, Caven Church, Exeter, Ont., Feb. 11.

YULE, EDITH MARY, 102, former longtime member, St. Paul's, Ingersoll; member, Knox, Burlington; adherent, St. Andrew's, Owen Sound, Ont., Jan. 16.

ADDRESS CHANGE

Attach an OLD label from your magazine or PRINT name and address of YOUR church.

Church .....Cong. Code.....

1. OLD ADDRESS: .....
..... apt. # .....
City.....
Prov.....Postal Code.....
NAME.....

2. NEW ADDRESS: .....
..... apt. # .....
City.....
Prov.....Postal Code.....
NAME (if changed).....

3. Moving Date.....

SEND TO: PRESBYTERIAN RECORD
Circulation Dept.
50 Wynford Drive, North York, Ontario M3C 1J7

Please note:

A photo caption on page 44 of the March *Record* incorrectly identified Rev. Kathleen Ballagh-Steeper of St. Andrew's Church, Stratford, Ont., as Lilly Horst. The *Record* apologizes for the mistake.

YORK MEMORIAL PRESBYTERIAN CHURCH DIAMOND JUBILEE

Come and celebrate 60 years of Christian service in the City of York.

Anniversary Weekend

Saturday, April 16, 1994: Christian Fellowship Evening — 5:30 p.m. Dining, Reminiscing and Song

Sunday, April 17, 1994: Anniversary Service — 11:00 a.m. Peter Wotherspoon (preacher). Fellowship Luncheon.

1695 Keele St., Toronto, ON M6M 3W7

Call: (416) 653-7756

WEXFORD PRESBYTERIAN CHURCH

Scarborough, Ontario,

"Celebrating Forty Years of Faith and Witness"

invites past and present members and friends to join us for a Service of Thanksgiving, Sunday, May 1, 1994 — 10:30 a.m. For information, please call (416) 759-5947.

ST. PAUL'S CHURCH INGERSOLL, ONTARIO

Reunion Weekend and Building Dedication

Former members and friends of St. Paul's are invited to share in a weekend of celebrations to mark the official opening of our renewed church home, May 14-15, 1994. Contact the church office for more information: (519) 485-3390.

MISSIONARY WORKER WANTED

Evangelical graduate with M.Div. degree or equivalent and thorough understanding of North American youth culture. Please send application to: Elder John Lin, Markham Chinese Presbyterian Church, 2250 Denison Street, Markham, ON. L3S 1E9.

ORGANIST/CHOIR DIRECTOR

Expanding, diverse music program. Two-manual pipe organ, senior and junior choirs. Send resumé to: Search Committee, Knox Presbyterian Church, 147 Simcoe St. N., Oshawa, Ontario L1G 4S6.

PRAISEWAYS

Trinity Presbyterian Church, London, Ontario, needs more. If you have any you no longer need, please contact the church at (519) 473-5375, or write to the church: 590 Gainsborough Road, London, Ontario N6G 3S1.

"ROYAL ROOTS"

Sept. 23 — Oct. 8, 1994

A Presbyterian pilgrimage to France, Spain, Italy and Switzerland travelling in the footsteps of the Huguenots, Waldensians and Swiss Reformers. $3,399 including insurance, most meals, first-class hotels. Contact Drs. Heather & John Johnston, (905) 528-2730, 183 Chedoke Ave., Hamilton, Ontario L8P 4P2 for brochures and registration forms.

RETIRED MINISTER? STUDENT?

Knox Presbyterian Church, Stokes Bay, needs supply ministry for the months of May, June, July and August. Free trailer for accommodation, waterfront view, situated on the shores of Lake Huron along the Bruce Peninsula. If interested, please contact Rev. Charlene Wilson, Box 757, Wiarton, Ont. N0H 2T0. Tel. (519) 534-4793.

ALONE, PREGNANT AND AFRAID?

Parenting a young child on your own? Need info to cope? Call OPTIONS FOR LIFE (416) 921-5433

LOCHWINNOCH PRESBYTERIAN CHURCH

R.R. #1, Renfrew, Ontario

100th Anniversary Service

Sunday, June 26, 1994 — 2:30 p.m.

Guest Speaker: Rev. Cameron Brett

Historical book available c/o Mrs. Steve McGregor, R.R. #1, Braeside, Ontario K0A 1G0.

MUSKOKA CABIN

Fully furnished, two bedrooms, kitchen, living/dining room, full bath. Charming log cabin atmosphere. Situated on 10 acres of woodland property. Available for summer rental. Contact Jim Sitler, Cherish Creek Ministries (705) 645-5650.

ST. STEPHEN'S CHURCH OTTAWA

579 Parkdale Ave.

Ottawa, Ontario K1Y 4K1

613-728-0588

Celebrating our past — preparing for the future. Worshipping in Ottawa's west end for 50 years. Special services are being held leading up to Anniversary Sunday, October 23. A cordial invitation is extended to all friends and former members to join our celebration.

CHOIR GOWNS

Twenty choir gowns, maroon with gold collars. Free. Contact Ann Whitmore, Clerk of Session, Woodbridge Presbyterian Church, (905) 889-0376.

ASSISTANT MINISTER

First Presbyterian Church

Collingwood, Ontario

is seeking an enthusiastic individual to provide leadership in Christian education, particularly with children, youth and young families. The First Church family is an active and loving community of faith, located in the recreational heartland of Ontario. The successful applicant will share in a team ministry, with some responsibility for pastoral care and preaching. Applications may be addressed to: The Search Committee (or Rev. Wallace Little), 200 Maple St., Collingwood, Ontario L9Y 2P2.

STAINED GLASS

Information Wanted

Readers knowing location of stained glass memorial windows by Ballantine of Edinburgh (a.k.a. Ballantyne), please contact ASAP: Sandra Coley Byron, CCA, 1920 Baile St., Montreal, Quebec H3H 2S6. Telephone: (514) 939-7000, local 2509. Fax: (514) 939-7020.

MINISTER OF MUSIC

Etobicoke's St. Andrew's Humber Heights Presbyterian Church seeks the gifts of an individual dedicated to musical ministry. St. Andrew's has a two-manual, 19-rank Keates-Geissler (1983) pipe organ. The congregation enjoys both senior and youth choirs. Please contact the music committee by mail: 1579 Royal York Road, Etobicoke, Ontario M9P 3C5.

DAYSPRING PRESBYTERIAN CHURCH

Edmonton, Alberta

25th ANNIVERSARY HOMECOMING WEEKEND

June 17-19, 1994

All former ministers, members and friends are invited to attend. For more information, call or write the church office: 11445 - 40 Ave., Edmonton, AB. T6J 0R3; Phone: (403) 435-3111.

WANTED

A quiet blower for a church pipe organ, 2 h.p. minimum. Call (416) 425-7977 or (416) 463-2388.

TRANSITIONS

ORDINATIONS

Menard, Rev. Wayne, St. Matthew's, Montreal, Feb. 13.

Weaver, Rev. Stephen James, Knox, Lloydminster, Alta., Feb. 20.

INDUCTIONS and RECOGNITIONS

Menard, Rev. Wayne, St. Matthew's, Montreal, Feb. 13.

Ohm, Rev. Young Huem, Korean, Montreal, Jan. 30.

Van Gelder, Rev. Patricia, St. Andrew's, Cobden; St. Andrew's, Ross, Ont., Jan. 23.

Weaver, Rev. Stephen James, Knox, Lloydminster, Alta., Feb. 20.

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Bathurst, N.B., St. Luke's. Rev. Tom Saulters, PO Box 2379, Dalhousie, N.B. E0K 1B0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

East River, N.S. pastoral charge (Springville, St. Paul's; Sunny Brae) and Caledonia. Dr. J. Bruce Robertson, PO Box 1078, Westville, N.S. B0K 2A0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2

Merigomish, St. Paul's; French River, N.S. Rev. Ian MacLean, RR 5, New Glasgow, N.S. B2H 5C8.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Saint John, N.B., St. Matthew's. Rev. Douglas Gordon, 102 MacFarlane St., Fredericton, N.B. E3A 1V4.

Synod of Quebec and Eastern Ontario

Dunvegan, Kenyon, Ont., part-time ministry (commuting distance to Ottawa and Montreal). Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Pincourt, Que., Ile Perrot. Rev. Ken Wheaton, 13140 Monk Blvd., Pierrefonds, Que. H8Z 1T6.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Synod of Toronto and Kingston

Aurora, St. Andrew's. Rev. Jean Armstrong, PO Box 411, Aurora, Ont. L4G 3L5.

Belleville, St. Andrew's. Rev. George Beals, PO Box 443, Madoc, Ont. K0K 2K0.

Bolton, Caven; Nashville. Rev. Theodore Olson, 244 Harrygan Cres., Richmond Hill, Ont. L4C 4J1.

Bradford, St. John's. Rev. Jim McLenaghen, Box 164, Beeton, Ont. L0G 1A0.

Cambridge, St. Andrew's Hespeler. Rev. Linda and Rev. Brooke Ashfield, 50 Erb St. W., Waterloo, Ont., N2L 1T1.

Elmira, Gale. Dr. Zander Dunn, 20 Quebec St., Guelph, Ont. N1H 2T4.

Kitchener, Doon. Rev. Bill Lamont, 54 Queen St. N., Kitchener, Ont. N2H 2H2.

Leaskdale, St. Paul's. Rev. Douglas Rollwage, 140 Guildwood Pkwy., Scarborough, Ont. M1E 1P4.

New Liskeard, St. Andrew's. Rev. Drew Jacques, c/o Search Committee, PO Box 908, New Liskeard, Ont. P0J 1P0.

Norval, Norval Church; Union, Union Church. Rev. John Deyarmond, RR 4, Belwood, Ont. N0B 1J0.

Oshawa, St. Paul's. Rev. W.J.S. McClure, 34-229 Jeffrey St., Whitby, Ont. L1N 6E4.

Penetanguishene, First; Port McNicoll, Bonar. Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.

Port Credit, St. Andrew's Memorial. Rev. Peter Ruddell, 156 Third Line, Oakville, Ont., L6L 3Z8.

Toronto, Bonar-Parkdale. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto, First Hungarian. Rev. Chris Costerus, 500 Coldstream Ave., Toronto, Ont. M6B 2K6.

Toronto, Knox. Dr. George C. Vais, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.

Whitby, St. Andrew's. Dr. Stephen Farris, 209 Cochrane St., Whitby, Ont., L1N 5H9.

Synod of Hamilton and London

Brantford, Central. Rev. Heather J. Vais, 410 Colborne St., Brantford, Ont. N3S 3N6.

Corunna, St. Andrew's (effective Nov. '94). Convener, Search Committee, PO Box 1381, Corunna, Ont. N0N 1G0.

London, DaySpring. Rev. Peter Coutts, 862 Freele St., London, Ont. N6H 3P3.

London, St. George. Rev. Dr. J. Czegledi, 977 Oxford St. E., London, Ont. N5Y 3K5.

Port Dover, Knox. Rev. Mona Denton, 518 Carluke Rd. W., RR 2, Ancaster, Ont. L9G 3L1.

St. Catharines, Knox. Rev. W.I. McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

Tara, Knox; Allenford, St. Andrew's. Rev. Ken Wild, Box 404, 47 Albert St. N., Southhampton, Ont. N0H 2L0.

Thamesville, St. James; Duart, Duart Church. Rev. H. Lane Douglas, Box 93, Dresden, Ont. N0P 1M0.

Synod of Manitoba and Northwestern Ontario

Brandon, Man., First. Rev. Jean Bryden, Box 429, Carberry, Man. R0K 0H0.

Synod of Saskatchewan

Moose Jaw, St. Mark's; Briercrest, Knox. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.

Synod of Alberta

Calgary, Trinity, Rev. Karl English, 703 Heritage Dr. SW, Calgary, Alta. T2V 2W4.

Chauvin, Westminster; Wainwright, St. Andrew's. Rev. Bruce Kemp, 2903-67 St., Edmonton, Alta. T6K 1N2.

Edmonton, Eastminster (interim minister). Rev. Lloyd Fourney, 10025-105 St., Edmonton, Alta. T5J 1C8.

Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Cariboo House Church Ministry (second staff person). Rev. G.N. Peters, 526 Garden Terrace, Kamloops, B.C. V2C 1J4.

Kimberley, St. Andrew's. Rev. Calvin Brown, 602 Kootenay St., Nelson, B.C. V1L 1L2.

North Vancouver, St. Andrew's and St. Stephen's. Rev. Jack Mills, 2725 Fir St., Vancouver, B.C. V6J 3C2.

Prince George, St. Giles. Rev. Don Lindsay, RR 1, C-13 Wright St., Armstrong, B.C. V0E 1B0.

Vancouver, St. Columba. Rev. Robert J.P. Foulis, 20-323 Governors Ct., New Westminster, B.C. V3L 5S6.

Vancouver, Taiwanese. Rev. David W. Stewart, 5555 Trafalgar St., Vancouver, B.C. V6N 1C2.

Transitions

CONTINUED FROM PAGE 48

Victoria, Chinese. Rev. Campbell Smyth, 2964 Tillicum Rd., Victoria, B.C. V9A 2A8.

LIFE AND MISSION AGENCY
International Ministries

China ESL Teachers
Contact: Dr. Marjorie Ross, 50 Wynford Dr., North York, Ont. M3C 1J7.

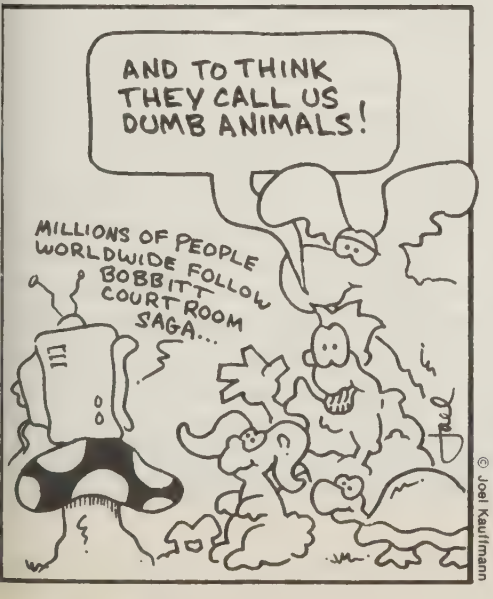
Canada Ministries

Ministers — for new mission work and new church development in Barrhaven, Ottawa Presbytery, and Comox-Courtenay, Vancouver Island Presbytery. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.
Francophone Ministers — for Ste. Foy, Que., Eglise St-Marc. Contact: Pasteur Daniel H. Forget, Coordonnateur, Eglise presbyterienne au Canada, Ministere francophone, CP 86, Richmond, Que. J0B 2H0.

YOUTH IN MISSION
Opportunities for Summer 1994

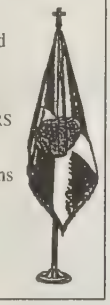
VBS workers in Northern Manitoba and Saskatchewan.
Ecumenical trip to work camp in Guyana.
Hospitality Assistant at Crieff Hills Community, Ontario.
Leadership training trip to Cuernavaca, Mexico.
For more information or application forms, contact: Youth in Mission, 94 Calvin Chambers Rd., Thornhill, Ont. L4J 1E7. Phone/Fax: (905) 889-1644.

Pontius' Puddle



DISNEYWORLD/ORLANDO
Deluxe 1 bedroom, 1 1/2 bath, furnished townhouse near Disneyworld. Weekly/monthly rates. Write or phone: McEwens, 4 - 1241 McCraney St. E., Oakville, ON. L6H 3A3. (905) 844-8648.

DOMINION REGALIA LTD.
The Presbyterian Flag featuring the BURNING BUSH in full colour surmounted on a ST. ANDREW'S flag.
•FLAGS & ACCESSORIES •PULPIT FALLS
•EMBROIDERED CRESTS •TABLE RUNNERS
•IMPRINTED RIBBONS •LAPEL PINS
For your FREE CATALOGUE of these items and much more, call or write today.
1550 O'Connor Drive
Toronto, Ontario M4B 2V3
(416) 752-2382 or fax (416) 752-4615




BULLAS GLASS LTD since 1904
15 Joseph Street, Kitchener
Ontario, Canada N2G 1H9
"Write for Brochure"



McGILLIVRAY – ARCHITECT
416 Moore Ave., Toronto, Ontario M4G 1C9
(416) 425-9298 Fax: (416) 425-2346
CONSULTING RESTORATION ARCHITECT
BUILDING RESTORATION, RENOVATION AND MAINTENANCE PLANNING
ACCESS FOR DISABLED PERSONS
BUILDING SAFETY STUDIES AND ENVIRONMENTAL ASSESSMENTS

A. MILLARD GEORGE
Funeral Home Limited
London, Ontario N6C 3X1
60 Ridout St. S.
Telephone: 519-433-5184
Managing Director—Paul J. Mullen

KNOX CHURCH
GUELPH, ONTARIO
Homecoming — May 1
Worship at 11:00 a.m.
Food and fellowship to follow.
Displays, games, music and friends.
For information: (519) 821-0141

Welcome to
South Nissouri
Thorndale, Ontario
a new member of the *Record*'s Every Home Plan

The *Record*'s **Every Home Plan** can keep your congregation in touch with the church at large *and* save you money. Call (416) 441-1111, ext. 308

A GREEK ODYSSEY
"In the Steps of St. Paul"
A Tour of Greece by Land and Sea
led by
Rev. Les and Winn Files
(519) 657-4335
Sept. 9-23, 1994. Dep. Toronto
Arranged through Goligers Travel, London
Tel. Kathleen (519) 661-0320

CANADIAN ART CHINA LTD.
SPECIALISTS IN CHINA DECORATING FOR OVER 30 YEARS



High quality porcelain plates custom decorated for your church, school or special occasion
* **Also** *
Porcelain dinner bells, coffee mugs, salt and peppers, cups and saucers, etc.
Enquire from others, of course, but don't buy until you **compare our prices and quality**. Ask at a church in a neighbouring town — they've probably ordered from us.
CANADIAN ART CHINA LTD.
18 Stewart Road,
Collingwood, Ont. L9Y 4K1



MEDITATION

Gwyneth Whilsmith

Please! Ask Me to Dance

Read: II Samuel 6:16-22; Matthew 11:16-19

When I attended a church of another denomination recently, the congregation sang "Lord of the Dance." You remember the chorus:

Dance then wherever you may be,
I am the Lord of the Dance, said he.
I'll lead you all wherever you may be,
I will lead you all in the Dance, said he.

I love that hymn. But when it first became popular, a friend, having been raised in a strict religious home where all dancing was forbidden, found it not only offensive but downright blasphemous. I also recall an uncle of mine being scandalized when I told him our eight-year-old daughter was taking ballet lessons. "You're paving the way to hell for her, Gwyn," he warned.

Neither of these people had ever known the joy of dancing, of catching the rhythm and letting it take over. Nor had they ever experienced a ballet like *Swan Lake* that lifts one's soul to the stars with the dancers' grace and beauty of movement.

King David danced with joyful abandon to praise God, while his pinch-faced and proper wife ridiculed him for making such a fool of himself. His subjects (probably all good, religious people) weren't dancing either, perhaps embarrassed by their king's unseemly exuberance. They didn't hear the music; they couldn't catch the beat.

In Jesus' day, religious people accused him of attending too many parties, of having too much fun. He, in turn, compared them to petulant children who, when asked to join a game, would play neither sad-funeral nor happy-wedding, preferring to stay on the sidelines, dragging their feet and finding fault.



Church people often sit like reluctant wallflowers at a dance

Being around Jesus must have been the most joyful experience possible. Can't you see him smiling, his eyes crinkling up, when he changed water into wine, filled Peter's empty boat with fish, healed a blind man with his spittle and raised his friend Lazarus from the dead? What about those who witnessed these events? Surely, if they didn't actually get up and do a jig, they must have at least whistled, stamped their feet and clapped their hands. All but the religious folk, of course. *They* kept their "proper" decorum, pursing their lips primly and tut-tutting that he shouldn't heal on the sabbath, cast demons into a herd of pigs or do any of those other marvellous things that proved he was a disciple of Beelzebul!

Jesus taught that life with God was not a dirge but something to be celebrated in all circumstances. He didn't say it would always be easy. One line of the "Lord of the Dance" goes: "It's hard to dance with the devil on your back." It certainly is; but entirely possible if God is leading.

We church people often sit stolidly on our pews like reluctant wallflowers — wanting to dance, but scared to death if someone asks us we either won't know the steps or will be criticized for behaving outside the bounds of propriety. Yet, in our heart of hearts, we hope and pray someone, *anyone*, will grab our hands, pull us up off our seats and out onto the floor to teach us how to dance the joyful Dance of Life.

The final verse of "Lord of the Dance" goes like this:

They cut me down and I leap up high —
I am the Life that will never, never die.
I'll live in you if you'll live in me —
I am the Lord of the Dance, said he.

Let us dance, then, wherever we may be.

Prayer:

Dear Lord, help us to have the freedom and joyful abandon to fully enjoy our faith and hope in you. Amen. R

Gwyneth Whilsmith is a member of Knox Church, Bayfield, Ont., and the author of *A Basket of Stones: Symbols of Faith and Hope.*

Graeme Thomlinson:

The Spirit of Spirit River

In many ways, Graeme Thomlinson typifies many of the pioneering spirits who make up the small congregations which dot Canada's remote and frontier areas.

When Munro Presbyterian Church was established in 1940, down the road from Spirit River in Blueberry Mountain, Alberta, Graeme Thomlinson became a charter member. Since that time, he has served on the session and board and has been the organist for 20 years.

Graeme's parents farmed in Manitoba until 1928. Lured by glowing reports in the press about the Peace River in Alberta, the glamour of the last frontier, and the threat that the mortgage company would soon take over their farm, Graeme's father headed off for Peace River country by train. On the way, he met other settlers who had filed for land northwest of Spirit River. He decided to do the same.

In retrospect, Graeme says, the decision was not a good one. "The land proved to be unproductive." But with the advent of the Great Depression, there weren't many choices. So they buckled down to the slow task of clearing the land and bringing it into production.

They farmed 20 miles from Spirit River. Graeme remembers the nightmarish summer roads. It took four to six hours to get to Spirit River with horses. Today, he says, "I can make Edmonton in six hours."

"Life in the early days," he recalls, "was rugged, especially for the women or anyone in poor health. But we survived and enjoyed most of the experiences."

Over the years, Graeme has watched the development of excellent roads and highways, electrical power, natural gas and telephones — all have transformed life in the Peace River.

Graeme recently celebrated his 80th birthday. He lives on the original homestead and still helps with some of the farm work, especially the pedigreed seed production. He admits to "a recent addiction to square and round dancing. In the winter, I may dance four or five nights a week, and drive up to 800 kilometres weekly."

Unfortunately, he recalls, he has outlived many of his friends, but he is still making new ones. "As someone has said," he jokes, "my first childhood wasn't too much fun, but my second one is great."

As with most pioneers, necessity required that Graeme be involved in various community organizations, such as the co-op, credit union, school board and political organizations.

But looking over his life, a highlight for him was the establishment of Munro Presbyterian Church in 1940, followed by the erection of a building in 1950. "Over the years," he says, "I have been privileged to attend, at some time, all the courts of the church, and have been an elder and member of the board of Munro for over 40 years."

The unflagging spirit of people like Graeme Thomlinson has allowed congregations in remote areas to survive over the years and continue today as the lively presence of Christ in their communities.

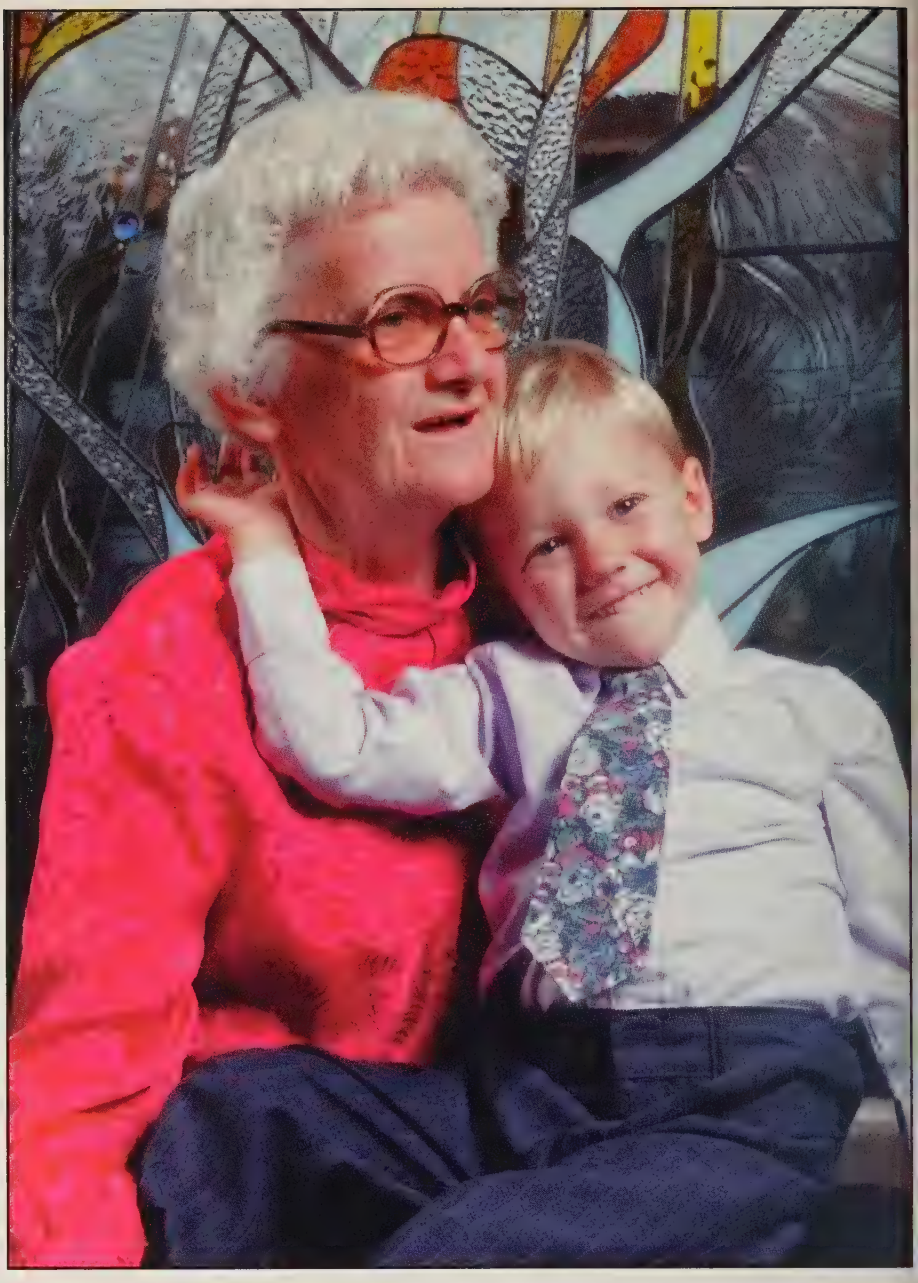




Top: At the 50th anniversary service of Munro Presbyterian Church, September 9, 1990. (From left to right) Rev. George Johnston, Dr. Alex McSween, Graeme Thomlinson, Dr. Ron Davidson, Florence Jeffery, Rev. James Hurd, Ted Smith.

Left: Graeme Thomlinson celebrates his 80th birthday, March 1993.

THE HIGHEST RETURN FROM OUR CHARITABLE GIFT ANNUITY ISN'T THE RATE



A Gift Annuity provides a guaranteed income during your lifetime and continues the Church's mission in the years to come.

Presbyterian Gift Annuities provide:

- long-term support for the work of the Church
- an investment opportunity beginning at age 60 or beyond
- a guaranteed income for as long as you live
- tax benefits

The Stewardship of Accumulated Resources

TO RECEIVE DETAILED INFORMATION, PLEASE COMPLETE AND RETURN THIS FORM.

Name: _____ Telephone: (____) _____

Address: _____ Postal Code: _____

Date of birth: |____|____|____| I would like to consider a Gift Annuity for the amount of: _____

day month year ($1,000 minimum)

FOR INFORMATION ABOUT A JOINT ANNUITY, PLEASE FILL IN THE FOLLOWING.

Other Person's Name: _____

Date of Birth: |____|____|____| Relationship to you: _____

day month year

Mail to: Stewardship of Accumulated Resources, The Presbyterian Church in Canada,
Ms. Hendy Andrews, Consultant, 342 Pond Mills Road, London, Ont., N5Z 3X5

Phone: (519) 649-2695
Fax: (519) 649-5142

PRESBYTERIAN
Record
MAY 1994

Bob Killey Makes a Difference



Clowning Around in Church

Christian Festival Comes to Hamilton

19 is Old Enough

The Teacher of Scripture

The Norman Rockwell drawings on the wall of a doctor's office, depicting the medical practice of an earlier age, may bring nostalgic reminders of things as they were once. In cases of serious diagnosis or treatment, though, you want to be sure the skills of your doctor reflect more the *last* quarter of the 20th century than they do the *first.* And it is precisely the same with the preacher and teacher of Scripture.

— Sheldon MacKenzie

Prudence or Prudery

This is not an appeal for prudery; it is an appeal for prudence. Prudence implies some skill, which can be taught, at exercising judgement, at making distinctions. None of this (drugs, high school sex, AIDS, rape) will go away until more people in positions of responsibility are willing to come forward and explain, in frankly moral terms, that some of the things people do nowadays are wrong.

— *Wall Street Journal*, Dec. 12, 1991

A Gospel Without Christ

In her novel *Wise Blood*, Flannery O'Connor has created a fascinating character named Hazel Motes, a self-appointed Southern preacher who is trying to overcome the embarrassment of Jesus Christ. On one occasion, The Rev. Hazel Motes stands on the hood of his old car in Taulkingham, Tennessee, and proclaims:

"I preach the Church without Christ. I'm a member and preacher of that Church where the blind don't see and the lame don't walk and the dead stay that way. Listen here, I'm going to preach a new church — the Church of truth without Jesus Christ crucified. It won't cost you nothing to join my Church. It's not started yet but it's going to be."

— Philip Lee

Too Full

Nan-in, the Zen master, served him tea. He poured his visitor's cup full, and then kept pouring. The professor watched the overflow until he could no longer restrain himself. "It is over-full. No more will go in!"

"Like this cup," Nan-in said, "you are full of your own opinions and speculations. How can I teach you Zen unless you first empty your cup?"

— Henri Nouwen



Ministering

Ministers … should not see their work as too professional or specialized. The hazard is to become too intellectualized or psychologically oriented — no longer to think of your ministry as a ministry of service. Instead, you become a therapist. You become a political reformer. You become a political activist, on the right or the left. You become a moralist, a hector. What's lost in all this is the humble healer who also knows that he or she needs healing — the person who is slouching toward Bethlehem, toward Jerusalem, confused and bewildered, but who also out of vulnerability reaches to others who are fellow sinners. The minister becomes too self-consciously the minister and is afraid to take those wonderful human risks that maybe some of us need to take despite our self-awareness and our various interactive processes that have been cultivated in classrooms and courses.

— Robert Coles

The Road Less Travelled

While touring the Canadian Rockies, we found ourselves on the highway between Banff and Lake Louise. We were eager to see and experience all we could, but we soon discovered we were on the wrong road. It was obviously built for high speed and a high volume of traffic. The highway was crowded with travellers who had only one thing on their minds — to get wherever they were going as fast as possible! So we got off the main road and took a narrower, slower, quieter route where there were few travellers. We came to a scenic place to park and found a hiking trail that followed a stream for several kilometres. Taking to the trail, we encountered fewer people still. Sometimes the path was steep, sometimes slippery, sometimes almost too narrow to pass and sometimes so remote we were almost afraid to go on. But we did go on, and what we discovered at the end of the trail made it all worthwhile. There were beautifully coloured canyon walls. And then the destination of it all: a gorgeous waterfall we might never have seen had we not taken the road less travelled.

— William Van Gelder

Family and Church

How can the church in Canada contribute to the quality and well-being of Canadian families? There are many ways for faith communities to support people's aspirations, but one important step will be to expand our understanding of family forms and, at the same time, communicate more openly about how all families function. We will make progress in serving modern families when those who don't fit in traditional wedding photographs can still feel they belong inside today's church communities.

— from *Context*, a publication of World Vision Canada



John Congram

More Than "A Few Bad Men"

Listening to God speak through the daily newspaper

Temporary or permanent insanity, or perhaps the unending winter, may have garbled my thinking. But as I write this in these late days of March, my newspaper seems filled with theology. I won't reveal the name of the newspaper I read lest that fact erode the truth of what I say with some. Instead, listen to two unrelated examples as evidence of my claim.

First, the sad case of Pte. Elvin Kyle Brown, the initial Canadian peacekeeper charged and convicted in the cruel beating death of a young Somali. The case shocked all Canadians and wreaked a cruel blow to our national image as a country of peacekeepers, a cut above, who could be trusted to be fair as well as merciful. We fell from heaven with a thud.

Not only had this young Somali died, but it seems his torturers took pleasure in his suffering. And others, though not directly involved, stood silently by and watched. I think I've heard this story somewhere else.

If we were there, we like to think, things would have been different. At least we hope to God they would. But the operative word is hope. The possibility remains — if we were there, events might have been the same.

As so frequently happens in such stories, Brown's friends and supporters described him as the least likely to perpetrate this crime. He was, they said, "honourable, honest, intelligent and compassionate," like them and us. To paraphrase the immortal Pogo, 'In Pte. Brown, we have met the enemy, and he is us.'

We may not always believe what we say in our prayers of confession, but we say them nonetheless. "Merciful God, in your gracious presence, we confess our sin and the sin of this world."

The cover story of *Maclean's* magazine announced "A Few Bad Men." We know better. With Pte. Brown, we share the same sin and, thankfully for us all, the same merciful God.

Pte. Brown should be punished for what he did, not to assuage self-righteousness. Events like this call us to humbleness and repentance, not to restore false images.

To quote the immortal Pogo, "We have met the enemy, and he is us"

The other bit of theology, a little lighter, comes from the sports pages. I confess I read them first each night. This, by the way, is not my sin but my father's. He read them to me before I could read myself.

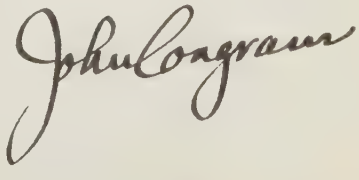
Michael Jordan, as in Air Jordan, did not make the Chicago White Sox American League baseball team. For the uninitiated, Michael Jordan, the modern era's greatest basketball player, led the Chicago Bulls to three straight world championships. Last year, after the third one, he suddenly and unexpectedly announced his retirement. (To make the shock real for Canadians, it would be like Joe Carter announcing his retirement from the Toronto Blue Jays at the World Series victory parade.)

And, then, soon after, the equally mysterious announcement that Michael Jordan would seek to play baseball with the Chicago White Sox. He had not played since high school.

Michael's answer to a reporter's question early in the experiment caught my attention. The reporter wondered, "What happens if you fail?" And Michael answered, "I am not afraid to fail." The knowledge he would likely fail enhanced his answer. It was no idle talk nor even safe speculation.

I am not afraid to fail. Could this be a word from God? Pretty good theology for these times. Instead of risking less, becoming more self-centred, digging deep the mote — I am not afraid to fail. Who was the other one who said that lives are found only when they are risked?

So, thank you, Michael. We may never see you swing a bat but we appreciate this reminder. And I think the Canadian Presbyterian who invented basketball would like it too. There are worse things than failing — like never trying or unfaithfulness.



PRESBYTERIAN Record

Volume CXVIII, No. 5
May 1994
ISSN 0032-7573

Editor
John Congram

News and Advertising
Tom Dickey

Editorial Assistant
Margaret Lane

Contributing Editors
Roberta Clare
Gordon Hodgson
Hans Kouwenberg
Sheldon MacKenzie
Joseph McLelland
Ian Victor
Ivor Williams

Design and Production
Tim Faller

"Something Wonderful"—Whitman Caldwell Communications Ltd.

Circulation
Eva Breeze, *Manager*
Zainab Kamalia

Published on the first of each month except August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to Christian faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

Member of The Canadian Church Press and Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates
Individual: $13
Every Home Plan: *(80% families subscribe)* $9
Group Plan: *(50% families subscribe)* $11
U.S.A. and Foreign: $18
Single Copies: $2
All prices include GST.

Acceptance of advertising does not imply endorsement by the *Presbyterian Record* or The Presbyterian Church in Canada.

Address all correspondence and changes of address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825

Features

We CAN Make a Difference! 17
John Congram

19 is Old Enough 19
Kathy Cawsey

No Token Welcome 21
James T. Seidler

Clowning Around in Church 23
Jane Anne Spoering

Sharing Space with William S. 25
Ivor Williams

Two Hundred ... and Counting 27
John S. Moir

Sermon Interruptus 29
Doug Kendall

Gathering the Fragments for a Celebration of Joy 30
Janet Somerville

Presbyterian Profile
Janet Carnochan: Ahead of Her Time 51
T. Melville Bailey

Columns

From the Editor 3
From the Moderator 8
UNcommon Lectionary 10
An Everyday God 11
Suggestion Box 12
Full Count 14
Pastoral Epistles from Peter Plymley II 16
You Were Asking? 32
Meditation 50

Departments

Gleanings 2
Letters 5
Something Wonderful 33
News 34
People and Places 38
Books 42
From the Past Record 46
Deaths 47
Transitions 48

Our Cover

Photo of Cathedral Grove, Vancouver Island, B.C., by Martina Thomson. Inset photo shows Bob Killey with recycled products which help save Canada's forests.

Letters

Other Notes

The editorial (March issue) "Hitting the Right Notes" hits the right notes. I am well beyond the 45 years of age bracket, but never have I been more in agreement with an editorial. Amen and amen, sevenfold.

Ed MacDonald,
Ault Island, Ont.

The editorial (March *Record*) started beautifully, then something depressing happened on the way to paragraph three. If "oblivion" is the result of worshipping God and enjoying good music, then so be it.

Declining congregations in the so-called mainline Protestant churches are a fact of life. Have William Easum, Ian Morrison or John Congram ever thought of looking at the pulpit, rather than the choir, organist or good music as a probable cause?

I recently met and heard some of the young ministers coming out of Knox College. Given half a chance, they could be the means of bringing the younger people back to our churches, not an electric guitar or a synthesizer.

I feel saddened that so powerful a voice as our editor's suggests we deny ourselves some of the loveliest God-inspired music in favour of the unchurched.

George B. Redfearn,
Durham, Ont.

I think there is a better way to introduce new music into worship than the editor's suggestions; that is, eliminating classical music or having two services.

Both traditional and contemporary selections, carefully chosen, can be used together in worship. Such efforts generally meet with goodwill, perhaps because they show a respect for the tastes of all as well as for the traditions of our people.

The music chosen for church services should be music that helps us lift our hearts to God. Such music is not limited to Bach, Mendelssohn and Healey Willan, but it does not exclude them either.

Richard Frith,
Ottawa

As I sat in the service today, and was moved by Johannes Crüger's beautiful chorale settings of ancient words of strength and comfort, I was drawn from my reverie by words of our choir director alluding to the editorial "Hitting the Right Notes." After church, I reread it. How those words confused, infuriated and amused me! How very *Canadian* of us to put ourselves out willingly (musically, in this case) for a group of unconcerned people who won't notice the effort.

It is my firm belief the youth of today will "stay away in droves" no matter what instruments or musical styles are brought into the worship. Christian example, patience and familial encouragement will bring brown and blond heads to sit next to the grey ones. If we drive away our stalwarts by browning them off with music that is irrelevant and irritating to them, our churches will be even emptier.

Jane Williams,
Paradise, Nfld.

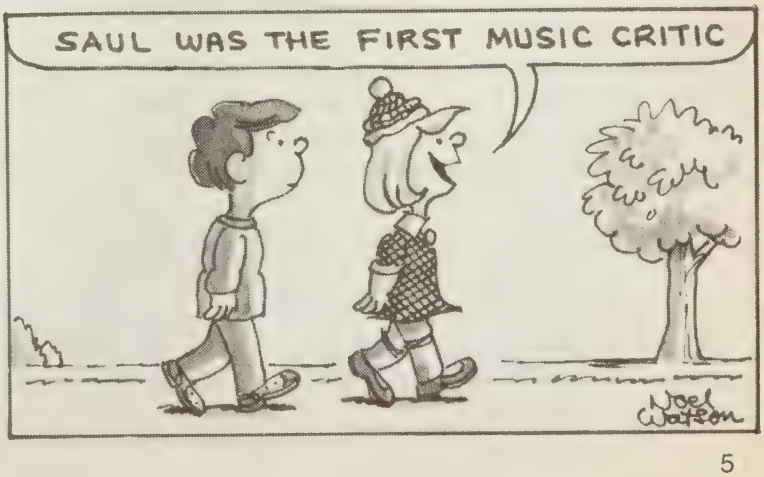
As someone who grew up with (and still enjoys) Beatles-type music, I reject the notion that "the instruments of today are the electric guitar, drums, synthesizer, bass and piano." They may be "culturally relevant," but to what culture? In our attempts to witness to our faith, we don't have to give in to materialism or reject the beauty and sin-

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Watson's World

Noel Watson





CONTINUED FROM PAGE 5

cerity of "normal" music and hymns.

I am continually reassured about my faith *because* of traditional church music rather than in spite of it. In finding my present church home, I was drawn by three things: the caring and welcoming attitude of the congregation, the minister's preaching and *the dignity and uplifting inspiration of the music.*

Society in the 1990s is basically uncaring and selfish — a "me first" society. The counter-attack to the decay of moral standards is *not* to abandon what we cherish and jump onto some electronic bandwagon. It is by our actions and attitudes in our daily lives — sincerity, honesty, love of others — we will influence our friends and neighbours, young and old.

The "Muchmusic" approach *might* help some people for a time; but, ultimately, it will not be the electronic wizardry that draws them to God but their own yearning for truth. We certainly need not feel guilty if we fail to "deny ourselves some of the music of worship we enjoy ... "

J. A. Kernahan,
Edmonton

I am organist and choir director of a vibrant congregation, Elmwood Avenue Presbyterian Church in London, Ontario. Our worship services use traditional hymns and classical music.

The traditional ministries of the spoken word and music have always been, and still are, major reasons people are attracted to Elmwood Avenue Church for worship.

As a church musician and a worshipping member of the church, I would feel a tremendous loss of our Reformed heritage if we were to lose the traditional hymns and music which have stood the test of time to so-called relevant, contemporary music.

Bert Van der Hoek,
London, Ont.

I respond to the article in February's *Presbyterian Record* entitled "Preaching to the Unconverted" by Peter Denton and to the editorial "Hitting the Right Notes" by John Congram in the March issue.

I was overjoyed to see contemporary worship addressed in both articles. I had begun to despair there was any concern about contemporary worship in the Presbyterian Church. Why are Presbyterians so slow to change, considering we are "a Reformed church and always reforming"? We seem to be stuck in worship modes of the past (some hymns of which were bar melodies of the time!). In British Columbia, I see many other churches on the "growing edge." These congregations meet the needs of today's young people for lively music, contemporary words and varied instrumentation.

Our mandate as Christians is to make Christ known. We can be attractive to the generation of today without sacrificing our theology. Christ challenged the ingrown traditions of the Pharisees. Let's do the same!

Colleen Kouwenberg,
Abbotsford, B.C.

All About Power

On February 7, soon after daybreak in Maseru, the capital of Lesotho, we were awakened by the chatter of automatic weapons and the boom-whistle-silence-crash of artillery. The house shook and so did we.

Later in the afternoon, we were instructed to leave Lesotho and cross the border into Ladybrand in the Republic of South Africa unless we had "a burning desire to stay put."

We were near the last of our group of Canadian "refugees" to leave and found there was no room in the inn in Ladybrand. After driving through heavy rain and checking into a hotel 130 kilometres away in Bloemfontain, we arrived late for the evening service at the Presbyterian church. The sermon was in progress. During the next hymn, I walked to the front to request the minister, Donald Dowie, to pray for the people of Maseru. The service ended with prayer asking God to intervene. There was a loud crash of thunder during this prayer. I believe God was saying "I hear you."

Back at the hotel, the BBC news said the fighting in Maseru had stopped because of heavy rain and thunder. Four days later, it was still quiet. The combatants were said to be negotiating, although the differences were far from being resolved.

Please pray for the people of Maseru — the politicians, the leaders in the army factions, and all who are involved in attempting to resolve the issues without further violence.

Gordon Lovatt,
Maseru, Lesotho

Priorities

There is a special irony in celebrating the 150th anniversary of Knox College conjoined with the news the college is not able to afford the appointment of a professor of Old Testament (News, Feb. *Record*). That is like trying to fly an airplane with one wing. A church that professes a theology of the Covenant should never neglect the thorough, scholarly re-evaluation of that Covenant in the Old Testament Scriptures.

Graduate students can provide some good, helpful teaching on an interim basis. I did my best as a graduate to teach a term of Old Testament during the sabbatical of Professor D. K. Andrews. Students could suffer my shortcomings on a temporary basis. But it would be too great a penalty for our students to go through three years of study without the stimulation, research and vision of a full-time professor.

As with so many problems of church leadership, we get stymied by lack of funds. Has the time come for the General Assembly to make its budget an assessment on congregations? At a recent congregational meeting I attended, the presbytery assessment was accepted without question. Presbyterians Sharing, however, was left as a voluntary target, and for the past three years has been voluntarily missed. A congregation may set its priorities without adequate consideration of the wider work of the church. We see

LETTERS

CONTINUED FROM PAGE 6

parking lots paved, but the hiring of a professor of Old Testament delayed!

Making the General Assembly budget an assessment would remind us all that we are members of a wider fellowship and that the challenges of the Assembly should have priority.

Donald M. Warne,
Whitby, Ont.

Disgusting

I take issue with your printing of "If It Feels Good ... " (Gleanings, March 1994). I have no idea who Ernest T. Campbell is; but after reading his quote, I have no wish to find out. His attempt to equate obesity with hedonism is an insult to all of us who have a weight problem.

Campbell speaks of "self-norming at its worst." As far as I am concerned, his comments represent insensitivity and self-righteousness at its worst. I sincerely hope I never read such arrogant, close-minded nonsense in this magazine again.

P. A. Cox,
Scarborough, Ont.

No Compromise

Tony Plomp's suggestion to compromise regarding gambling (Jan. issue) disturbs me. It seems inconsistent with Christian discipleship.

In pointing to the material benefits derived from gambling revenues, Plomp neglected to mention how much money is needed to pay for rehabilitation and support of those whose lives have been broken and disrupted through gambling — the government-supported clinics for those addicted to gambling, the expense to taxpayers of broken homes, neglected children and the loss of self-esteem.

How can Christian disciples allow the material benefits of lotteries and gambling to blind them to the ongoing costs of human suffering?

Eunice R. Harris,
Riverview, N.B.

Parliamentary Prayers

As a Christian believer from my earliest years, allow me to express my heartfelt concern at the decision by Parliament to amend its opening prayer by the omission of any reference to our Lord and Saviour. Apparently this is in deference to those who are not Christians.

Few intelligent people need reminding that this country owes its first measures of government, its educational institutions and its hospitals to Christian churches. To expunge an implicit recognition of this truth from parliamentary prayer is deplorable.

It cannot be demonstrated that the inclusion of our founding Christian faith in parliamentary prayers has diminished the rights of anyone of other religious persuasions. In fact, it can be demonstrated that wherever beneficial laws have been passed, they have invariably had their inspiration in Christianity. Must we make apology or denial of this to anyone?

There are many places where Parliament can improve its tortuous ways, but the omission of our Lord's name from the daily prayer is not an auspicious beginning.

Arthur E. Gregg,
Penticton, B.C.

Beyond the Weekend

The article "Cursillo Is Alive and Well in the Presbyterian Church" (Mar. *Record*) gives a good account of the weekend.

However, Cursillo does not end on Sunday evening. It continues through small groups called group reunions which meet weekly to share their week of success or failure in following Christ and through monthly *ultreyas* where larger groups gather to sing, laugh, pray, share and learn together.

Cursillo is not a renewal movement but a tool for equipping the saints, for helping people to discover and fulfil their vocations. Cursillo has made me a more complete person, better equipped to serve God in my local church family and beyond.

M. Joan Forsythe,
Aylmer, Ont.

LIVE the VISION

WELCOME TO THE VISIONARIES

These are some of the dozens of congregations that have caught a vision of what is being attempted in Live the Vision — 12 new congregations, 10 special grants, 48 overseas projects in 15 countries. The response of Presbyterians to this challenge of "over and above" giving is exciting. The Spirit of God is at work. Join in this mission. It's important.

St. Paul's, Black River, NB
Suggested share $1,374
Cash & pledges $620

St. Paul's, Hawkesbury, ON
Suggested share $2,877
Cash & pledges $1,000

Bristol Memorial, Bristol, PQ
Suggested share $4,199
Cash & pledges $1,340

Almonte, Almonte, ON
Suggested share $10,097
Cash & pledges $3,923

Renfrew, Renfrew, ON
Suggested share $22,072
Cash & pledges $11,325

Knox, Ottawa, ON
Suggested share $49,095
Cash & pledges $30,562

Fraser, Tottenham, ON
Suggested share $1,988
Cash & pledges $4,325

Gale, Elmira, ON
Suggested share $16,983
Cash & pledges $27,420

Hillside, Sudbury, ON
Suggested share $1,286
Cash & pledges $1,500

Knox, Fingal, ON
Suggested share $6,550
Cash & pledges $3,153

First, Thunder Bay, ON
Suggested share $14,211
Cash & pledges $15,110

St. Andrew's, Armstrong, BC
Suggested share $3,041
Cash & pledges $8,170

St. Andrew's, Salmon Arm, BC
Suggested share $4,987
Cash & pledges $4,575

West Vancouver, BC
Suggested share $20,313
Cash & pledges $35,300



Earle F. Roberts

Investing Wisely

Presbyterians Sharing is the way Presbyterians do things together

In February, I completed 39 years as an ordained minister of The Presbyterian Church in Canada. Apart from a two- or three-year period, my stipend has been paid in full from Presbyterians Sharing (formerly called General Assembly Budget) revenues.

I started my ministry under appointment by the then Board of Missions to a newly established congregation. Since then, I have served as an overseas missionary, secretary for Overseas Missions, secretary of the Administrative Council and clerk of the General Assembly. When I reach the age of 65 years and retire, I will continue to benefit from the Presbyterians Sharing contribution to the pension fund.

It is only natural I have keen interest in Presbyterians Sharing. But my interest goes far beyond the fact that my stipend is dependent upon it. Presbyterians Sharing is the way Presbyterians from across the country do things together. It is the source for funding such things as: the development of teaching aids for use in congregational programs and church schools, the profile system used by congregations when calling a minister, national and regional staff who work as consultants with presbyteries and congregations, newly established churches and mission congregations in Canada, overseas programs in relation to partner churches around the world.

During the past months, Dorothy and I have witnessed Presbyterians Sharing dollars at work. One of the most thrilling experiences came with a recent visit to the Presbytery of Peace River. I was a student minister in that presbytery and Dorothy was a student deaconess. Over the next 20 years or so, I can recall Board of Missions discussions regarding funding for Peace River congregations. Some wanted to "cut our losses" and discontinue the grants to those congregations. This was never done. In spite of what looked like very discouraging results in human terms, the ministries were maintained. Today, our congregations in Peace River Presbytery are alive and well. Their biggest problem is the church buildings are bursting with so many young families and children. Presbyterians Sharing dollars kept these congregations alive during difficult times until they were able to stand on their own. Thanks be to God for those who have faithfully supported Presbyterians Sharing over the years so that congregations such as Grande Prairie, Dawson Creek and Fort St. John are pillars of their communities today.

Buy a share in a great investment opportunity

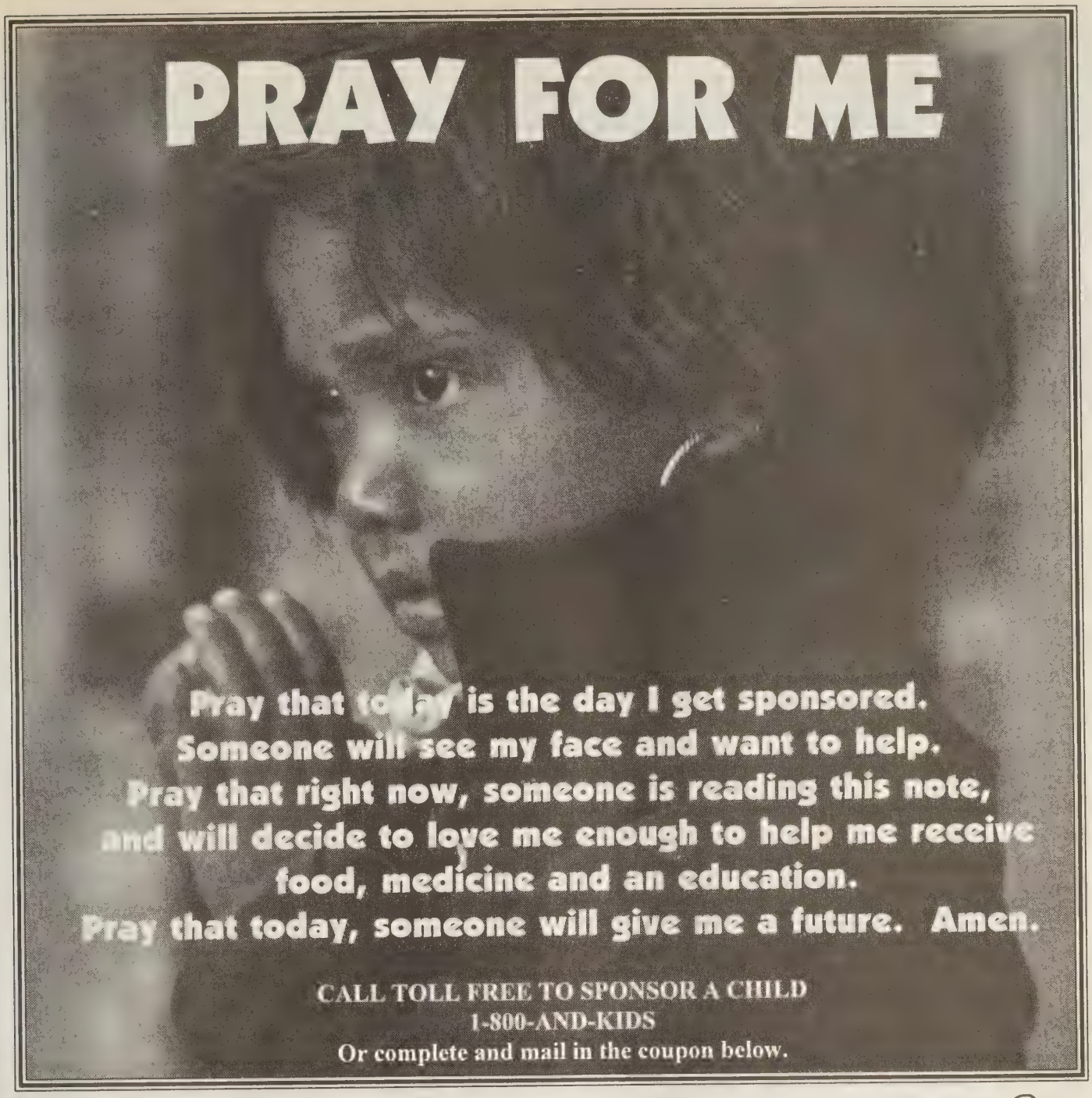
In a few days, Dorothy and I leave for Asia where we will have further opportunity to see how God has blessed The Presbyterian Church in Canada's investment of Presbyterians Sharing dollars. There are those who are critical of Christian missionaries being sent to proclaim Christ to people of other faiths and cultures. My understanding of the Bible leaves little room for doubt regarding my responsibility to proclaim Christ to all. It also makes clear that God's action, not my proclamation, converts. If people of other faiths and cultures already have access to God, then God would not have established an alternative avenue through Christ. Now, there is a strong and growing Christian Church throughout Asia which came into being not as the result of undue pressure on the part of Christian missionaries but as a result of God's Spirit at work in the hearts of Asians.

There are many wonderful stories that could be told about our church's investment of Presbyterians Sharing dollars down through the years. Stories that touch on the lives of boys and girls who have gone through our church schools, men and women whose lives have changed direction as a result of attending a conference, discouraged ministers who have been able to sort out their priorities after talking with their synod's mission superintendent, congregations that have come alive through creative worship resulting from workshops. All of these (and many more) are an outcome of the investment of Presbyterians Sharing dollars in some of the basic programs of our church.

As Moderator of the 119th General Assembly, I thank all those who regularly invest in Presbyterians Sharing and challenge those who do not to buy a share in one of the greatest investment opportunities in Canada today. It is an investment from which you will receive no dollar return on your money; rather, the return is in terms of lives touched and changed by the Spirit of God.



PRAY FOR ME



**Pray that today is the day I get sponsored.
Someone will see my face and want to help.
Pray that right now, someone is reading this note,
and will decide to love me enough to help me receive
food, medicine and an education.
Pray that today, someone will give me a future. Amen.**

CALL TOLL FREE TO SPONSOR A CHILD
1-800-AND-KIDS
Or complete and mail in the coupon below.

☑ *YES!* I will help this child for just 83¢ a day.
Please find enclosed my first monthly sponsorship cheque for $25.

☐ Please send me more information on Christian Children's Fund of Canada.

Thank You!

Name _____

Address _____

City/Town _____ Province _____

Postal Code _____ Phone _____

PR0594

Christian Children's Fund is dedicated to reaching out to needy children of all faiths. Since 1938, over 2 million children have been helped through sponsorship, emergency relief and long term development programs. CCFC is a registered Canadian Charity #0211987-01. Your donation is completely tax creditable. Audited financial statements available upon request.

CHRISTIAN CHILDREN'S FUND OF CANADA ● 1027 McNicoll Avenue ● Scarborough, Ontario ● M1X 3X2

IMAGINE



Michael Farris

Bigger Than Big

Trinity Sunday — May 29
Isaiah 6:1-8; Psalm 29; Romans 8:12-17; John 3:1-17

How *big* is God? If you listen to Isaiah, God stands so high his robe overflows the temple. Big! Someone calculated this made God 348.5 metres tall. But Isaiah calculated that he was lost, his people too. Because however he added it up, this God was holy beyond words.

How big is God? "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory" (Isaiah 6:3). How big? Big enough that people whose job it is to talk about such things are utterly speechless (vs 5). God breaks the bonds of temple, earth and even human speech.

The Psalm borrows a thunderstorm for God. "The voice of the Lord causes the oaks to whirl, and strips the forests bare; and in his temple all say, 'Glory!'" (29:9). Will the flash of lightening and the thunderclap tell the truth about the way God is? It's a start.

The Psalmist borrows more than a metaphor here. More than one scholar says the Psalm was lifted from a rival religion praising Baal, the god of thunder. Will words written for another god have something to say about the God who made heaven and earth?

Scripture isn't squeamish about whatever it takes to praise God. (Why should the devil have all the good songs?) No one captures this God in words or places. No one exhausts God's nature by texts or titles. So we have a Sunday to commemorate this happy truth — called Trinity.

"Trinity" cannot be fully explained, proven or demonstrated from Scripture. As a doctrine, it expresses perfectly the nature of God by refusing to explain it at all. Its first function as a doctrine is to *keep* us from ever saying: "Trinity, OK, I've got it now." It's a mystery, just as God is.

Now, perhaps, you can see the real problem between Jesus and Nicodemus. The theologian wants answers. Jesus wants to talk about God. The well-trained mind wants explanations. Jesus intends to reveal a mystery — and it isn't to be found in definitions. "The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes" (John 3:8). God won't be pinned down, especially by a doctrine. As the French say, *Le Dieu défini est le Dieu fini* — "God defined is God finished."

But God is far from finished by any of the texts so far. Keep the awesome God of Isaiah, the thunder God of the Psalm, the unexpected breeze of John in your mind. Now, listen to Paul: "When we cry, 'Abba! Father!' it is that very Spirit bearing witness with our spirit that we are children of God" (Romans 8:16). Have you seen the distance we have come today? From a thunderstorm that strips the trees bare to a breeze that springs up and disappears. From Isaiah struck dumb with a holy God to the babble of children asking to be picked up by Daddy.

Is this the same God? Holy, holy, holy? Abba, Father? Like a wind? We, his children? No wonder people wonder if there are *many* gods in the Bible, at least an Old Testament and a New Testament "God." But Trinity won't let us away with such logic. Here is the God who meets us in awesome splendour beyond human capacity to comprehend. Here is the God who meets us in the full humanity of Jesus Christ. Here is the God who moves within us to cry out like children to the God who made us. Father, Son and Holy Spirit: more difference than we could imagine, yet one God in loving purpose.

It is like the spiritual:

My God — He's so high you can't get over him,
So low you can't get under him,
So wide you can't get around him ...

Trinity won't let us settle on any one picture of God. The doctrine keeps us living by faith instead of logic.

The classic way to state the Trinity is to speak of One God in Three Persons. Diagrams and paradox direct our thinking. Surely we can do better. The Bible does. Trinity opens rather than closes the nature of God. The doctrine, at its best, expands our horizons for what God is about in the world.

In the *Chronicles of Narnia*, Lucy meets Aslan the Great Lion after an absence. "You've grown," she says to Aslan. "No, my dear," says the Lion, "*you* have grown."

We have grown when we see each new way God is at work. Trinity, at its best, is the doctrine that lets us know it is in the *nature* of God to be more mysterious and grand than we will ever imagine. Yet, this is no new God. Whether Isaiah's awesome presence or John's gentle breeze of the Spirit, the roar of thunder or the call of children — there has always been one God with loving and holy purpose. And always will be. Trinity helps us welcome each new way God appears among us. R

Michael Farris is minister of First Church in Winnipeg.



AN EVERYDAY GOD

Jim Taylor

Nurturing the Spark

We need to fan the goodness God gives into a flame

When I was young, everyone took for granted that children needed discipline. Every school had a strap. Recently, when a group of old-timers got together, I heard of one teacher — a Miss McGinnis, I think — who was prohibited from using the strap because she had broken a kindergarten child's wrist with it.

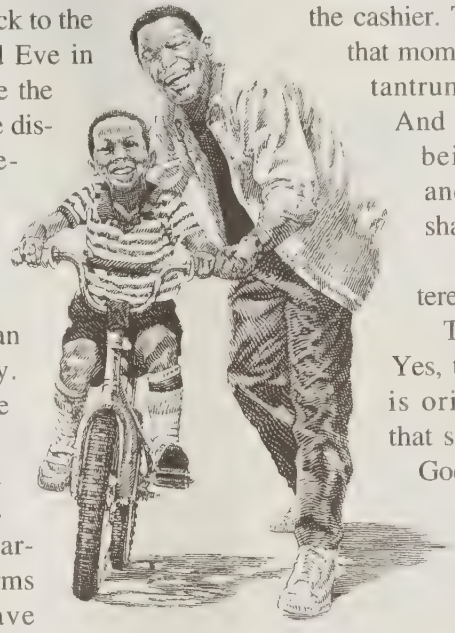
Discipline wasn't all bad. One of my best teachers administered discipline with a half-inch dowel across the backside. He was, he grinned, practising his backhand for badminton. But I still use what he taught me about carpentry and drafting.

When I was a young parent, we took spanking for granted. Or, if not an actual spanking, a serious threat of it. We didn't spank our kids often. We brandished the open palm (or the wooden spoon) while announcing, "If you aren't in bed by the time I count to three ... "

That was how our children first learned fractions. Rather than deliver an unnecessary spank, we counted: "Two ... Two and a half ... Two and three-quarters ... "

Perhaps I move in protected circles, but I'm impressed today by the quality of parenting I see. Others tell me about appalling instances of abuse or neglect. But most of the young parents I see seem to have learned that their youngsters are neither clay to be shaped by a vigorous hand nor twisted souls needing straightening.

Child-rearing used to be based on the doctrine of original sin. Children were born bad — it was human nature — and needed to be schooled in the ways of righteousness. The doctrine of original sin goes back to the story of Adam and Eve in the garden. Because the "first humans" were disobedient, so, presumably, are all of us.



Today's parenting is based, it seems to me, on an even earlier story. God created the earth, the animals, the humans "and saw that it was good." Today's parenting model affirms that children have worth, have value, right from the beginning. They were created good.

I'm awed, sometimes, at the infinite patience some of our younger friends seem to have with their offspring. Where my generation would have issued orders, they talk with their children. Where my generation often viewed kids as an inconvenience, they treat kids with respect. Where my generation banished everyone under 14 to Sunday school in the basement, they include children in worship.

Sometimes I'm disappointed, of course.

I watched a mother and daughter in the supermarket. They looked like a perfect pair. As they walked around, mother and daughter chatted with each other. The little girl helped fill the grocery cart. Even when she dropped something, mother didn't lose her temper.

I was still admiring them as the mother and daughter got into line at the cashier. The little girl picked that moment to throw a minor tantrum about something. And the mother stopped being understanding, and responded with a sharp smack.

My illusions shattered.

There is original sin. Yes, there is, just as there is original goodness — that spark of divinity that God breathes into every one of us.

Past generations have concentrated on the sin. By staring into the dark so intensely, we have neglected the spark. It never had a chance to grow into a full flame.

Yes, there is original sin. But the evidence is not in the misbehaviour of small children. The evidence is in the actions of adults. In our lack of understanding. Our lack of tolerance. Our lack of compassion.

You see it in our social response to refugees, to rebels, to risks. You see it whenever someone proposes a halfway house in our neighbourhood, or increased taxes, or a new understanding of Christianity.

If the spark of divinity was small, so was the shadow of original sin. I'm afraid that by acculturation, or habit, or whatever, we have let a shadow occasionally glimpsed out of the corner of our eye become a darkness that dominates our lives. R

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

John Congram

Planning for a VBS?

If the many photo submissions to the *Record* last fall are a true indicator, there has been a revival of interest in Vacation Bible (or Church) Schools.

Some congregations write their own material. Rev. Ken Stright tells what St. Andrew's, Pictou, Nova Scotia, did last summer.

"With just a touch of creativity, and judicious recycling of mid-week and Sunday school resources, you can offer a learning experience equal to the most expensive on the market. Gather a group of volunteers together early and decide what objectives are important.

"We determined to share one biblical story with children from the two Reformed traditions in our town. The story chosen was the Feeding of the Five Thousand. Each of the four churches [three Presbyterian and one United] was invited to approach the biblical material from a different perspective: hunger, bread (blessing), filled and share. The story was reinforced with every telling, the application more direct and meaningful.

"Throughout the Bible school, the children sang our theme song 'Share the Feast' which I wrote for the occasion. Any electronic organ will give the rap beat. The various themes we used were represented in the verses. For example, the theme of sharing was highlighted in verse three:

Philip said money was rather rare.
Andrew found a boy just ready to share.
Jesus blessed the bread, trusting in the Lord.
Sharing and caring fed that horde.
SHARING AND CARING FED THAT HORDE."

For more information, contact: Rev. Ken Stright, Box 254, Pictou, N.S. (1-902-485-5818).



April Visser shows Chad Carter her achievement award during the space festival at Knox Church, Bluevale, Ont.

Last summer, I ran into a wonderfully creative program which involved the whole village of Bluevale, Ontario. It was written by Ivan Dambrowitz, minister of Knox, and his wife, Cecelia. Each day, 70 children climbed into a spaceship and took off for a wonderful adventure. Dambrowitz always uses the term "summer adventuretime" rather than Bible (or Church) School.

A retired member of the congregation with experience in television and flying airplanes headed up the efforts which transformed the basement of the church into a giant spaceship. I attended the Sunday before the program began. The congregation was invited to view the spaceship. I heard one 80-year-old exclaim, "I wish I could come!"

While serving several congregations of our denomination, Ivan and Cecelia have created a number of different summer experiences for children. If you contact them, they will be happy to share their ideas with you: Rev. Ivan Dambrowitz, General Delivery, Bluevale, Ont. N0G 1G0 (1-519-357-4048).

But perhaps your congregation wants to have a Vacation Bible School but you don't have the confidence to create your own. Here are the resources which Dorothy Henderson, curriculum development editor for the Presbyterian Church, recommends:

The Bible: God's Call to Hope, *Presbyterian Publishing House, USA. Available from Resource Distribution Services, 50 Wynford Dr., North York, Ont. M3C 1J7.*

A Starter Kit ($39.95) includes a planning guide, leader's guide for all six age levels, cassettes, poster, registration card, postcard, certificate of recognition, bulletin, sticker, clip art, T-shirt transfer. An itemized list promotes additional material such as student leaflets and craft packets.

Unique features of this resource:

- The Bible stories for all ages of children stress hope and trust. (If your congregation used material from Presbyterian Publishing House last year, *The Bible: God's Call to Hope* builds on the 1993 material.)
- This material is produced by seven mainline denominations in Canada and the United States. The theology is compatible with The Presbyterian Church in Canada.
- The material is easily adaptable for broadly graded classes.
- The course can be used for five days, 10 days or expanded to 30 days to include Vacation Bible School *and* summer Sunday school.

I Am Somebody God Loves, *General Conference Mennonite Church, $38.95. Order from the Faith & Life order line 1-800-743-2484.*

The is an award-winning, single book resource written by three southern Ontario educators/pastors. It focuses on times when children experience loneliness, uncertainty, separation, teasing and peer pressure.

Unique features of this resource:

Suggestion Box

CONTINUED FROM PAGE 12

- The material focuses on traumas children face in today's society — broken homes, stressed relationships, busy life-styles. The lessons are based on Old Testament dramas about Miriam, Gideon, Hagar, Ruth, Naomi, Daniel.
- The material suggests ways to link VBS to Sunday morning worship.
- The teacher's book provides all resources needed.
- The pupil resources are found in the teacher's book and are marked "Permission is granted to photocopy this page."
- The course is for five days.

Come Along With Jesus, *Augsburg, 1994. Available from Augsburg Fortress Canada, 500 Trillium Dr., Box 940, Kitchener, Ont. N2G 4E3 or Augsburg Fortress Canada, #1216 40th Ave. NE, Calgary, Alta. T2E 8C6.*

This Lutheran VBS material features a travel theme. Children "follow the leader" as they wend their way through the meeting area singing their theme song.

A Starter Kit ($29.95) includes a director's guide, learner leaflets and books, teacher guides, adult participant book, song-book, family activity folder, sample supplemental items, beginners courses (age 2), Bible times activity books and cassettes. An itemized list allows you to order supplementary items.

Unique features of this resource:

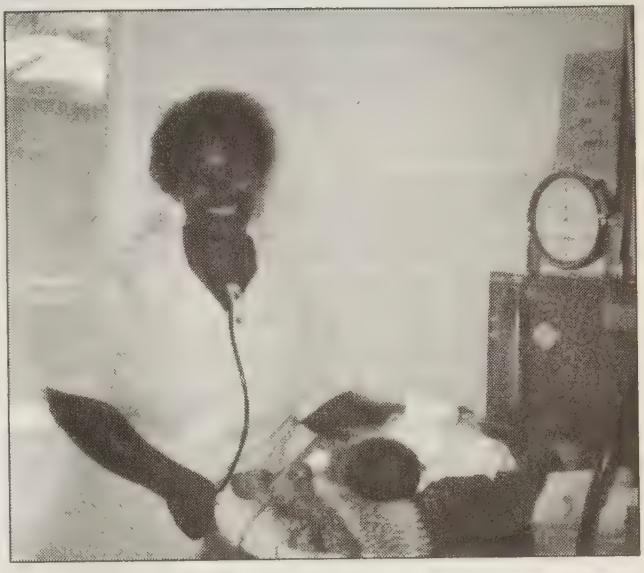
- This is the first year Augsburg has offered a no-waste VBS "menu." Program components may all be purchased separately.
- The sessions are organized by travel themes and can be used in any order.
- The goal is to help students identify and witness how Jesus' mission and ministry are still relevant today.
- Because it tells basic stories, this resource is excellent for introducing children who do not go to church to Jesus.
- It is a five-day course. R

Presbyterian World Service and Development

supports projects around the world

Each year, the Ekwendeni Hospital in Malawi, Africa, serves 25,000 outpatients. It provides medical care, as well as prenatal, immunization and child-spacing services. Pictured is a Malawian nurse working in a busy maternity ward. This mission hospital is run by the Synod of Livingstonia of the Church of Central Africa Presbyterian (CCAP).

Photo by Mary Lou Johnston



Presbyterian World Service and Development is the agency of The Presbyterian Church in Canada which provides grants for emergency relief in disaster situations and community-based development projects. It also promotes awareness among Presbyterians of the needs of the developing world, and the ways they can respond.

Presbyterian World Service and Development receives no funds from Presbyterians Sharing, but is authorized to appeal directly to congregations within our church.

Please donate to Presbyterian World Service and Development, either through your local congregation or send donations directly using the "tear-off" form below.

I would like to make a donation of $_____ to Presbyterian World Service and Development.

Mail to:
Presbyterian World Service and Development
The Presbyterian Church in Canada
50 Wynford Drive
North York, Ontario
M3C 1J7

Name _____

Address _____

City _____

Province _____

Postal Code _____

Please make your cheque payable to Presbyterian World Service and Development

Wayne Allen

In Search of the "Biblical Ethical Mandate"

I have a question: what, exactly, is a "biblical ethical mandate"? I saw it in a letter in the February '94 *Presbyterian Record*. Expressions like this have a way of showing up with alarming regularity. I heard the phrase used more than two decades ago to deny ordination to women. I'm hearing it again in debates about homosexuality.

The discussion always focuses on a specifically chosen group of texts. They are held up as God's definitive word on the topic, to be obeyed at all costs. (Other texts, often close by, are completely ignored.) Such lists, I note, are designed to ban someone from fellowship in our church. All in a very "Christian" manner, of course.

This method of creating a "biblical ethical mandate" has one small flaw. It doesn't work.

I love to watch the creators of the lists squirm when they confront a text they don't like. "Part of the cleanliness code!" they shout. "Not applicable!" they yell. I ask this: if they can make a list and declare it to be God's last word on the subject, why can't I do the same thing, with the very texts they avoid like the plague?

Let's look at some texts often discussed in the homosexual debate.

Genesis 19, the charming story of the people of Sodom and their request that Lot's house-guests come out and play. If the story stopped with Lot's refusal, we could breathe a sigh of relief and jump up and down in righteous indignation. But we must read on as we are in search of the *complete* "biblical ethical mandate."

What does Lot do? Does he lock the door? Does he offer himself? Does he fight to defend his guests? No, he offers the crowds his virgin daughters. He says, " ... and do to them as you please." When the wolf is baying at the door, toss out a virgin. Nice ethic.

Oh, I'm not to take that behaviour as having God's "seal of approval"? Show me, in the text or in the parallel story from Judges 19:22-26, where God punishes anyone for offering the women to the crowd. On what authority would I reject this "solution"? I am, after all, trying to accept the *whole* of Scripture.

Leviticus 18:22 contains a list of prohibitions and rules, including some involving leprosy. Leprosy, back then, meant "loathsome skin disease" and included psoriasis, eczema and, probably, bad dandruff. My mother used to attend my congregation until I read Leviticus. She has psoriasis, so I've sent her to the town dump. I also pitched the pork, lobster, oysters, clams and mussels, for good measure.

Don't take that part seriously either? Those are just quirky rules of the time? Hmmm. I'm having trouble separating the wheat from the chaff ...

Romans 1:24-32. Yep, there it is ... followed by "every kind of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, craftiness, they are gossips, slanderers, God-haters, insolent, haughty, boastful, inventors of evil, rebellious toward parents ... " I knew my long hair in the '60s was going to come back to haunt me.

Let's face it, we've now covered just about everybody in the congregation. And Paul says they all deserve to die. The "rebellious toward parents" and the gossips alone ought to cut our numbers by 75 per cent.

Wait a minute! What's this at chapter 2:1? "Therefore you have no excuse, whoever you are, when you judge others; for in passing judgement on another you condemn yourself, because you, the judge, are doing the very same things."

Oops. I'm sorry. I was supposed to stop reading at chapter 1, verse 32. Silly me.

In I Corinthians 6:9-10, there are the sodomites, followed by the greedy and the drunkards. Or did I read too far again?

My, my, amazing what you miss when you stop looking and just pick the texts that confirm your preconceived notions.

I am labouring to make one point — if you use the Bible to condemn one group, you should be prepared to use it "faithfully" and condemn all the rest of us. The "law" is a thorny thing. That's why Jesus didn't write a legal code. There are absolutely no examples of Jesus using biblical texts to hammer anyone. He reserved his sharpest criticisms for the Pharisees, those who would hold themselves up as examples while judging, condemning or ostracizing others.

It might do us all some good to remember that Jesus was a special friend to the marginalized: those cast out by the institutions and the Pharisees of his day. I am glad Jesus seldom spoke a condemning word about sexuality, and nary a word about sexual orientation. However, I do remember hearing he suggested one law: something about loving God and loving my neighbour as myself. Amazingly enough, that text never makes the lists.

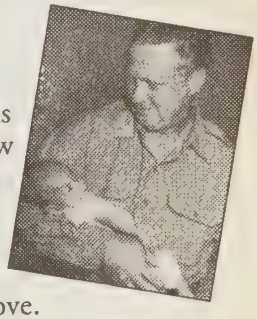
Wayne C. Allen is the minister of Rockwood and Eden Mills Presbyterian Churches, Ont., a psychotherapist in private practice, and a trainer for businesses and non-profit organizations.

"Let my heart be broken with the things that break the heart of God."



A young minister, Bob Pierce, wrote those words on the flyleaf of his Bible more than 40 years ago.

When he returned home from the Korean War, he couldn't stop thinking of the suffering of the children he saw there. Motivated by Jesus' example of compassion and love toward children, he began recruiting friends, relatives and acquaintances to sponsor impoverished children.



That is how World Vision was born.

For over 40 years, the motivation, the caring, and the love, have never changed. What began as one person responding out of a heart of compassion to help the young victims of one war, is now hundreds of thousands of caring people sponsoring children and changing their lives through love, prayer and financial support.

You can be a Child Sponsor, too. For less than $1 a day – $27 a month – you can provide a needy child with things like health care, education, and the opportunity to know about God's love.

In addition to helping a child, your gifts can help your sponsored child's family and community become more self-reliant.

You can change a child's life forever.

To start your sponsorship, return the coupon below or call

1 800 268-1650

Let your heart be broken...respond to the needs of an innocent child.
Become a World Vision Child Sponsor today.

☐ **Yes! I want to sponsor a child.** Send my sponsored child's photo right away.

I prefer to sponsor a: ☐ boy ☐ girl living in: ☐ Africa ☐ Asia ☐ Latin America
☐ whoever needs my help the most.

☐ I can't sponsor a child right now, but here's a special gift of $_____to help.

NAME _____

ADDRESS _____

CITY _____ PROVINCE _____

POSTAL CODE _____ TELEPHONE NUMBER ( )

☐ I will send my first monthly gift within 10 days of receiving my child's photo, or return it so someone else can help.
☐ I have enclosed a cheque for $27.
☐ Please use my: ☐ Visa ☐ MasterCard
for my ☐ $27 each month ☐ $_____first gift

CARD NUMBER _____

EXPIRY DATE _____

SIGNATURE _____

WORLD VISION CANADA

is a Christian humanitarian organization, providing relief and development assistance for over 40 years in more than 90 countries.

Please make cheques payable to: WORLD VISION CANADA, 6630 Turner Valley Rd., Mississauga, ON L5N 2S4

1651405

Pastoral Epistles from Peter Plymley II

My dear editor:



You must have been feeling especially strong and of good courage to take on the subject of church music! (I refer to your March editorial "Hitting the Right Notes.") In my long exposure to our Beloved Magazine, I can remember few things that arouse the ire and interest of your readers more than all things slight and musical.

I remember when the last hymn-books were introduced and the "heavy hymn-books" crisis hit our presbytery. That was but a tiny tempest compared to the whirlwind of controversy stirred up in the aftermath of March's issue!

Like so many catalysts of confrontation, it crept onto our agenda under "New Business" at the end of an already long meeting in the rather sterile confines of the "multipurpose" room of St. Andrew's and All Angles. Our minds, as well as humbler parts of our anatomy, had been benumbed by the tedium and the stacking chairs, and people were ready to rise in righteous indignation, if only for relief.

The tide of opinion was initially against you, though for curious reasons. Your citation of a Texan as a proponent of modern music in worship was offered as proof that you were in favour of the Branch Davidians or their massacre at Waco, unrestricted possession of firearms, and the abolition of the monarchy. Your confession that you refused to have the "Hallelujah Chorus" sung *before* you preached promoted one elder to suggest that presbytery stage a demonstration at church offices. We would bus in, march around the building seven times while singing that oft' heard bit of Handel, and hope that (a) the walls would fall down or (b) you would be restrained from saying anything more on the subject. Surprisingly, his motion nearly passed, though largely on the strength of possibility (a).

But, as so often happens, the more "conservative" members of the court, not by any means the older members, fired all their guns early and retired from the field, leaving the "progressive" forces with the last word. We went into a "come let us reason together" mode. Happy memories of singing "Kum By Yah" around campfires and mouthfuls of toasted marshmallows were lovingly dusted off and attested to as great moments on "life's faith journey." It's hard to argue with people with tears in their eyes.

The progressives' momentum was nearly broken by one of our thirtysomething ministers, Phillip (Philly) Phogg. Philly is the incumbent — he prefers the term "coach" — at First and Last Presbyterian Church, an ambiguous stucco edifice in one of our aging, upwardly mobile suburbs. Under his prodding, the congregation has developed a strong social conscience and provides free soup and sandwiches once a week to both street people in the community. Philly's single ear-ring, a tiny cross, has irritated some of his colleagues even more than his fervently held and loudly expressed opinions.

When he compared Bach unfavourably to Big Bill Broonzy (Philly identifies with black bluesmen of the early and unappreciated era, and he took one study leave to pick cotton in Louisiana), I thought he had scuppered his side. But before all was lost, they got him to shut up and sit down. The outcome of the debate was a successful motion to contact Charismatic Management for Christ, an organization with studios on the fringe of our city that handles a complete spectrum of "alternative Christian musicians — all styles for all Jesus-honouring occasions!"

Each congregation will host, and pay for, one of their client groups at special "Evening of Musical Discovery" services next month. The bands will be matched with congregations at random. I shall report on the outcome of this daring venture next month.

Yours for a joyful noise,

Peter Plymley II

We CAN Make a Difference!

by John Congram



Far Left: Young people sell "products of conscience" to church members.

Left: Bob Killey loads his station wagon for another delivery.

You've heard of mid-life crisis? Here's one with a different twist.

Forty-nine-year-old Bob Killey is about to quit his job in commercial real estate. He has started a non-profit organization called "We CAN Make a Difference!" which sells what Killey calls "products of conscience." There are only five products. Killey wants to keep it simple.

The organization will sell two food products: Rainforest Crunch and Rainforest Cookies. Rainforest Crunch is supplied by Bridgehead. This product could be purchased more cheaply elsewhere, but Killey is willing to pay more to Bridgehead because of its commitment to help indigenous people. Rainforest Cookies, made from nuts in the Amazon rain forest, help to sustain the rain forest and the indigenous people who live there. We CAN Make a Difference! sells paper towels and toilet tissue made entirely without trees, thus helping to preserve Canada's forests. And they sell garbage bags made entirely from recycled plastic. Safeway stores in Western Canada have been particularly successful in promoting the collection of used plastic grocery bags. These are brought to Toronto and made into tough, durable garbage bags.

Killey is the executive director of the organization. He also picks up and delivers the products to customers. He plans to receive a salary eventually. So far, the organization can't afford to pay him. At the end of the year, any profits will be donated to environmental projects in the developing world. This is the added benefit of buying a product such as Rainforest Cookies from We CAN Make a Difference! rather than at your local supermarket which also sells them.

What precipitated what many might call this foolhardy and risky business, especially by someone with a wife and two teenagers to support?

The words of Donald Chant rattled around Killey's soul for almost three decades. Chant, the founder of Pollution Probe, taught zoology at the University of Toronto when Killey studied there. Concerned about the state of the world, Killey went to visit Chant. He asked him how he could live with a situation in which the environment was increasingly ravaged and destroyed. "The only advice I can give you," Chant replied, "is to do something. It may not be much, but do what you can."

At 49, Killey has decided to take his professor's advice. Besides, Killey is, in his own words, "a committed Christian who shares with other Christians a passionate concern for the stewardship of the earth." He believes he can reap a groundswell of people who want to do something positive for the environment. He has watched as people in his own congregation (St. Mark's Presbyterian, Don Mills, Ontario) went to tremendous trouble to secure products from Bridgehead to sell to members of the

congregation. "It occurred to me," he says, "that many people, myself included, felt helpless to do anything that would make a difference, although we ought to be trying. For that reason, I founded We CAN Make a Difference!"

Killey plans to focus on young people in the church. There, he believes, he will find the two ingredients he needs most: energy and commitment. He plans to ask young people's groups to sell his products. They will earn 10 per cent of the sales. But money raising, he emphasizes, is not the primary purpose of the program; it is a stewardship program to save the earth.

To those who say his best efforts will amount to only a drop in the bucket in the environmental cause, Killey insists that if he can get enough people on board they will make a difference. If he can persuade only 50 congregations to use the plastic garbage bags in the first year, 200,000 pounds of plastic will be diverted from landfill sites. In the small pamphlet "Can 5 Products and a Few People Really Make a Difference?", Killey points out that for every 11 packages of toilet paper purchased, one tree will be left standing. The camp he supplied toilet paper to last summer saved 17 trees, he tells you.

How can you call anyone who tries a failure?

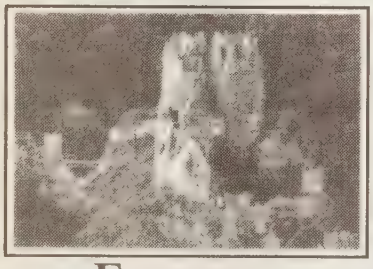
Killey is also a realist. He's been in business too long not to be. He knows that if his products cost more, even if they're better for the environment, people won't buy them. Unlike most recycled products, the paper towels and toilet paper Killey offers are made of 100 per cent recycled paper. Collected from Toronto firms, it is shipped to Quebec for processing, then back to Toronto to be sold. Because of a higher labour component, these products would normally be more expensive than comparable products in the stores. Killey hopes to counteract this by working with an extremely small mark-up.

And what if he fails? Killey isn't used to failing so he doesn't think about that often. But if he does, "Well, then," he says, "we made a little difference rather than a big one." In fact, whatever happens, he will refuse to look on it as failure. "How can you call anyone who tries a failure?" he asks.

Where will Bob Killey be in five years? Not back selling real estate, he hopes. Not that he doesn't enjoy that part of his profession; but in five years, he hopes he is so busy making a difference he won't have time to work at another job. And best of all, he will have provided the avenue for many people to make a difference for God's world. ■

For more information about We CAN Make a Difference! write 29 Denver Cres., Willowdale, Ont. M2J 1G6 or call (416) 497-4100.

EXPERIENCE THE WORLD!



EUROPE
Experience the beauty and culture of Central Europe



HOLY LAND
Walk in the footsteps of Jesus & the disciples

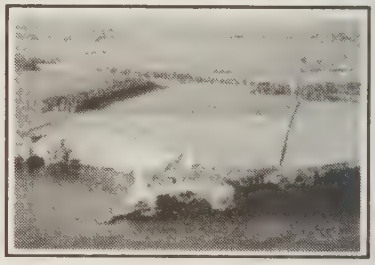
Join an Upcoming Tour!

Founded in 1980 by Joseph Rostad, a Lutheran pastor, Rostad Tours specializes in hosted tours for active adults.

Our professionals bring a world of experience to their tours to ensure you receive exciting, fulfilling and care-free tours to destinations throughout the world.

- Professionally planned to the last detail
- No hidden costs
- Tour Hosts take care of all the details before, during and after the tour
- Cultural, historical and educational aspects of tours are a priority
- Tours are comfortably paced with many stays of two nights or more
- Departures from major cities across Canada
- Personalized service for all extensions before or after the tour
- More for your money

Rostad Tours
A WORLD of EXPERIENCE
1-800-361-TOUR (8687)
Book your next vacation now!



THE MARITIMES
Tour the scenic & historic areas of Eastern Canada this fall



SPAIN & PORTUGAL
Incredible scenery & special rates for this fall

SAVE $300 PER PERSON

Take advantage of our early booking discounts

Call us today for a free brochure! 1-800-361-8687

19 is Old Enough



by Kathy Cawsey

I just turned 19. But I don't really care. There are many "landmark" birthdays: at 13 you're a teenager, at 16 you can drive, at 18 you're officially an adult and can vote. And in Ontario, 19 is the age when you no longer have to depend on older friends, when you don't have to carry fake ID, when you don't have to sneak around or lie. At 19, you are legally old enough to drink alcohol.

Not that this matters much to me. I don't drink.

"You don't drink?" a friend asked incredulously a few months ago.

"No, I don't drink," I answered.

"Why not?"

"Well, I don't like the taste, and I've had a few bad experiences with alcohol. So, I decided, why start?"

"Oh."

It didn't sink in. A few minutes later, he found out I was turning 19. "That's great!" he said. "Then you'll have your own ID!"

"That doesn't matter," I said. "I don't drink, remember?"

"You don't drink?"

"No, I don't drink."

I've met this reaction before. Drinking, especially among teenagers, seems to be a given — expected — indeed, almost compulsory. While I believe most drink responsibly and, possibly, infrequently, and all are extremely conscious of drinking and driving, non-drinkers are considered odd.

I don't have anything against drinking in moderation. I am quite comfortable sipping Coke in a room full of social drinkers. It's when the drinking goes beyond moderation that I get uncomfortable.

My first bad experience with alcohol happened when I was 12. My aunt called in the middle of the night asking if she and my cousins could stay with us. My uncle had been drinking too much and hurt my oldest cousin — scared more than hurt, I think, but it was frightening. They stayed with us for over a week before they went home.

For the next few years, until my aunt got a divorce, we lived with the reality of my uncle's alcoholism. I remember one time at the cottage when my Dad woke me up asking where the other kids were. I answered that they had gone to town with my uncle to get breakfast; I had wanted to sleep in. I have rarely seen my parents so worried. My uncle was in no shape to drive — he had been up most of the night drinking.

When I was 16, I went home with a friend. We discovered her 15-year-old sister had been partying. Her parents had left for holidays that morning, and the sister and her friends were drinking. When we arrived, one of the girls was unconscious, the sister was hysterical, and a third wavered between calling for help and trying to keep the situation a secret. My friend took over, but could not revive her. In the end, I called an ambulance. They had to pump her stomach.

What affected me most was the impact of drinking on others. People may believe drinking is a personal matter. It isn't. Because those girls were unthinking and had too much to drink, my friend's family, my parents, all the neighbours, and my friend's sister and all her friends were affected. Because my uncle has a problem, my aunt, my cousins, my family, my uncle's co-workers and all his friends have a problem.

So I decided, long before my 19th birthday, I wouldn't drink.

I survived. Barely.

One day, I went to a pub with some friends. I sipped nervously at my iced

CANADIAN ART CHINA LTD.

SPECIALISTS IN CHINA DECORATING FOR OVER 30 YEARS



High quality porcelain plates custom decorated for your church, school or special occasion

* **Also** *

Porcelain dinner bells, coffee mugs, salt and peppers, cups and saucers, etc.

Enquire from others, of course, but don't buy until you **compare our prices and quality**. Ask at a church in a neighbouring town — they've probably ordered from us.

CANADIAN ART CHINA LTD.
18 Stewart Road,
Collingwood, Ont. L9Y 4K1

tea while they went up and down the list of cocktails trying to find something I'd like.

"You'd like this one! It doesn't taste of liquor at all! In fact, most people say it tastes just like orange popsicle."

Great! Now that I'm 19, I can buy an orange popsicle for five bucks instead of 25 cents.

"Or how about this one? I've tried it — you can't tell it apart from 7Up."

"These wine coolers taste just like ordinary juice. Why don't you try one of them?"

I did succumb slightly and had a sip of each of their beers. As I could have predicted, I did not like the taste at all. They informed me the taste didn't matter; it was the feeling alcohol gave you that made drinking worthwhile. I retorted that I could feel relaxed or get hyper (opinions seemed to vary on the effects of alcohol) without artificial aids. They dismissed my protests as adults would treat a youngster who didn't know any better.

An hour or so later, one of them finally said (for which I will be forever grateful), "You really don't want any, do you?" When I answered no (restraining myself from remarking "You're quick!"), he said, "OK, then, we won't pressure you."

What upset me, though, was how much they had been pressuring me. And my own reaction scared me — I almost gave in.

I always used to laugh at the health classes on peer pressure. In my experience, peer pressure had simply been a matter of wanting to "fit in"; it had never amounted to people forcing things on you. I'm glad that when I finally did encounter significant peer pressure, I was 19, and not 14. I'm not sure I could have held my own then. Even at 19, I needed the support of my friend to tell them to stop.

In a society where drinking seems to be a given — expected — almost compulsory, I made it over the first hurdle.

Now, all I have to do is survive Frosh Week. R

Kathy Cawsey is a member of Knox Church, Waterloo, Ont., and attends university. This article was first published in the *Globe and Mail*.

Coping With Individual and Community Addiction Issues!

Concerns, Canada

in co-operation with
The Centre for Continuing Education, McMaster University
presents

THE 35th ANNUAL INSTITUTE ON ADDICTION STUDIES
"Family and Community: Surviving the '90s"
JULY 17-22, 1994
LOCATION: McMaster University, Hamilton, Ontario

CONFERENCE HIGHLIGHTS INCLUDE:
KEYNOTE ADDRESS: "Engaging the Troubled Family: Towards Effective Models of Treatment"
Dr. Wilfred A. Gallant, School of Social Work,
University of Windsor

This year's Institute features a specialized workshop for clergy entitled:
"Addiction Counselling Issues for Clergy and Church Workers"
"Employee Assistance Programs" "Women and Addiction"
"Addiction Issues and the Elderly" "Critical Incident Stress"
"Servicing the Native Community" "Youth and Drugs"
"Substance Use and Family Violence"
"Sexual Abuse Within the Family"

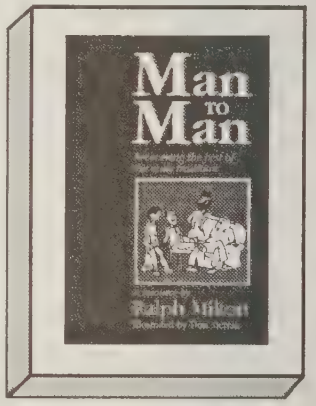
The Institute may be used as a credit towards the Addiction Studies Diploma Program offered by the Centre for Continuing Education, McMaster University. Credit hours with the Addiction Intervention Association can also be earned.

For more information, please contact:

CONCERNS, CANADA
4500 Sheppard Ave. E., Suite H, Agincourt, Ontario M1S 3R6
Tel: (416) 293-3400 Fax: (416) 293-1142

The Man To Man Kit

Perfect for the men's group in your congregation, each *Kit* is designed for use by five players. The *Kit* contains five of Ralph Milton's book *Man To Man*, as well as all the materials necessary—handbook, playing cards, audio tape, worship resources—for playing the *Man To Man* game.



The game is played in five sessions and provides men with an opportunity to explore the fun and frustration of being male. But most importantly, it provides a time of fun and fellowship, a chance for the men in your congregation to get to know each other better.

929-081K • $85.00

Source 130

Available from:
Wood Lake Books
PO Box 700,
Winfield BC, V0H 2C0

Wood Lake Books
1-800-663-2775

No Token Welcome

by James T. Seidler



Arthur James

James Seidler displays his collection of Communion tokens.

At one time in Canada and Scotland, you could not take part in the Communion Service unless you produced a metal token. The remnant of that heritage is with us in the Communion card, still used in many Presbyterian churches in Canada and Scotland. These cards, delivered by elders before Communion, are brought by members to the Communion Service. They allow the session to keep a record of attendance at Communion and ensure the elders make some contact with members in their districts.

Tokens have been used throughout history to identify members of organizations. Tesserae, small quadrilateral tablets made of wood, stone or ivory, were used by the Greeks and the Romans to identify those initiated into the mysteries of Demeter, celebrated at Eleusis in Attica, and other pagan cults. Winners of public games were also awarded tesserae as vouchers that they were wards of the state for life. Tesserae were also distributed to soldiers to distinguish friend from foe and as tokens of hospitality or commendation. These tesserae are considered to have led to the introduction of tokens into the Christian Church.

A reference to tokens is found in the Bible, in the book of *The Revelation to John*: "To everyone who conquers … I will give a white stone, and on the white stone is written a new name that no one knows except the one who receives it" (2:17).

John Buchan, a Lord High Commissioner to the General Assembly of the Church of Scotland and a Governor-General of Canada, in his novel *Mr. Standfast*, used a purple wafer with a white St. Andrew's cross on it as a token to identify his character Richard Hannay. During a dangerous espionage mission, Richard Hannay requires his token to establish his genuineness with his colleagues.

The earliest known reference to tokens in connection with the Sacrament of the Lord's Supper in the Reformed Church is in the Register of the Council of Geneva. On January 30, 1560, John Calvin and Peter Viret requested the Council of Geneva to introduce tokens into the service of the church to avoid profaning the Lord's Supper. As a result, the Council of Geneva stated: "To prevent the profanation of the table it would be well if each took lead tokens for each of the eligible ones of their household." However, tokens were not used in Geneva until 1605.

The earliest known reference to tokens in Scotland is in the Register of the Kirk Session of St. Andrews. It records on May 2, 1560, that the use of tokens for admission to the Lord's Supper was an established custom in Scotland.

On August 24, 1560, legislation made Scotland a Protestant state. This was achieved by the Scots Confession of Faith which was followed by the *First Book of Discipline* stating: "Nane are apt to be admitted to that Mystery [i.e., the Lord's

Supper] who cannot formally say the Lord's Prayer, the Articles of Belief [i.e., the Apostles' Creed] and declare the Sum of the Law [i.e., the Ten Commandments]." Accordingly, from the Reformation onwards, admission to the Lord's Supper was determined by the kirk session examining applicants on their knowledge of the Lord's Prayer, the Apostles' Creed, the Ten Commandments, the Catechism and the Bible.

In addition, elders of the members districts had to confirm to the kirk session that the members lived a life of godliness, including the practice of family worship. Daily domestic devotions were a necessity and would include the singing of a Psalm, a reading from the Bible and a prayer. Furthermore, members had to be reconciled with and on friendly terms with family, neighbours and colleagues at work.

When all of the requirements were satisfied, the kirk session was empowered, as it is today, to admit applicants to the Lord's Supper. However, the actual use of Communion tokens for admission to the Sacrament of the Lord's Supper has never been authorized by an act of a General Assembly even though it became an established custom.

Communion tokens were brought to Canada by migrating Scots. The practice of using Communion tokens was adopted by The Presbyterian Church in Canada. Early examples of use include the Dalry token, dated 1788, used at Lanark, Ontario, and the Johnshaven token used at Antigonish, Nova Scotia.

Communion tokens were made of lead up to the end of the 18th century. Thereafter, an alloy of lead and tin was used to improve durability and legibility. Other materials used included aluminium, brass, bronze, copper, iron, ivory, leather, silver, tin and wood. Manufacturing methods included striking with a punch and moulding using brass, iron or stone moulds. Ministers, church officers and local craftsmen (including blacksmiths, goldsmiths, pewterers, plumbers and carpenters) could be involved in their manufacture. The quality of the material and the manufacture would vary with the wealth of the individual church.

Members had to be reconciled with family, neighbours and colleagues

Communion tokens, small discs of metal, could be circular, square, rectangular, triangular, hexagonal, octagonal, elliptical, diamond, heart, trefoil, shield and some so irregular they defy description. Sizes vary upwards from 7/16 of an inch by 6/16 of an inch, with larger tokens about the size of a Canadian dollar coin. The tokens would include initials or some other device to distinguish the issuing church from others.

The earliest tokens bore only the initial letter of the name of the church. Subsequently, K for kirk, P for parish, T for token, the year of issue, the minister's initials, the full name of the church, the table number and biblical texts were added as space permitted. Ornamentation included the burning bush as the universal emblem of the Kirk, the Communion cup and architectural representations of churches.

Among the oldest tokens is one bearing the initials CP and the date 1648. This token has been attributed to any one of four small town parishes in Scotland with names beginning with "C" — Campbeltown, Cargil, Carsphairn and Crossmichael. Another early token originated in the Parish of Leuchars which is associated with the ministry of Alexander Henderson, a church leader and Presbyterian statesman. Alexander Henderson and Archibald Johnston of Warriston drafted the National Covenant signed in Greyfriars Church, Edinburgh, on February 28, 1638. The National Covenant is a lengthy document consisting of a supplement to the Confession of 1560, a list of the Acts of Parliament in favour of the Reformed Church and the obligations to maintain the True Religion, the King's honour and public peace. The earliest Leuchars token bears the monogram for Alexander Henderson who was minister there from 1614 to 1638. Robert Baillie, principal of Glasgow University, regarded Alexander Henderson as "the first ornament after John Knox of incomparable memory, that ever the Church of Scotland did enjoy."

The Communion card eventually replaced the Communion token. Now, in some places, it is being replaced by an invitation card to Holy Communion.

Solemnity and dignity have always been features of the Sacrament of the Lord's Supper, but the invitation is now inclusive rather than exclusive. So, today, the celebrant welcomes everybody with an open invitation: "This is the Lord's Table. Our Saviour invites all those who trust him to share the feast which he has prepared. O taste and see that the Lord is good." This is no token but an absolutely certain welcome. R

James T. Seidler was born in the Parish of Morningside, a suburb of Edinburgh. He is a member of Guildwood Community Presbyterian Church, Scarborough, Ont.

Learning to Pray

You must be what a good day
does to amuse itself.
Look into the eyes
of history's saints.
They know.

You will want only visions
of God smiling, thumbs up.
But must learn to listen
for the times the gavel
pounds out names for your sin.

You must wade out among
the sick and the well,
weep at the plight of poor
Judas, worry that Moses
saw too much, too soon.

You must walk among the risen
and the damned, the faceless
promises of angels,
the willowy secrets of those
who wash their feet in grace.

— Fredrick Zydek

CLOWNING AROUND IN CHURCH

by Jane Anne Spoering

Vanilla Puddin (dressed in yellow and maroon, with bright yellow hair and a big red nose) and Chris Cross (in baggy blue and pink, lime-green hair and white face accented with red and black) shout "Hello" to everyone as they skip down the aisle of St. Andrew's Church, Calgary, during a worship service. "When Vanilla Puddin and Chris Cross appear to tell the children's story," the minister, Karl English, says, "they have an invigorating effect on everybody in the congregation. These are two of the most animated (and dedicated) clowns to be found anywhere, and they are able to produce expectation and suspense just by putting a hand into a large shopping bag." The congregation and the children are never quite sure what the clowns will bring with them for their stories, but there is always great anticipation and excitement when it is "the clowns' Sunday."

"Clowning around" in church has become a positive experience at St. Andrew's Church. Resident clowns Vanilla Puddin and Chris Cross appear once a month to tell inventive children's stories. They help people of all ages to understand their faith better through a ministry of joy and laughter.

One morning, they arrived with a step-ladder that had signs reading Family, Friends, Me, and Jesus taped randomly to it. The children helped to sort them into a better order with the most important one, Jesus, at the top.

On a Sunday near Christmas, they taught the children about the saying "It is better to give than to receive" with a large container of candy canes. After explaining how giving produces a warm, cuddly feeling inside, they gave a candy cane to each child. The children were invited to share them with whomever they wished or to put them in the food bank box for a child.

Recently, they conducted a science experiment. Water in a glass with a paper cover over it was held upside down without the water falling out. The clowns explained they didn't know how it worked, but that was OK because God understood. We don't have to be able to understand everything, they told the children.



Vanilla Puddin (centre) and Chris Cross (right foreground) with the four- and five-year-olds.

Brenda Pudwell, alias Vanilla Puddin, sees clowning as a way to carry on Christ's ministry in her own way. Brenda always thought it would be fun to be a clown. When one of the elders told her about a course on clowning, she jumped at the opportunity to participate in it.

Figuring out her persona took more thought. Brenda wanted the clown to be a "sweet" person. She also wanted to incorporate part of her name, Pudwell, into the clown's name. She decided on Vanilla Puddin because, with her pale skin colour, she didn't think Chocolate Puddin would be appropriate.

After completing the clowning course, she approached the minister about doing the children's story. He readily agreed. But, Brenda says, "I had to get over my own upbringing where I was taught that church was a serious place" before feeling comfortable with "clowning around in church."

When Lorie Nielsen saw Vanilla with the children, she decided she wanted to serve in this way, too. She talked to Brenda about it, and they have since become a team. Lorie chose her

D. SHUTER ROBES LTD.
26 Duncan St., Toronto, Ont. M5V 2B9 416-977-3857
Custom Tailored Academic and Choir Robes — Preaching Gowns and Stoles.



The Chorister Robe
"The Gown That Likes To Be Compared"
Formerly Claude W. Vincent (1968) Limited
ROBES for **Choir** and **Pastor**
CASSOCKS — SURPLICES
CHOIR ROBES — MORTARBOARDS
Samples and prices on request
1-(902)-463-5150
Chorister Robes Limited
270 Wyse Road
P.O. Box 397, Dartmouth, Nova Scotia B2Y 3Y5

VISITING MONTREAL
Mid-May to Mid-August?
PRESBYTERIAN COLLEGE RESIDENCE
(Next to McGill University, Downtown, Metro, Parking)
Single room: $20/day, $120/week
Student rate: $15/day, $75/week
Limited double occupancy: $30/day, $180/week
Group rates available
Enquiries: 3495 University Street
Montreal, Quebec H3A 2A8
Tel: (514) 288-5256 Fax: (514) 398-6665

Turner & Porter
FUNERAL DIRECTORS LIMITED

OVER A CENTURY OF SERVICE 18 74

YORKE CHAPEL
2357 Bloor Street West, (at Windermere)
Toronto, 767-3153

RONCESVALLES CHAPEL
436 Roncesvalles Avenue (at Howard Park)
Toronto, 533-7954

BUTLER CHAPEL
4933 Dundas Street West (at Burnhamthorpe)
Islington, 231-2283

PEEL CHAPEL
2180 Hurontario St. (Hwy. 10 North of Q.E.W.)
Mississauga, 279-7663

name for obvious reasons — Chris for Christianity and Cross for Christ Jesus.

Lorie enjoys the clowning because "It is fun to be just a little bit bananas." Clowning allows them to communicate a message in a way other people can't. But she adds, "We have to remember who we are and can't be too 'messagy.'" She enjoys the challenge of putting it all together, deciding on a theme and how to present it. She particularly finds the time before and after service delightful when they meet the children in the lounge and watch their little faces light up. She feels grateful for the freedom the church allows them. She has even extended the right hand of fellowship to new members while dressed as Chris Cross.

Clowning gives Brenda the opportunity to say whatever pops into her head without anyone (she hopes not even her family) taking offence. On Thanksgiving weekend, she asked the children what they were thankful for. "Turkey," one replied. "Oh, I like turkey, too," she replied. "In fact, I have three at home."

Brenda finds it difficult to overcome the embarrassment she sometimes feels with the open response Vanilla elicits and the congratulations she receives. "I don't feel I am doing anything overly special," she says. "But it is the concept of the clown that is wonderful. Everyone accepts a clown without reservation." People lower their defences when they talk to a clown because clowns are non-threatening and non-judgemental. Only a few small children, slightly unsure of her, have refused to shake her hand. Brenda enjoys the one-to-one interaction. "People are neat," she says. "I feel blessed that this ministry has come into my life."

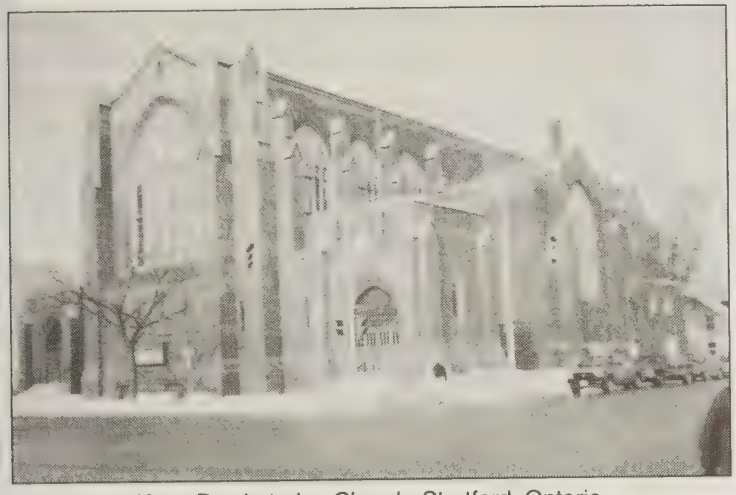
Brenda and Lorie still get butterflies in their stomachs before they tell their stories. They always say a brief prayer before entering the sanctuary. Then, in their own way, they bring their faith and love to the congregation.

As Karl English explains: "They communicate Christian teachings to the children in a simple and memorable manner. In doing so, Vanilla Puddin and Chris Cross have become a valuable part of our congregation's teaching ministry." R

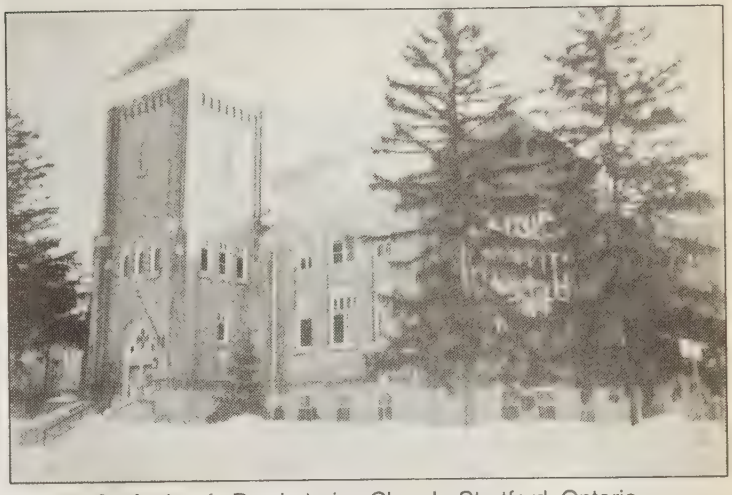
Jane Anne Spoering is a member of St. Andrew's, Calgary.

Sharing Space With William S.

by Ivor Williams



Knox Presbyterian Church, Stratford, Ontario.



St. Andrew's Presbyterian Church, Stratford, Ontario.

It was "move out of it or save it" a few years ago. Water from the failing roof dripped into more than a dozen buckets spread around in the sanctuary of Stratford's once-magnificent Knox Presbyterian Church.

This month, scaffolding will be removed from the exterior and lofty interior. The congregation has successfully completed a $462,000 restoration project. Virtually irreplaceable stained glass windows have been restored and protected, an elevator provides for people with disabilities, brickwork is repointed, floors refinished, washrooms modernized, plaster patched and renewed, and new slates installed on its 21 separate roof areas. And this year, Knox congregation gratefully celebrates its 150 years.

Knox has established a $250,000 heritage fund designed to be added to annually. Only earned interest may be spent to ensure the future maintenance of the building. In 1986, David Thompson, the minister, attempted in vain to have Knox declared a "cathedral." Such a designation, many felt, would widen the congregation's ability to raise funds for the renovation of the threatened building, and increase its stature in what has become the "Festival City," home of the internationally famous Shakespearean Festival.

The recently completed program of renovations was the second for Knox. The congregation hopes it will be the last. Maintenance of the building which was completed in 1915 became a burden and was neglected during the years of the Second World War and following. During the early '50s, it became unsafe. The congregation, by a slight margin of 51 to 49 per cent, voted for preservation and agreed to support a massive, costly restoration. Windows were restored, the interior repainted, a chapel built, a tower removed.

But, once again, deferred maintenance soon began to take its toll.

David Thompson came to the congregation in 1983. He soon undertook the task of leading a campaign to get rid of the rain buckets, successfully restore the building again, and renew the congregation's faith in its own ability and dedication.

Professional fund raisers, initially sceptical about matching the amount needed for restoration with the financial resources of the congregation, agreed to take on the task. With the support of members and friends from beyond the congregation, they completed the campaign successfully.

Several special events, celebrations, choir and organ concerts, and the annual "Kirkin' o' the Tartan" have, on recent occasions, filled the 1,000-seat sanctuary. "Then we knew what it would be like to fill the church," says Thompson. Average Sunday attendance is about 250, with occasional fluctuations to 450.

"If we make the building work for us, it will no longer be a burden," says the minister who, with the music director, custodian and a part-time secretary, are the only salaried people at Knox. It is difficult to meet the needs for additional staff when a substantial debt burden remains. A decision must be made eventually whether a possible future staff increase might provide for a second clergy person or someone mainly involved in development.

A few blocks to the west of Knox, just off a busy commercial thoroughfare and nestled close to the landmark courthouse, a school and the library, is St. Andrew's Presbyterian Church. The congregation was established 156 years ago. But

following what has become known as the "Disruption" of 1843 (see "A House Divided" article by John S. Moir in the February 1994 *Record*), Rev. Daniel Allan led a number of the pioneer families away from the established "auld Kirk" into a new "free" congregation which soon took the name of Knox.

Church growth in Stratford is difficult, suggests James Dickey, now into his sixth year as minister at St. Andrew's. "Almost everyone here has an attachment to some church," he says, noting that some residents may be the sixth generation of their family in the area. "There is not a great body of people to evangelize."



David Thompson, minister of Knox, Stratford.



Kate Ballagh-Steeper, associate minister of St. Andrew's, Stratford.



James Dickey, minister of St. Andrew's, Stratford.

Dickey and associate minister Kate Ballagh-Steeper give special emphasis to Christian education. The two are enthusiastic about their ministerial partnership, suggesting that age and gender differences have helped to create harmony in their work. Dickey is the more frequent preacher, although Ballagh-Steeper shares in all worship services. She concentrates on work with young people and visitation. He devotes additional time to mid-week adult education in co-operation with the nearby St. John's United Church congregation.

Both Presbyterian churches are located in heavily built-up areas, St. Andrew's on the west and Knox on the eastern edge of the city's downtown commercial area. Lack of parking space presents problems for both. Fortunately, available downtown street parking for Knox and the lots at the court-house and nearby school help to ease the problem for Sunday services at St. Andrew's.

The Presbytery of Stratford-Huron to which both belong is strong and mission-minded, says Dickey. He points to the rural ministry intern program now in place and an agricultural project to provide food for developing countries. Expansion is planned or taking place in other congregations within the presbytery. "We are living the vision," he says.

Stratford's Shakespearean Festival has made some impact on both congregations. At this year's annual meeting at St. Andrew's, jazz music and dessert preceded the business session. At Knox, a school for chefs operated by Stratford's restaurateurs prepares popular, reservation-only commercial luncheons, intensified during the theatre season. (Part of the charge to diners supports the church's "access" fund.) Other dinners for festival visitors are provided by the congregation on special occasions, on its refurbished lower level, bright with new lighting and visually pleasant with new woodwork hiding old pillars. The roast beef dinners regularly scheduled for festival visitors were a highlight of earlier years and a major contributor to the congregation's many fund-raising events. The women of the church took the lead in many of them.

The sanctuary of the Knox congregation provides a regular venue for the local Rotary club's travelogue series, and its renowned organ and beautiful grand piano are used for concerts. The congregation leases unused space for a studio, and festival productions used the perfect acoustics of its rear hall for recording sound effects. "We must make this building work for us," says Thompson.

Both Stratford congregations have a mix of mature members and young families. "But we appeal to somewhat different groups," suggests Thompson. The Knox building, although huge, supports worship perhaps less formal than its Presbyterian neighbour. St. Andrew's may be more intimate in structure but is more formal in its services.

"I guess I'm a liberal theologian in what may be considered a conservative congregation," says Dickey.

Dialogue between ministers and congregations is intensifying and additional co-operative projects are anticipated.

"Knox was probably envisioned as a cathedral structure," says Thompson, looking up to the provincial crests at the ends of beams supporting the roof. The floor design is in the shape of the cross. Free-hand artwork spreads across the walls and the murals. Some adorned with gold leaf have been restored to the original beauty of the work of Peter Charles Brown, a portrait painter who planned the elaborate decor for the whole sanctuary in 1927.

The original Knox structure was completed in 1915 at a cost of $95,000 when it was probably anticipated it would serve a future unified congregation of Methodists, Presbyterians and Congregationalists. Although valued at more than $13 million today, finances dictate it be insured for substantially less.

Thompson believes designating large heritage churches as cathedrals would provide external funding possibilities not otherwise available. He also proposes such designations would assist in providing centres for community activities, ecumenical gatherings and community mission. He argued, vainly, in the church courts that a cathedral is not necessarily the largest or even finest church in the region, or related to the seat of a prelate, but that the term has come to connote a building of outstanding size, grandeur or beauty.

"We are concerned about our young people," says Thompson. "This building must remain to serve them."

The motto of a recently designed crest for the congregation, expected to be formally approved soon, depicts a river (Stratford's Avon), a swan (swans frequent the river near Knox), a road which it faces, a Celtic cross and the burning bush. It reads: "With God We Find A Way." R

Ivor Williams is a contributing editor of the *Record* who lives in London, Ont.

St. Andrew's, Niagara-on-the-Lake, Ontario's gem of church architecture, celebrates two centuries of Christian witness

Two Hundred ... and Counting

by John S. Moir

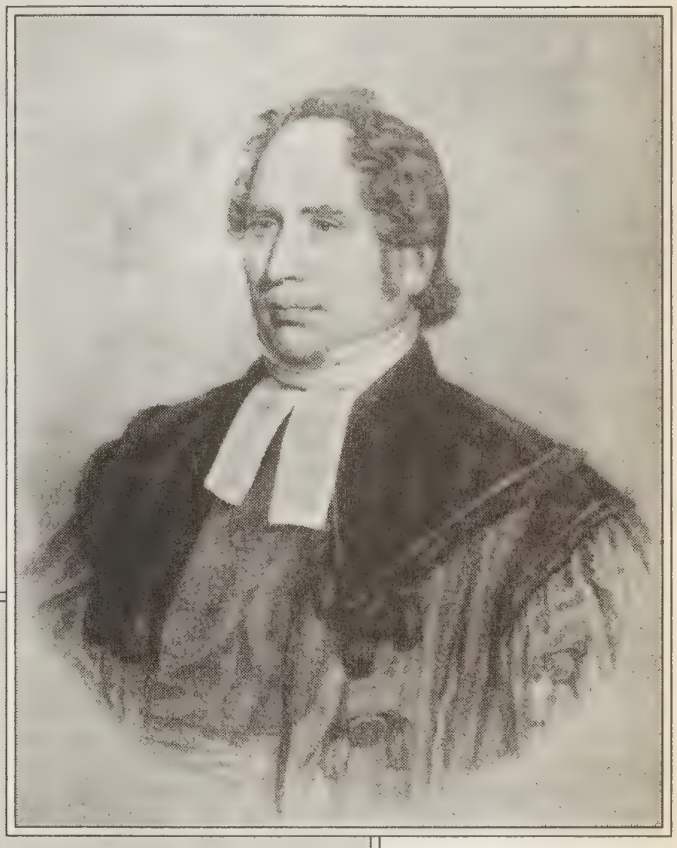
On October 1, one of Canada's best-known Presbyterian churches will mark the 200th anniversary of its organization as a congregation. On that day in 1794, Rev. John Dun constituted the first session of St. Andrew's Church, Newark (now Niagara-on-the-Lake). Its present house of worship, built in 1831, is admired as "the finest example of Greek Revival in Ontario."

St. Andrew's was not the first Presbyterian congregation in the area. In 1791, residents of nearby Stamford had called a minister from Albany Presbytery in New York State; but when he left about two years later, the Presbyterians of Stamford joined with those of Newark to call John Dun from the same presbytery. Even before Dun arrived in September 1794, the Presbyterians of Newark had begun building a place of worship.

That first church, with 14 large windows and 24 pews, stood on land given by the government. In 1802-1803, a belfry and steeple about 60 feet high were added. Ironically, only 10 years later, that belfry and steeple caused the church's destruction.

When United States troops occupied Niagara-on-the-Lake during part of the War of 1812-1814, they burned St. Andrew's Church on August 24, 1813, to prevent the British and Canadians from using the church tower as a look-out if they recaptured the town. Four months later, the invaders burned the rest of the town to clear a field of fire for their guns; but after only three days, they retreated from the smouldering ruins.

The burning of the first St. Andrew's Church proved to be the spark that started three decades of controversy over the proper use for Upper Canada's Clergy Reserves — one-seventh of the surveyed lands put aside to support a "Protestant clergy."





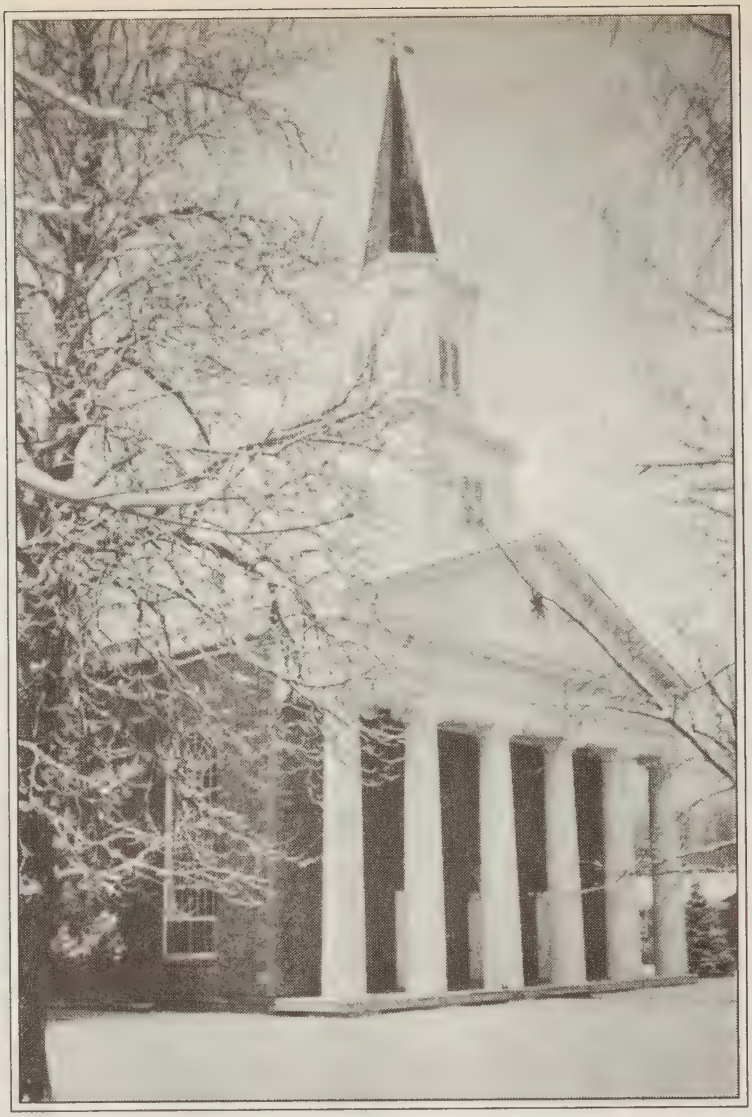
Top: Rev. Robert McGill, minister of St. Andrew's 1829-1845.

Left: A sketch of the first St. Andrew's Church, built in 1794.

Metropolitan Toronto Library Board

In 1819, St. Andrew's asked the government for £100 from the Clergy Reserves, "or any other fund," to help pay the salary of a minister "of the Established Church of Scotland, if possible."

Although the legal authorities in Britain supported this request, the local governor and the Church of England joined forces to block any grant. More than 20 years passed before public money was given to Church of Scotland ministers in the colony. Despite support from the Colonial Office in London, from the Church of Scotland in Canada, and from the provincial House of Assembly, the congregation got no help and was forced to rely on its own resources. The Clergy Reserves, however, had become a political bone of contention among the denominations.



The present St. Andrew's Church, Niagara-on-the-Lake, built in 1831.

The new (and present) church was completed in 1831 during the pastorate of Rev. Robert McGill, one of the most active and interesting of the 22 ministers who have served St. Andrew's. Born in 1798 in Ayr, Scotland, the home of Robbie Burns, he was licensed but received no call for several years until, in 1829, he accepted a call to St. Andrew's. McGill, a born organizer with boundless energy, was helped by Andrew Heron, the congregation's efficient money raiser, as they worked together to build the new church. Near to the church, McGill also built a manse which is still occupied by ministers of the congregation.

McGill took a leading role in local affairs and in the Canadian Church of Scotland Synod after it was organized in 1831. For years, he actively promoted what became Queen's University in 1841, and he served as a member of its board of trustees until his death. While at St. Andrew's, he published sermons, prayers, and pamphlets on education and the Disruption of the Kirk in Canada. For four years, he edited and published the *Canadian Christian Examiner*, a forerunner of the *Presbyterian Record.*

McGill's unremitting work for the Presbyterian cause, as pastor, churchman and author, was recognized in Scotland in 1853 when his Alma Mater, the University of Glasgow, conferred on him the honorary degree of Doctor of Divinity. During his years at St. Andrew's, McGill had justly earned a reputation as a fervent preacher, a conscientious pastor and a concerned citizen. He moved to Montreal in 1845 and died there 11 years later.

Among the many famous members of St. Andrew's congregation, perhaps the best-known, both locally and nationally, was Janet Carnochan. Born at Stamford in 1839, she taught history, literature and mathematics in Brantford, Kingston, Peterborough and, for the last 23 years of her career, at Niagara High School. She was remembered by her pupils in the public schools and in St. Andrew's Sunday school as a beloved teacher. Her greatest fame, however, came from her work as an author and historian.

Janet Carnochan spent her later years labouring virtually single-handedly to awaken the town of Niagara to all aspects of its rich historical heritage. With determination and dogged persistence, she collected the town's scattered records, and convinced citizens and politicians alike to preserve the town's historical buildings as a living museum of Ontario's heritage. She also instigated the building of Niagara Memorial Hall, served as first president of the Niagara Historical Society, and wrote definitive histories of her church and her town, as well as poems and hymns.

Although St. Andrew's congregation has always been of modest size, it has faced, and still faces, a real problem simply because it possesses such a valuable piece of Presbyterian and public heritage. To the normal costs of upkeep for a church must be added the recurring expense of repair and periodic renovation of this beautiful, old building. This has been a heavy burden for a small congregation, but one that St. Andrew's members have not hesitated to assume over the 163-year life of the structure.

Major restoration work on St. Andrew's Church had to be done in the 1930s. The most recent and most extensive repair and restoration in its history was completed in 1991 when the gallery's support beams had to be doubled for safety and its pillars placed on concrete bases. Workers on this latest phase made some surprising finds under the church's floor-boards, including two empty whisky bottles and an order of service from a 1909 prayer meeting. During this 1991 restoration, St. Andrew's Church got its first washroom.

Within this historic structure are mementoes of its distant past. The

congregation cherishes its minute books that date back to its beginning in 1794. It displays with pride its pewter plates, pitcher, Communion chalices and baptismal bowl — all stamped "1831" — from the days of Robert McGill. In the sanctuary, memorial tablets recall lives of service given by ministers and congregation alike.

In its bicentennial year, St. Andrew's congregation and its treasures are welcoming admiring visitors from many lands. Numerous special events are planned during the anniversary year, and Dr. T. M. Bailey, well-known historian and former archivist of the Presbyterian Church, is preparing an official history of St. Andrew's.

Ministers have come and gone from St. Andrew's, Niagara-on-the-Lake, but congregations and, sometimes, mortgages may last forever. Each of those 22 ministers has come to St. Andrew's as a stranger who had to forge a relationship with the members of the congregation. Those relationships may be compared to rocks — they can sink the church ship or they can become the foundation-stones upon which the church can build. When a congregation reaches its 200th birthday, however, that suggests its rocks have been those of construction, not destruction.

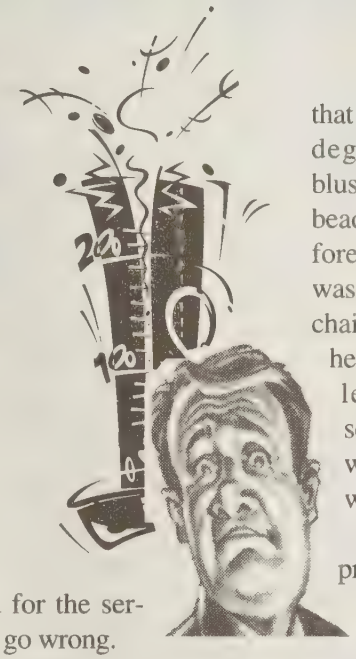
Today, St. Andrew's, Niagara-on-the-Lake, with its high pulpit, box pews and Grecian porch, stands as an architectural monument of classic beauty. It is a part of our national heritage, a church of which not only its congregation but all Presbyterians and all Canadians can be proud. From the whole church, we offer congratulations to St. Andrew's and wish it many happy returns after two centuries and counting. R

More information on the program of events and on the history volume can be obtained from St. Andrew's Bicentennial Committee, Box 441, Niagara-on-the-Lake, Ont. L0S 1J0, or by phoning (905) 468-3363.

John S. Moir is professor emeritus of history, University of Toronto, and author of *Enduring Witness: A History of The Presbyterian Church in Canada.*

Sermon Interruptus

by Doug Kendall



The first time I preached during my summer student placement, it was at an outdoor family service. Everything was perfect. The sun was shining brightly in the clear, blue sky. The congregation had gathered under a huge maple tree to enjoy the natural shelter God had provided. Not far off, we could hear a stream wandering through the woods. I felt well-prepared for the service. I figured nothing could go wrong.

During the opening hymn, the batteries of the portable organ died. As the pitch of the keyboard wavered and sank, the voices of the congregation sank with it. No problem, we could sing the hymns a cappella. I was a little rattled, but as the service continued, I was able to relax a bit and enjoy worship. In this congregation, the elders take turns reading the Scripture. So, as the elder stood up to do the readings, I sat down and tried to take a moment to relax and say a quick prayer before the sermon.

When the elder began to read, I didn't recognize the passage, but I figured no one would notice. The sermon wasn't based on the Old Testament text anyway, and any Scripture reading could be edifying for an assembly of God's people. Unfortunately, because of my typographical error, the elder was reading the story of the origins of the Moabites and Ammonites. Instead of Genesis 25:19-34, he read Genesis 19:25-34. He finished with verse 35 talking about Lot's daughters. "So that night they got him drunk, and the younger daughter had intercourse with him. Again he was so drunk he didn't know it."

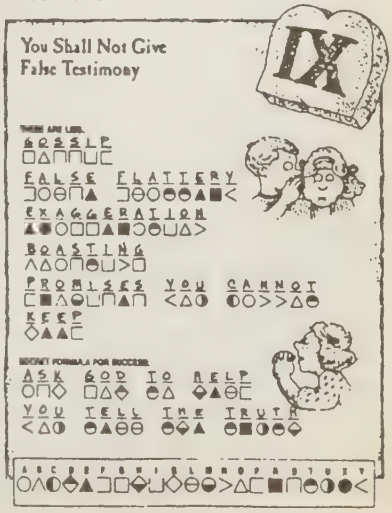
I felt as though the temperature under that tree shot up to about 120 degrees. I'm sure I was blushing, and I could feel the beads of perspiration on my forehead. My fiancée, Pam, was sitting back in her lawn chair with a worried look on her face. The minister was leaning forward in his seat, his hand on his chin, waiting to see how I would preach on this text.

As I stood up to preach, I looked around at the congregation, especially at the anxious faces of the parents of small children. I tried to smile reassuringly, and began: "The text for this week's sermon is *not* from Genesis! Some day I will probably preach on that Genesis passage; but rest assured, it definitely will not be today!" There was a general sigh of relief, and the service continued without too many more problems. R

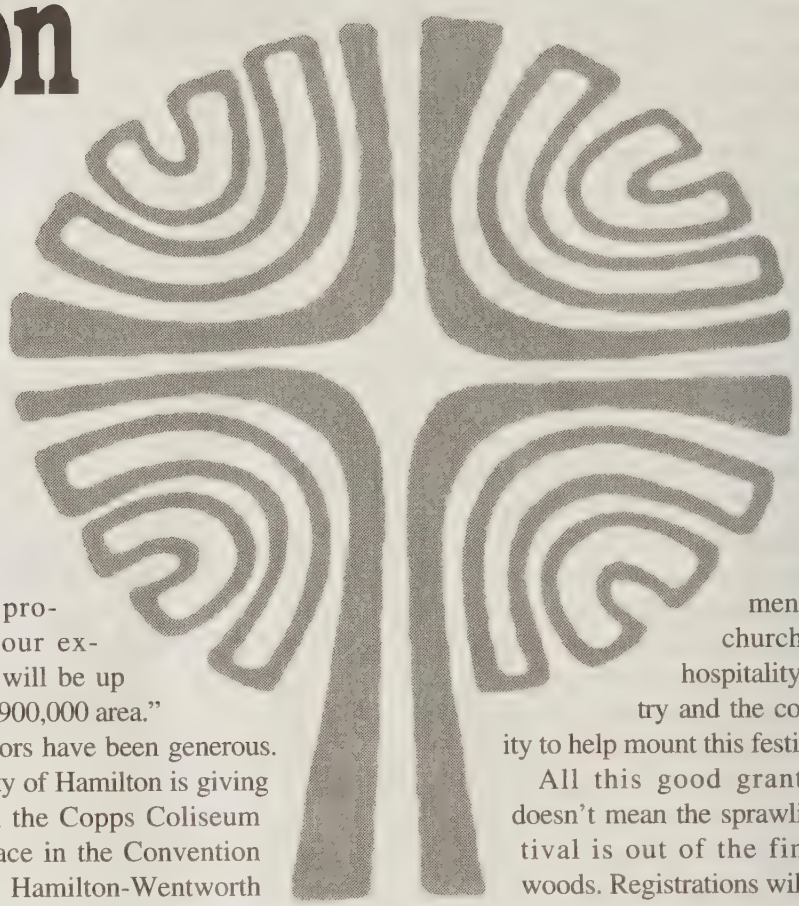
Doug Kendall is a student at Knox College, Toronto.

Something Wonderful

Answers



Gathering the Fragments for a Celebration of Joy



by Janet Somerville

Think of the fourth Canadian Christian Festival as a sort of New Testament wedding feast. The oxen and fatlings have been lined up, the dinner menu is firmly agreed on and the banquet is nearly ready. The kingdom where the festival is being prepared (on the outside, that kingdom looks a lot like Hamilton, Ontario) is geared for a long, busy weekend at the end of June (23-26). The big feast's theme is "Sharing the Joy."

The banquet-goers don't actually sit down to table until June 23. There is still time to work at making sure lots of potential guests hear about the plans. The kingdom has some weary but relieved banquet stewards looking forward to that last blitz of work.

They have already achieved a great deal. Sites for over 100 sessions are pinned down, ranging in size from the Copps Coliseum through a whole range of local church sanctuaries to individual rooms at the Hamilton Convention Centre. A few events — like the fiesta, a multicultural celebration — will spill out into outdoor spaces like Jackson Square.

More of an achievement still: a budget has been hammered together, and the thing just might break even financially.

"Yes, it's expensive," sighs Heather Johnston, the energetic co-chair of the festival. "If we succeed in bringing off the whole program, our expenses will be up in the $900,000 area."

Donors have been generous. The City of Hamilton is giving time in the Copps Coliseum and space in the Convention Centre. Hamilton-Wentworth municipality has weighed in with a $50,000 loan. Contributions from church denominations have covered about one-tenth of the budget. Donations in kind have included free office space during the months of planning the festival. And the logjam-breaker came in mid-February: a whopping $250,000 from JobsOntario-Community Action, which came along with kind words from Culture, Tourism and Recreation minister Anne Swarbrick: "Tourism and major events such as this present significant opportunities for economic growth and development in the Hamilton region. The Ontario government is happy to join the strong partnership that has developed between the municipality, the federal government, local churches, the hospitality industry and the community to help mount this festival."

All this good grant news doesn't mean the sprawling festival is out of the financial woods. Registrations will be the acid test. Executive Director Lynne Powell says 10,000 paying guests will have to visit the festival at least once to make it all break even.

The festival program bristles with here-and-now workshops

A more complex achievement than raising the money has been crafting the vast festival program. How do you get sponsors who are Anglican, Baptist, Christian Reformed, Lutheran, Mennonite, Pentecostal, Presbyterian, Quaker, Roman Catholic, Salvation Army and United to agree on the thrust and balance of four days of religious input? How do you get them to agree on anything at all?

David Epp-Stobe, the enthusiastic Mennonite who co-chairs the program committee, mused about some of the organizing principles the committee

hammered out. "We wanted to put a constructive face on the presence of the churches in our community today, and on what those churches are offering together to the broader community. It matters, it's good news, that all the churches can come together to serve the community and to celebrate something that is very precious to us as Christians. But we didn't want a 'churchy' program. We want to build the bridges from God's Word to the real human dilemmas. We want participatory, relevant, hands-on sessions that will make sense to every person who walks in.

"You know, there's an impression out there that the church isn't dealing straight; it's talking God-talk, not honest talk. We know the festival has to connect with pressing life issues — as many as we can — and we know it has to face the undeniable sense of depression hanging over the world right now."

Consequently, the festival program bristles with here-and-now workshops on issues like racism, refugees, family violence, conflict management, grief support groups, and single parenting — all with a problem-solving, we-can-help-each-other feel.

For the more intellectually inclined, the festival offers some deep thinkers willing to help probe underlying issues: Eileen Schuller will look at the Dead Sea Scrolls, Sister Paula Gonzalez will teach planetary awareness, William Klassen and Dona Harvey will analyse Middle East issues, John Fast will reflect on faith and doubt, and Brian Walsh will ponder the death of the modern worldview. And that's only a sample.

The program committee decided early that some questions which still divide the Christian community are too hot to handle in a setting as mixed as the festival. On the other hand, some contentious issues are easier to handle ecumenically now than they were a generation ago. Peace is one of those issues. David Epp-Stobe says he sees a convergence among the ways Christians reflect on peace these days. His Mennonite colleagues — like Ernie Regehr of Project Ploughshares — are offering several festival workshops.

The workshops don't ignore the church context out of which most festival participants will come. Many offer insights on prayer, spirituality, hymns, choirs, liturgical art and skills for ministry.

Since a festival-goer can take workshops or leave them, all workshops don't have to have broad appeal. It was trickier to come to consensus on the higher profile parts of the program: the speakers at the main worship celebrations, the Bible study leaders and the speakers at the daily "key events."

They ended up with some of the most illustrious keynoters in Christian circles today. Opening day will include James A. Forbes, an African-American minister at New York's Riverside Church who is internationally famous for his preaching. Day two will feature Brigalia Bam, now deputy general secretary for the South African Council of Churches, and long associated with the drive for women's equality in church and world. Day three will hear Canada's gentle Jean Vanier reflecting on his many years of life in community with developmentally handicapped people in the international L'Arche movement.

There's an impression the church is talking God-talk, not honest talk

The final worship service will hear from a man whose appeal bridges mainline church people and evangelicals: George Carey, the 103rd Archbishop of Canterbury, head of the world-wide Anglican communion and a leading, contemporary evangelist. "Carey has a strong emphasis on evangelism. But he's equally strong on social justice, and he has a major ecumenical emphasis, too. So his participation means a lot to many of the constituencies which are coming together in this festival," Heather Johnston said.

It wasn't easy to get Carey. Nor was it easy to get Bam or Vanier or Forbes. Nor to find the right balance for the Bible study leadership. For that task, Canadian Christian Festival IV finally decided to pair a Presbyterian scholar in Scripture (Arthur Van Seters) with a Roman Catholic activist (Mary Jo Leddy).

"They both have excellent communication skills," explained Johnston. "And Art's first-rate exegetical awareness will be complemented by Mary Jo's acute sense of the issues arising in society right now. I think it will be an interesting blend."

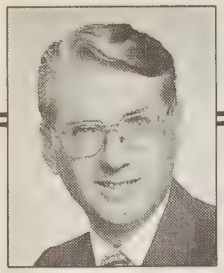
Well, the whole thing *is* an interesting blend. But it took an enormous amount of stirring to bring the ingredients together. Monsignor Harvey Roach, Johnston's co-chair, commented on what made the work of planning worthwhile for the seven hyper-busy people who make up the executive of this fourth quadrennial Canadian Christian Festival. "There's no doubt it's the friendships we formed, the spiritual sharing, the rediscovery of how much we have in common. I think that has been the best part."

After a moment, he added: "And that will last. Hamilton will be a healthier place ecumenically because of all this work together. Maybe all of Canada will be, too, a bit."

"I think of this as a family reunion," observed Heather Johnston. "I'm realistic enough to know a Christian festival won't church unchurched people. But it will help to revive ecumenism. And this celebration will certainly help church people notice how completely global our church family is, and how Scripture comes alive when you face it with all our burning, world-wide questions. For me, that makes it worthwhile." R

For further information, contact: Canadian Christian Festival IV, PO Box 57029, Jackson Station, Hamilton, Ont. L8P 4W9. Tel. 1-905-525-3100; Fax 1-905-525-2000.

Janet Somerville is an associate editor of the *Catholic New Times.*



You Were Asking?

Tony Plomp

All in the Family?

Do you think it is a good principle to have two or four members of one family as members of session? Also, should laypeople who are in the employ of the congregation be on the session?

I think it is fair to say, on general principle, it is not a "good thing" to have a number of members of one family as members of session. It is all too easy, especially in a small session, for one family to become the dominant voice. They may not always be able to act objectively but may be influenced, consciously or otherwise, by family ties. There is something to the saying that "blood is thicker than water."

Yet, having said that, we can always point to exceptions where such an arrangement has worked, especially in a larger session. In our own congregation, we have had two sisters on session and, at present, a father and daughter. It occasioned some debate among members of session when they were first proposed; but to this date, and after some years in one instance, it has not brought any problems but has, in fact, enriched the life and work of session.

Much depends on the people involved. The question always remains, however, whether family members are able to disagree strongly with each other in session and remain on speaking terms after the fact! And are family members who serve together on session able to leave whatever personal

Can family members disagree strongly with each other?

and private disagreements and quarrels they may have at the session "door"? Proceed with caution.

The same general principle pertains when it comes to calling to the eldership individuals who are employed in some significant capacity by the congregation. If they are members of the congregation, they have, by definition, the same privileges and duties as all other members. They should be eligible to serve on the board of managers as well as the session, just like any other member. But is it wise for those so employed to serve on bodies directly responsible for and supervising their employment? On general principle, I would suggest this is not a wise thing to do.

And yet, once again, one can think of individual exceptions where this has not caused any problems and where the life of the congregation has been significantly strengthened. Whenever members of the congregation who are also employed by the congregation are called to serve on session, it seems prudent to have a written agreement that they will absent themselves from all deliberations affecting their employment status in the congregation so as to avoid even the perception of any possible conflict of interest. Such an agreement, in my view, should be made known to the congregation. Again, proceed with caution.

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond B.C. V7C 4S3. Include your name and address for information.

BEYOND BELIEF



Readers 12 and under, this page is for you! God's love ***is*** something wonderful! The rainbow is one sign of God's love. Let's discover more about his love through puzzles, crafts, stories and features – all designed just for you.

Editors: *Susan R. S. MacLaren and Nancy Pinck*



Jamie's Family

Jamie sat in his hospital bed and tried to eat his lunch with his left hand. His right arm was in a cast.

"I wonder if Mom will be able to come to see me tonight after work," he thought. But there were only his mother and baby–sister Jill at home. His mother would have to get a sitter for Jill. Jamie wished he had a big family like Tom. Tom was in the next bed and had a cast on his leg. Tom always had visitors – aunts and uncles, cousins and grandparents.

"Hi, Jamie!"

Jamie looked up. There were Mr. and Mrs. Lee. They often sat beside Jamie and his mother in church.

"We just came to see how you're doing. We really missed you in church," said Mr. Lee.

"I brought you some apples – they're not hard to eat with one hand," laughed Mrs. Lee.

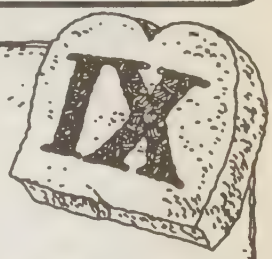
"Look who's here!" said Mr. Lee. In the doorway was Susan, Jamie's church school teacher. She was holding something behind her back.

"Your friends in our class made this for you, Jamie," she said. There was the biggest card Jamie had ever seen.

"They all want to sign your cast when you get back," said Susan. "By the way, your mom will be here tonight. I'm going to look after Jill for her."

When they had gone, Jamie thought: "I *do* have a family! I have a church family!" And he reached for an apple.

A story for Christian Family Sunday by Jay MacKenzie, a member of St. Andrew's Church, St. John's, Newfoundland.



You Shall Not Give False Testimony

Directions: Use the code in the block below to decode the different kinds of lies people tell. Then keep going to decode the secret formula for keeping the ninth commandment.

THESE ARE LIES:





SECRET FORMULA FOR SUCCESS:





Answers see page 29

Source: *Ten to Grow On: Teaching the Ten Commandments to Today's Child* by Sandra Klaus (Zondervan Publishing House, 1992). Available at your local Christian bookstore or by calling 1-800-727-3480.



MEMORY VERSE OF THE MONTH

Rearrange the words of the Golden Rule, Luke 6:31 NRSV

To do you them to have you as do others would.





Let's hear from you! In September we'd like to include a back-to-school prayer, 50 words or less, using inclusive language and written by one of our readers. A bookmark will be sent to anyone whose prayer is printed. Include your name, address and age. Mail to Something Wonderful, 2291 Edwin Cres., Ottawa, Ontario K2C 1H8, postmarked no later than June 15, 1994.

Missionary loses suit against Japanese authorities

In a ruling made by the Osaka District Court on March 29, a civil suit seeking restitution of the residence status of Rev. John H. McIntosh, a long-term Canadian Presbyterian missionary among Koreans in Japan, was dismissed. McIntosh brought the suit when immigration authorities refused in 1986 to extend his stay in Japan because he would not submit to further fingerprinting. By law, all resident aliens in Japan must be fingerprinted every three years.

The usual punishment for the offence is a small fine; but in this case, Japanese authorities decided not to renew McIntosh's missionary visa and to deny him a re-entry permit if he left the country. As a result, he has been unable to return to Canada for 10 years without giving up his missionary status.

McIntosh, who calls himself the "outlaw missionary," began his suit in 1987 after attempts to reason with Japanese immigration authorities proved futile. He was hoping to set a precedent for establishing limits on the discretionary power of Japanese government officials.

The long-running court struggle, involving 28 hearings, brought McIntosh support from other groups wanting the fingerprinting law abolished, as well as from the Korean Christian Church in Japan with which he's worked for many years. The law, which has been modified significantly during the course of the suit, particularly affected the 680,000 Korean residents of Japan, the largest minority group in the country. Many are second- and third-generation descendants of people forcibly taken to Japan early in the century when Japan annexed the Korean peninsula.

McIntosh described the ruling as "most regrettable, the court having missed the opportunity to prove the rule of justice in Japanese society." He said the decision did not represent the minds and hearts of Japanese people of goodwill whom he had come to know, or the will of their representatives in the legislative branch of the Japanese government.

Fortunately, McIntosh was also the recipient of good news. As if to make amends for the rigid stance of the Japanese justice department, immigration authorities decided to grant him a special three-year permit to continue his work in Japan. He and his wife, Beth, returned to Canada on April 14 for a year of deputation. They plan to return to Japan in the spring of 1995 to resume their ministry.

Presbyterian minister praised in House of Commons

A Presbyterian minister who spearheaded a national petition to end child poverty was praised in the House of Commons on March 23. Liberal backbencher Marc Harb called Rev. Brian Weatherdon "respected, hard-working and loyal," and noted he was leaving Ottawa to become minister of MacNab Street Church in Hamilton, Ontario.

Weatherdon, who was associate minister at St. Andrew's Church, Ottawa, for five years, was the moving force behind Partnership Against Poverty, an ecumenical organization which launched the national petition in 1992. Petitioners called on Parliament to "reaffirm its commitment to seek elimination of poverty among the children of Canada by the year 2000." Harb also noted that Weatherdon was instrumental in helping him to establish National Child Day.

In a 1992 interview, Weatherdon commented: "Hungry children cannot learn. Homeless youth cannot build a proper future."

Church offices to be made fully accessible



The generosity of an anonymous donor is allowing the national office building of The Presbyterian Church in Canada to become wheelchair accessible.

In 1986, the Presbyterian Church received a gift of one million dollars to establish the Presbyterian Church Offices Fund, with its income to be used for capital expenditures and major repairs to the denominational headquarters at 50 Wynford Drive, North York, Ontario.

The space needed for the installation of an elevator, a wheelchair-accessible washroom and additional related changes will lead to other modifications to the three-storey building.

The main entrance will be moved to the ground floor and will be clearly marked (first-time visitors have been heard to say that the present entrance seems to be a well-guarded secret). Much needed repairs to crumbling exterior brickwork at the front entrance are also part of the plans.

As well, the WMS Book Room will move to the ground floor next to the Resource Distribution Centre. This will allow one-stop shopping for people looking for books, pamphlets, videos and other material.

Cost of the renovations is estimated at $500,000 and will be financed with a 20-year mortgage to be paid off with some of the annual income from the Church Offices Fund. The church has also applied to the Ontario government for an access grant that could reduce the mortgage by as much as $40,000.

It is hoped work will begin in June.

Memorial fund to honour Cal Elder

A special fund for new church development is being established in honour of the late Rev. John Calvin Elder, who provided outstanding leadership in the field for 37 years, many of those years as superintendent of missions for the Synod of Hamilton and London, as well as Toronto and Kingston.

Over the years, Elder helped more than 75 congregations in their development, in areas ranging from the purchase of a site to becoming self-supporting. He also worked with over 1,000 students, helping them to adjust to their first pastoral appointments. Elder's leadership in church planning proved valuable to other denominations as well, through his involvement as representative of the Presbyterian Church on the ecumenical Inter-Church Planning Committee in Ontario.

Donations to the John Calvin Elder Memorial Fund can be sent to the church offices at 50 Wynford Drive, North York, Ont., M3C 1J7. More information can be obtained from Ian Morrison, Canada Ministries, Life and Mission Agency.

All funds collected will be used for one specific church development project sometime within the next three years.

Presbyterian among election monitors in South Africa

Approximately 15 Canadian church people, including Presbyterian Ijeoma Ross of Saint John, N.B., joined the Ecumenical Monitoring Program in South Africa (EMPSA) as observers of South Africa's first democratic, non-racial elections, held April 26-28.

The Canadians were part of an EMPSA observation team made up of about 320 people from around the world. Their efforts were combined with those of several thousand foreign and South African observers and monitors organized by governments and non-governmental organizations.

Michael Novak wins Templeton Prize

Michael Novak, a religious philosopher whose writings on free society have influenced political and social movements around the world, has won the 1994 Templeton Prize for Progress in Religion.

Novak, 60, a former United States ambassador who holds the George Frederick Jewett Chair in religion and public policy at the American Enterprise Institute, a Washington, D.C., think-tank, is widely considered a pioneer of a new discipline: the theology of economics. During his career as a university professor and journalist, he has published a series of books that extend the boundaries of religious thinking into many areas of culture, including ethnicity, sports, poverty, the family, and the moral foundations of democracy and capitalism.

The Templeton Prize for Progress in Religion is the world's largest annual award, this year valued at £650,000, about one million dollars (US).

Begun in 1972 by the renowned global investor Sir John Templeton, the prize is given each year to a living person who has shown extraordinary originality in advancing humankind's understanding of God and/or spirituality. Previous winners have included Mother Teresa, Alexander Solzhenitsyn, Scottish theologian Thomas Torrance and former Watergate figure Charles Colson.

Rise Up '94 ready to go

Rise Up '94, a triennial conference for youth from Eastern and Central Canada, will take place June 30 to July 4 in Summerside, P.E.I. Organizers are hoping to build on the success of the first Rise Up conference held in Ottawa in 1991. More than 200 people are expected, double the attendance of the 1991 conference.

Rise Up '94 will include workshops, worship and fellowship. Activities are also planned which will allow participants to see more of Prince Edward Island. The keynote speaker, Duffy Robbins, a well-known author and lecturer on youth ministry, will speak on the theme "Choose Your Own Adventure."

Additional information about Rise Up '94 can be obtained from Pat Stinson (905) 935-2490.



Participants at Rise Up '91 in Ottawa show their spirit.

George Vais elected Moderator-Designate

Rev. George C. Vais, minister of Leaside Church, Toronto, has been elected Moderator-Designate of the 120th General Assembly, which opens June 5 at Knox College, Toronto.

Born in Greece, Vais was a teenager when his family came to Canada after the Second World War. The son of a Presbyterian minister, Vais comes from a "well-ministered" family. His two sons, Tom and Chris, are ministers, as is Tom's wife, Heather, and his brother-in-law Jim Sitler. His brother, Vel, is a minister with the Presbyterian Church (U.S.A.). George and his wife, Faith Boyes, also have two daughters, Nancy and Michelle.

Vais studied at Waterloo College (now Sir Wilfrid Laurier University), Knox College and The Presbyterian College, which awarded him an honorary Doctor of Divinity degree. Since his ordination in 1960, he has served the following congregations: St. Giles, Galt, Ontario; North Park, Toronto; St. Andrew's, Huntsville, Ontario; Westwood, Winnipeg. He has been minister at Leaside Church since 1987. Vais has also served as moderator of the presbyteries of West Toronto and Winnipeg, and of the Synod of Manitoba and Northwestern Ontario. He has been a member of several boards and committees at all levels of the church's structure.

Vais feels the greatest challenge facing the church is the acknowledgement that it no longer exists in a Christian environment. "When the church realizes that, then we'll be ready to face the 21st century," he says. "It has become a radical thing now to say you're a Christian."

Prisoner of conscience to speak at Ewart College conference

Vera Chirwa, Africa's longest-serving known prisoner of conscience, will speak at "A Presbyterian Mid-Decade Event" being held in conjunction with the Ecumenical Decade of Churches in Solidarity with Women (1988-1998) at Ewart College, Toronto, May 26-27.

Chirwa, 60, was released from prison in Malawi on January 24, 1993, after 12 years. According to an official statement, she was pardoned by Life-President Kamuzu Banda on humanitarian grounds. Since the death of her husband, Orton Chirwa, in prison on October 20, 1992, there have been international appeals and a resolution by the European Parliament calling for her release.

After training as lawyers in Britain in the 1950s, the Chirwas returned to Malawi to play leading roles in the campaign for independence. Orton Chirwa was a founder and first president of the Malawi Congress Party. He continued to play a leading role in Malawian politics until forced into exile in 1964. Vera Chirwa served as state attorney in Tanzania and a lecturer and examiner in law in Zambia. She has presented many papers on family law and on women and children's rights. She was also involved with the Family Planning Association, the YWCA of Tanzania, the Girl Guides and the Presbyterian Church.

PWS&D applies for CIDA "Program Funding"

The Canadian International Development Agency (CIDA), a major source of funds for Presbyterian World Service and Development (PWS&D), is changing its method of administration with PWS&D to "Program Funding." This means CIDA will no longer approve projects one by one, but instead will approve the overall program of PWS&D as an agency with specific objectives and long-term plans. This also means PWS&D will be able to develop long-term partnerships with organizations in developing countries.

PWS&D is totally dependent on money donated by congregations and individuals, and on government grants. It receives no funding through Presbyterians Sharing. Some provincial governments have provided funding on a one-to-one basis. CIDA's matching grants are on a ratio of three-to-one.

PWS&D has reassessed all aspects of its operation in preparation for this change-over and to meet CIDA's requirements. One of the last steps in the process was an Africa Assessment Visit in February. Since the assessment was required by CIDA, it was funded by the agency and organized with its approval.

The visit to Africa was conducted by Glenn Inglis, Mary Lou Johnston and Bob Smith, members of the PWS&D committee. They travelled to Kenya, Malawi, Lesotho and South Africa where they met with representatives of potential partner organizations and visited some of their community development programs.



Bob Smith, a member of the Africa Assessment team, is pictured meeting with members of the Sharpeville Lefapha, an autonomous, ecumenical women's group in South Africa which has plans for a Community Development Centre which will focus on women's social and economic development programs. Photo: Mary Lou Johnston

PWS&D planned to finalize its CIDA program funding application at its committee meeting in April and expects final CIDA approval by the end of May.

ORGANIST/CHOIR DIRECTOR
Expanding, diverse music program. Two-manual pipe organ, senior and junior choirs. Send resumé to: Search Committee, Knox Presbyterian Church, 147 Simcoe St. N., Oshawa, Ontario L1G 4S6.

News

Polish newspaper denounces *Schindler's List*

A leading Polish Roman Catholic newspaper has sharply criticized *Schindler's List*, Steven Spielberg's Academy Award winning film about the Holocaust, accusing the American director of falsifying the historical record of Polish-Jewish relations.

In a commentary, the church-backed *Slowo: Dziennik Katolicki* daily said the film "wrongly idealized" its main protagonist, German businessman Oskar Schindler, who saved hundreds of Jews from Nazi concentration camps by giving them jobs in his Krakow factory.

"The film portrays Schindler as a selfless actor in the Holocaust drama," the Polish daily said. "However, Spielberg seems to have been quite oblivious to certain important facts from Schindler's pre-war past." The paper claimed Jewish survivors had testified that the businessman accepted large payments in diamonds for rescuing Jews.

The commentary also referred to criticism of the film by Jewish director Claude Lanzmann. It said Lanzmann, whose own films include the nine-hour dramatized documentary about the Holocaust, *Shoah*, had accused Spielberg of presenting Nazi officers sympathetically, "rather than as the wild animals which they were in reality."

The paper said Spielberg presented a false image of Polish-Jewish relations, portraying Poles "through the prism of their hatred for Jews," in contrast to this outstanding German. "Why did the Polish directors, actors and extras who participated in making this film not try to ensure the result was more honest to the Polish-Jewish wartime record?", the paper asked. *(EPS)*

Eugene Peterson addresses Renewal Fellowship annual meeting



Dr. Eugene Peterson, well-known American Presbyterian minister and author, and currently professor of spiritual theology at Regent College, Vancouver, was the guest speaker at the annual meeting of The Renewal Fellowship Within The Presbyterian Church in Canada, held March 4-5 at Central Church, Cambridge, Ontario.

Approximately 350 people attended the sessions with Peterson, which were structured around three main addresses: what should congregations expect of their ministers; what should ministers expect of congregations; what can they both expect from God. Peterson spoke in the context of the stories of David and Saul. These stories are simple, but when retold, they "release fresh insights." They demonstrate the grace, mercy and love of God and, in Peterson's words, "show us how we can live deeply, extravagantly and exuberantly."

Two hundred delegates from across the country attended the business sessions of the meeting. A detailed report entitled "Charting Our Course: The Purposes and Concerns of The Renewal Fellowship Within The Presbyterian Church in Canada" was presented. The Fellowship's board intends to use this document to shape its discussions and plan programs "under the guidance of the Holy Spirit."

Welcome to

Trinity
Ottawa, Ontario
a new member of the
Record's Every Home Plan

Welcome to

First
Portage la Prairie, Manitoba
a new member of the
Record's Every Home Plan

National Summer Ecumenical Institute

August 14-19
St. John's, Newfoundland
Organized by the Canadian Centre for Ecumenism

A day each devoted to Pastoral, Social, Spiritual, Doctrinal and Grassroots Ecumenism

Tuition, lodging, meals: $305. Registration deadline: July 22. ***For more details, contact:*** *NSEI, Canadian Centre for Ecumenism, 2065 Sherbrooke St. West, Montreal, Quebec H3H 1G6 (514) 937-9176*

The National CGIT Association

40 St. Clair Ave. E., Ste. 200
Toronto, Ontario M4T 1M9
(416) 961-2036

Helping girls 12 - 17 to become the girls God would have them be by assisting them to better understand themselves, the world and Christ.

DAYSPRING PRESBYTERIAN CHURCH
Edmonton, Alberta
25th ANNIVERSARY HOMECOMING WEEKEND
June 17-19, 1994
All former ministers, members and friends are invited to attend. For more information, call or write the church office: 11445 - 40 Ave., Edmonton, AB. T6J 0R3; Phone: (403) 435-3111.

The ***Presbyterian Record*** — Linking congregations from coast to coast
For subscription and Every Home Plan information, call (416) 441-1111, ext. 308

People and Places



THE OUTREACH MINISTRY of Knox Church, Kintyre, Ont., sponsored a soup and sandwich congregational lunch to pay tribute to John and Carolyn Smith: John for his 22 years as auditor and Carolyn for her service as motivator of the environmental committee. The Smiths, who have moved to Ridgetown, Ont., were presented with paperweights made of local stone, with the church badge mounted on them. They are pictured with Rev. David Clements.



THE CONGREGATION OF Knox Church, Bracebridge, Ont., held a reception to celebrate the 25th anniversary of the ministry of Rev. James and Evelyn Thomson in Bracebridge (and also, until 1991, at Knox Church, Gravenhurst, Ont.). The presentations of a wooden Bible stand/lectern from the congregation and a colourful banner from the church school were made. Pictured, left to right, are: Lyle Longhurst, convener of the board of managers and maker of the lectern; Evelyn and James Thomson; Linda Ann Jewell, clerk of session.



PICTURED, Rev. Robert Spencer (second from left), director of Crieff Hills Community, presents a clock made from a tree on the property of Crieff Hills to Dr. Maynard Nordine, past convener of the Maclean Estate Committee. Also pictured are Rev. Donald McInnis (far left) and Rev. Leslie Files, ministers of Dr. Nordine's congregation, New St. James Church, London, Ont.



PICTURED CONDUCTING her first baptism as an ordained minister is Rev. Priscilla Anderson, minister of Queen Street East Church, Toronto. Priscilla and her husband, Rev. Robert Anderson, formerly served the Presbyterian Church as missionaries in Japan. Also pictured are Michael and Ann Lamoureux and their daughter, Emily.



PICTURED AT THE Feb. 21 meeting of the Kamloops, B.C. WMS (WD) Presbyterial are the members of the presbyterial's new executive: Joan Montieth, Yvonne Calderwood (B.C. synodical president), Tris Orton, Gwyn Gamble, Helen Beaugrand and Margaret Millar. (Photo: Sepkje Lind)

Please note: Photos submitted for People and Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



THE CONGREGATION OF St. Columba Church, Hamilton, Ont., celebrated the 50th anniversary of its first worship service on Jan. 30. It was on Jan. 30, 1944, that 11 people met in the home of Mr. and Mrs. L. D. Walker, including Mrs. C. Hamilton, 96, who is pictured cutting the anniversary cake. Also pictured (left to right) are: Kay Cowper; Muriel Caldwell, wife of a former minister of St. Columba; Rev. L. J. Cowper, current minister; J. Hamilton, charter member.



THE CONGREGATION OF St. Andrew's Church, New Liskeard, Ont., presented a painting by local artist and member of the congregation, Lloyd Wilson, to Rev. Donald Muir in appreciation of his 10 years of dedicated service to St. St. Andrew's. Pictured, left to right, are: M. Hamilton, representative elder; R. Sullivan, clerk of session; Renie and Donald Muir.



MEMBERS OF THE COMMITTEE that helped build the new hall at Little Harbour Church, Little Harbour, N.S., stand in front of a plaque dedicating the facility to John Lloyd Forbes, a lifelong church member, former clerk of session and member of the board who was involved in the project from the beginning but died before its completion. Pictured in the front row, left to right, are: Rev. Paul Brown; Helen Forbes, widow of John Lloyd Forbes; board convener Ray Hiltz. In the back row are: Harry Ferguson, clerk of session; Wayne Chisholm, construction board; Stuart Fraser and Jack MacLeod, co-conveners of the building committee. (Photo: *New Glasgow Evening News*)



THE CONGREGATION OF Knox Church, Guelph, Ont., began a year-long celebration of its 150th anniversary with a special service on Jan. 23. Pictured are Rev. James Peter Jones, minister of Knox from 1973-87 and guest speaker for the occasion, with elder Albert Bedrosian.



A PLAQUE RECOGNIZING his 50 years as minister of Knox Church, St. Thomas, Ont., was presented to Rev. Harry Scott Rodney recently. He is pictured with Robert Holt, clerk of session. (Photo: *London Free Press*)

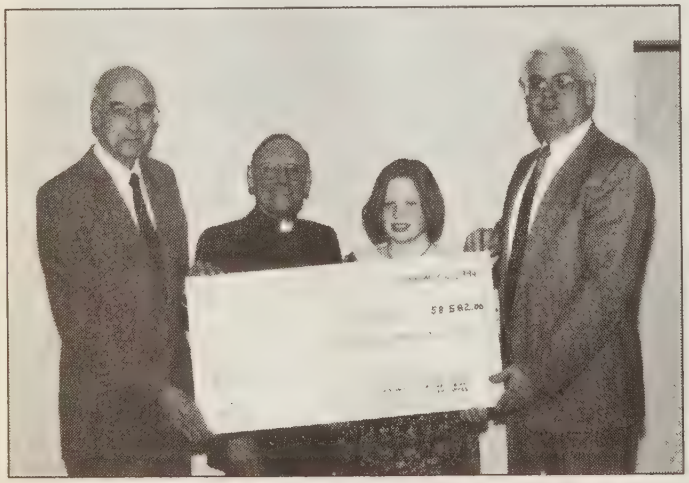
On February 15, 1994, members of the **Presbytery of Lanark-Renfrew** conducted a service of celebration at **Knox Church, Westport, Ont.**, to welcome the congregation into the presbytery. After 140 years as part of the Presbytery of Brockville, Knox became part of the Lanark-Renfrew Presbytery on Nov. 1, 1993.



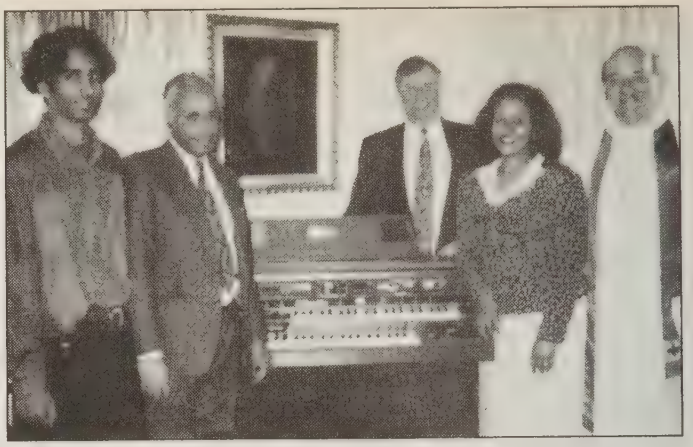
THE BOARD OF MANAGERS of Knox Church, Alliston, Ont., organizes and prepares seasonal suppers as fund-raising projects for the church. A recent one was the Robbie Burns Supper held Jan. 22. Rev. Robert Graham is pictured delivering the "Ode to the Haggis," as piper Chris Austen looks on.



KEITHA MORROW, a longtime member of St. Paul's Church, Winchester, Ont., was honoured by the congregation and friends on her 90th birthday. She is pictured receiving a plaque from Basil Dawley, public relations director of the P.C. Association of S.D.G. and East Grenville, who represented Noble Villeneuve. The occasion was also a chance to say goodbye to Keitha before she moved to British Columbia to live with her daughter.



THE CONGREGATION OF Knox Church, Agincourt, Ont., presented a cheque for $58,582 (the final total was $61,712) to the Live the Vision campaign. Pictured, left to right, are: Hugh Lloyd, representing the Live the Vision office; Rev. Gordon Hastings; Heather Bamford; and Jim Bamford, congregational director of the Live the Vision campaign.



ON MARCH 13, 1994, a Yamaha organ was donated to the Church of St. John and St. Stephen Nursing Home, Saint John, N.B., by Dr. George and Grace Venkatarangam and family in memory of Dr. Venkatarangam's parents, Lionel and Grace A. Venkatarangam. The Venkatarangams are pictured with their son, Stephen, who sang a solo by G. F. Handel; G. Murray Driscoll (centre), organist, choir director and ruling elder; and Rev. Philip J. Lee, minister of the Church of St. John and St. Stephen, and chaplain of the nursing home.



PICTURED IS A CABIN built by the youth group of Westminster Church, Portland, Oregon, at Dutch Harbour Presbyterian Church Camp, Kootenay Lake, B.C.



ST. ANDREW'S CHURCH Scarborough, Ont., recently dedicated a four-octave set of handbells given by the members and friends of the congregation. Pictured are: Rev. Wendell MacNeil; David Bergson, choirmaster; Joanne Bergson, organist; and Bill McAndless, clerk of session. The Bergsons lead the church's four bell choirs.



THE CONGREGATION OF West Adelaide Church, Kerwood, Ont., had never known what became of the church's early session records. Until recently, that is, when Bill Hueston of Bobcaygeon, Ont., contacted the church to say he had the records. Subsequently, he and his wife, Marion, attended a service at West Adelaide and presented the minute book, which dates from 1852, to the congregation. Bill is pictured (holding the minute book) with Rev. Doug Miles and clerk of session Ray McPhail.



THE CONGREGATION OF Ferguson Church, Derby, N.B., celebrated its 150th anniversary last year. Rev. Rod Lewis of Knox Church, Milton, Ont., whose father, Rev. W. G. Lewis, was minister of Ferguson Church from 1954-58, was the guest speaker at the anniversary service. Rev. Cal MacInnis, minister of the St. James, Newcastle/Ferguson, Derby/Grace, Millerton pastoral charge, conducted the service. A dinner was held on the Saturday evening before the anniversary service and a luncheon was held after the service. Hazel Hanley, who served as organist for more than 70 years, cut the anniversary cake. Pictured, left to right, are: Cal MacInnis, clerk of session Jack Green and Rod Lewis.

The Dr. Margaret Strang Auxiliary WMS of First Church, Chatham, Ont., celebrated its 60th anniversary with a pot-luck supper Feb. 22. Guests included former members, former WMS Goforth Auxiliary members, and Fred and Dora Fletcher, son and daughter-in-law of the group's founder, Marion Fletcher. Two charter members of the auxiliary, Mrs. Jack Thompson and Edna Klopfer, were also present. Guest speakers were Marion and Lloyd Brown, who showed slides and gave an introspective look on their travels in the Caribbean. Margaret Vanstone read a poem she composed as a tribute to the group's history. The auxiliary is named after a young missionary/doctor/preacher who practised in the Peace River district of Alberta.



FOR 24 YEARS, the congregation of Zion Church, Sunnidale Corners, Ont., has held twice-monthly services at Sweetbriar Lodge Nursing Home. In appreciation, the nursing home recently presented the congregation with a large-print Bible. Pictured, left to right, are: Nancy Archdikin, director of care at Sweetbriar Lodge; Wendy Roberts, life enrichment co-ordinator; Rev. James Cooper; Robert Bates, clerk of session.



A POT-LUCK SUPPER in honour of Rev. Earle Roberts, Moderator of the 119th General Assembly, was held at Westminster Church, Feb. 6. The Moderator was in Sault Ste. Marie as guest preacher for the 93rd anniversary service of St. Paul's Church. He is pictured with Rev. Wilfred Moncrieff, minister of Westminster and moderator of the Synod of Toronto and Kingston.



A SURPRISE LUNCHEON was held after a recent worship service at Knox Church, Tiverton, Ont., to recognize the 10th anniversary of the ordination of Rev. Alex Mitchell. Pictured with Alex are session members Alan Dent, who addressed him, and John MacKenzie, who presented him with a gift on behalf of the congregation.

Counting the Women: A Book of Sermons *edited by Dorcas Gordon and Margaret MacNaughton (The Presbyterian Church in Canada, 1994, $15, $13 until Sept. 31/94). Reviewed by Robert Cruickshank.*

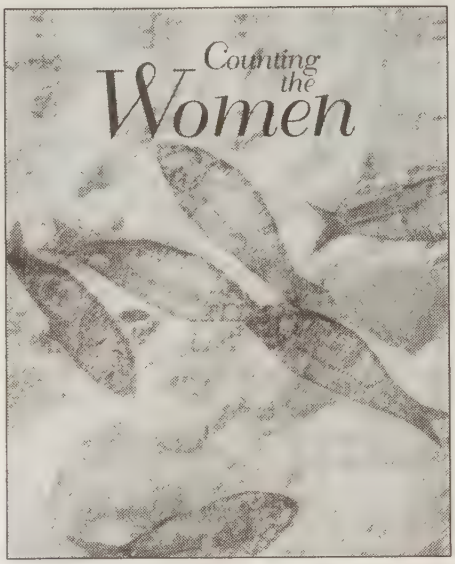
Why me, Lord? Why have I, a male minister, ordained 24 years, been asked to review this collection of 15 sermons by women in the ministry of The Presbyterian Church in Canada? Could it be because in all four congregations I have served, I have been succeeded, immediately or eventually, by women ministers?

My confidence in the current calibre of preaching within our church family has been encouraged by this volume prepared by the Women in Ministry Committee of The Presbyterian Church in Canada. To borrow a David H. C. Read title, here we have "preaching about the needs of real people," neither clinical nor scholastic, neither patronizing nor simplistic.

These preachers have done their homework and "lived with" their material before public delivery. Without exception, these written sermons are focused and clear, literate and poetic, pastoral and sensitive. Women of faith have always been good communicators in a special way — in biblical times, through the Church's history, inclusive of contemporary unnamed saints.

In the title sermon by Alison Stewart-Patterson, "Not Counting the Women," she reminds us, clearly but graciously: "Get one thing straight: the women were there. They just were not counted. The women were eating, listening, responding to Jesus; but the gospel writers did not consider their presence and their response vital to the story."

In the final sermon of this short collection, Roberta Clare picks up the same theme in her application of the story of the "Unnamed Woman" who



anointed Jesus in Simon's Bethany home. "She did what she could." And Presbyterian women in the church continue to do what they are empowered to do. "This is our heritage," concludes Clare.

Those called to preach, both the experienced and the novice, in fact anyone seeking meaningful interpretation of Scripture and doctrine for living the Christian faith in these days, will appreciate *Counting the Women*. In this diverse selection of sermons preached in specific situations, you will find important issues addressed for all believing women and men.

Sylvia Cleland's "A New Perspective," which I found particularly powerful, speaks of the misuse and abuse of power, with the account of King David and Bathsheba as her text: "A story about ordinary folks and misused power. A tale of spoiled dreams and ruined lives." Cleland offers the alternative of transformed life in Christ as the Good News antidote. Carrie Doehring's "The Song of Songs: A Light in the Darkness of Sexual Violence" is a bold, yet caring treatment of consensual, covenantal relationships.

Karen McAndless-Davis's submission for a group of women theological students, "The Healing of Wounds," is a creative conversation among several "daughters of God": the woman who in faith touched Jesus in the crowd and was healed, a low-income single mother in a Canadian city, an abused woman, a woman theological student.

In reading these sermons, one must be impressed with the preacher's effective use of imagery and, by coincidence or choice, a number of refreshing references to stories from the Hebrew Scriptures.

Mary Campbell, in "Massah — a Time of Testing," drops us into the wilderness of the Exodus. She doesn't let us wander for long before reminding us of God's faithfulness. "It is OK to ask for our needs because God is part of our wanderings. It is God who began the process of our journey, and God will be faithful to fulfil our needs. God has sent Jesus Christ to us to be the rock in our wilderness."

The benefit of retelling our family stories and our Christian family story comes home through Deborah Lannon-Farris and Beth McCutcheon's shared script on Ruth, in "Mothers of Faith," for Christian Family Sunday.

Jean Armstrong shows her strong grasp of the preaching art in a lyrical ode, "A Love Song," rooted in the poetry of Isaiah 5.

I would like to go on "naming names" and "counting the women," but I know you will be encouraged in reading and taking to heart these sermons for yourself.

With the late Alison Stewart-Patterson, we will thank God for "the strong gifts of nurturing, teaching, feeding, caring, healing, reconciling, bringing together, binding up, making whole. For generations, all of this has been part of the ministering life of uncounted women."

Robert Cruickshank, a Presbyterian minister, serves the Canadian Bible Society. He lives in Waverley, Nova Scotia.

Books and Resources

Taken on Trust *by Terry Waite (Doubleday, 1993, $29.95). Reviewed by Bert Vancook.*

Terry Waite is the Church of England envoy who spent five years as a hostage in Lebanon. Four of those years were in solitary confinement, during which Waite was usually shackled and had no contact with anyone other than a few guards. All he had to occupy his time were his memories and his thoughts. *Taken on Trust* was put together in Waite's head while he was in captivity.

It is hard to criticize a book which Waite wrote in order to maintain his sanity. Unfortunately, though, this book doesn't really tell Waite's story with any energy. He is so diplomatic and uses such understated language, little is told about his family, barely more about his own past, next to nothing about his guards or about the motivations of either the people who took him hostage or about his own reasons for becoming involved in the attempts to release hostages.

After reading the book, I had the feeling Waite was an unassuming man, accustomed to being in the background as an aide to a church leader. He then somehow stumbled into a world of international politics he didn't understand. *Taken on Trust* shows Waite may have been as innocent as a dove, but he was not nearly as wise as a serpent. Or, maybe, he just didn't want to embarrass anyone with his book.

It is to be celebrated that Waite survived the hostage experience. In large part, his survival was a result of his Christian faith. This, too, can be celebrated. However, to understand what was happening in Lebanon during the hostage-takings, the writings of other hostages will have to carry the weight of interpreting the events to the world.

Bert Vancook is minister of Summerside Church, Summerside, P.E.I.

CHURCH LIGHTING FIXTURES



DEDICATED TO ENERGY CONSERVATION MANUFACTURERS OF LIGHTING FOR HOUSES OF WORSHIP
Catalogue upon request
English or French
Lighting Fixtures ■ Memorial Plaques
Collection Plates ■ Long-Life Bulbs
P.O. Box 411, Depot 1
Hamilton, Ontario L8L 7W2
mills ARCHITECTURAL LIGHTING
1-800-268-1526
Made in Canada

RML
Robert McCausland Limited
Artists & Craftsmen of Stained Glass since 1856
30 Chauncey Ave.,
Toronto, Ont. M8Z 2X4
Tel. (416) 233-9530 1-800-563-1555

REINDERS architecture
Many years of experience in the planning and design of Christian worship-education and care facilities have made us a valued building-partner to many congregations and Christian organizations.
Please call to learn how we can help you.
F.J. Reinders and Associates Canada Limited
Architect, Engineers, Planners, Project Managers
201 COUNTY COURT BOULEVARD, SUITE 500
BRAMPTON, ONT. L6W 4L2 (905) 457-1618

Welcome to
St. Andrew's
St. Lambert, Quebec
a new member of the
Record's Every Home Plan

STAINED GLASS
Custom Designed Memorial Windows and Restorations
OBATA STUDIOS
2341 Queen St. East, Suite 103
Toronto, Ont. M4E 1H2 (416) 690-0031



BULLAS GLASS since 1904 LTD
15 Joseph Street, Kitchener
Ontario, Canada N2G 1H9
"Write for Brochure"

Luxfer STUDIOS LTD
ARTISTS AND CRAFTSMEN
IN STAINED GLASS
(905) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

DOMINION REGALIA LTD.



- Pulpit Antependia
- Communion Table Runners
- Superfrontals
- Crosses
- Vases
- Candlesticks

CATALOGUES AVAILABLE
1550 O'Connor Drive
Toronto, Ontario M4B 2V3
(416) 752-2382 Fax (416) 752-4615

CEMETERY MEMORIALS
(Family owned & operated since 1924. Member of Better Business Bureau.)
Custom designed granite & bronze. Custom diamond tipped portraits & religious etchings.
Margaret Langlois, Owner
(Member of Knox Presbyterian Church, Dundas, Ont.)

Mountain Memorials
223 Inverness East
(at Upper Wellington)
Hamilton, Ontario L9A 1H1
(905) 318-3323

Woodland Bronze & Granite
885 Spring Gardens Road
Burlington, Ontario
L7T 1J6
(905) 522-8212

King's Forest Memorials
15131 Yonge Street
Aurora, Ontario
L4G 1M1
(905) 727-7781

Toll-free 1-800-465-7362
Visit our showrooms or call for personalized consultation or in-home service.

George Grant: A Biography *by William Christian (University of Toronto Press, 1993, $39.95). Reviewed by Kevin C. Little.*

A number of authors have written about Canadian philosopher George Parkin Grant, but William Christian's recently published biography is the first to make Grant's Christian faith the focus of his work. Christian has used his access to Grant's personal correspondence to construct a compelling narrative, making the author's work both unique and insightful.

I must confess my own personal contact with Grant was largely wasted. As a student, I was too undisciplined to immerse myself in his thought as deeply as, in hindsight, I would have liked. But his influence on me, and many other students, remains profound. Grant taught us how to think about our faith; he showed us how to be religious and not commit intellectual suicide. Grant's favourite quote was taken from his mentor, Simone Weil, who said, "Faith is the experience that the intellect is illumined by love."

This biography reveals one fact previously unknown in other works on the life of George Grant: he once desired to be a United Church minister. Unfortunately, the author does not go into much detail surrounding Grant's decision to turn to philosophy over the ministry although he does record: "The western world for generations now ... put every pressure to keep clever people out of the clergy. Everybody thought it a disaster when people went into the clergy. After all, Timothy Eaton Memorial was named after the founder of a department store chain instead of one of the saints."

Grant's affection for the United Church eventually waned and, in 1956, he became an Anglican. The United Church, according to Grant, was scornful of intellect. The Christian Church had traditionally understood history providentially; that is, as the progressive movement of the world toward the Realm of God. Grant believed the mainline churches had secularized this faith; the result being the idea of providence replaced by an optimistic humanism, the belief in progress. Later, Grant would question his ties to the Anglican Church based on the denomination's consideration of abortion on demand and euthanasia.

To people born after the Second World War, Grant's political views seem to be a paradox. He opposed the Vietnam War as American imperialism, fought against the influence of big business on universities, and favoured a strong interventionist government. However, he was also pro-life, pro-censorship and pro-monarchy. To reverse the old expression, Grant believed government belonged in the boardrooms of the nation as much as in the bedrooms. In this way, his brand of conservatism was far more consistent than any other conservative of his time.

For those who share Grant's faith in an ordered creation that calls forth suffering and beauty (his favourite Scripture was John 21:18), this book will chronicle an inspired life filled with revelation.

Kevin C. Little is minister of the Donkin, Morien and Birch Grove pastoral charge of the United Church in Cape Breton, Nova Scotia.

***Editor's note**: George Grant's paternal grandfather was George Monro Grant, onetime minister of St. Matthew's Presbyterian Church in Halifax and later principal of Queen's University, Kingston, Ont. In 1872, he accompanied Sandford Fleming across Canada to map out a route for the transcontinental railway. His account of this expedition was published under the title **Ocean to Ocean** and reprinted by Coles in 1970.*

Two Worlds *by Thomas C. Oden (IVP, 1992, $13.50). Reviewed by Wallace Whyte.*

This is the most stimulating book I have read in a long time. The wisdom of the ages is combined with modern discoveries to provide fresh insights and possible conclusions. It is not the typical book on East-West comparisons written by a theologian with a strong bias on one side or the other. The author perceives and identifies common sources of the failings in both.

Until the early 1970s, Oden, a professor of theology at Drew University, New Jersey, had followed the latest theological fads. It was through the writings of the Early Church Fathers, including those of Eastern orthodoxy, that he perceived the vanity of the modern spirit of our age. He characterizes modernity in terms of four motifs: autonomous individualism, narcissistic hedonism, reductive naturalism and absolute moral relativism. He has become an advocate of what he describes as "classical Christian orthodoxy" which does not fit well with either liberal or fundamentalist interpretations of the faith.

In this book, Oden recounts his experience as a visiting theological lecturer in Moscow during the winter of 1991 when Yeltsin was calling for the resignation of Gorbachev. Professors in the former Department of Atheism of Moscow State University, renamed the Department of Scientific and Historical Study of Religion and Freethinking, had invited him. He lectured graduate and undergraduate students on the themes of his two books *After Modernity ... What?* and *The Structure of Awareness.*

The degree of interest among the Soviet academics in religion as a possible means of regaining stability surprised Oden. "They know that their grandfathers believed in God, and that their fathers did not believe in God. Now they are clear that they do not believe in communism, but whether they are to believe in God as a generation is yet to be decided. Many are for the first time in their lives eager to enquire. It is a moment of exceptional opportunity."

He concludes that Soviet and American societies are surprisingly similar. Both suffer from the rapidly

deteriorating assumptions of modernity. In both, the remnants of the Enlightenment, optimism, scientism and hedonism are in decline. As these assumptions are being discredited, disillusionment and drift settle in. "Part of the captivating game of post-modern consciousness is to puncture the myth of modern superiority, the pretense of modern chauvinism that assumed the intrinsic inferiority of all past wisdoms." He identifies anxiety, guilt and boredom as common to both societies and tried to demonstrate to his hosts that orthodox Christianity is the source of an adequate response in terms of trust, forgiveness and responsive love. He sees the end of modernity as both a time of crisis and opportunity.

Wallace Whyte is minister of Melville Church, West Hill, Ont.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. As prices are subject to change, do not send payment with order. You will receive an invoice.

New Resources

Questions of Faith for Youth
Reviewed by Dorothy Henderson. Rental: $8 (non-members), plus GST and shipping; no charge for members ($45 annual membership) except for GST and return mailing.

This series features six videos: *What's God like? How do you deal with drugs? What is sin? What about sex? What's a friend? What can the church do about the future?* The purpose of the videos is to stimulate thoughtful discussion among youth about issues and faith questions. Twenty-three teens and young adults were interviewed and their comments create a montage of reflections on each topic. Each video is about 20 minutes in length.

Two teachers of teens in St. Andrew's Presbyterian Church, Kitchener, Ontario, report that their young teens (ages 13-16) loved the videos. Why? The people on the videos are believable — some are articulate, some stumbling and unsure, some confident. The topics are things teens wonder about. The videos stimulated lots of discussion and appeal to a broad age range.

A weakness of the videos may be their "sameness." If a group uses all six, they will probably tire of the same interview-montage format. Marie Coltman, former employee in the Audio-Visual Library, suggests they are best used as "illustrations" for sessions occurring during the year rather than as a "series." Secondly, the guide which accompanies the video has little instruction as to *how* one should use the video. However, the guide does give a list of discussion questions and Bible references. Nevertheless, this is a worthwhile new resource for youth leaders.

These videos are available for rent from: Resource Distribution Services, The Presbyterian Church in Canada, 50 Wynford Dr., North York, Ont. M3C 1J7.

Dorothy Henderson is a curriculum development editor for The Presbyterian Church in Canada.

FULL-TIME POSITION AVAILABLE

St. Andrew's Presbyterian Church
Guelph, Ontario

is looking for a person to assist its ministry team in the areas of youth, education and outreach.

Theological education and congregational leadership experience are essential.

Resumés should be sent to:
Human Resources Management Committee
St. Andrew's Presbyterian Church
161 Norfolk Street
Guelph, Ontario N1H 4J7



McGILLIVRAY – ARCHITECT
416 Moore Ave., Toronto, Ontario M4G 1C9
(416) 425-9298 Fax: (416) 425-2346

CONSULTING RESTORATION ARCHITECT
BUILDING RESTORATION, RENOVATION AND MAINTENANCE PLANNING
ACCESS FOR DISABLED PERSONS
BUILDING SAFETY STUDIES AND ENVIRONMENTAL ASSESSMENTS

EDWARDS
GLASS COMPANY
LIMITED
est. 1920
custom designed
memorial windows
traditional - contemporary
releading & restoration - storm glazing
enquiries invited
471 Newbold Street
London, Ontario N6E 1K4
(519) 649-7225, Fax: (519) 649-7226

A. MILLARD GEORGE
Funeral Home Limited
London, Ontario N6C 3X1
60 Ridout St. S.
Telephone: 519-433-5184
Managing Director—Paul J. Mullen

ST. ANDREW'S PRESBYTERIAN CHURCH
KITCHENER, ONTARIO
INVITES FORMER MEMBERS AND FRIENDS TO OUR
140TH ANNIVERSARY REUNION WEEKEND
JUNE 11-12, 1994
FOR INFORMATION CONCERNING ACTIVITIES AND REGISTRATION, CONTACT
St. Andrew's Presbyterian Church
54 Queen St. N., Kitchener, Ont. N2H 2H2.
Phone: (519) 578-4430 Fax: (519) 578-6730



For quality **CHOIR GOWNS AND CLERICAL VESTMENTS**
Write D. MILNE
3075 Sartelon St.
St. Laurent, Quebec H4R 1E6
Tel. (514) 856-0862
Fax (514) 856-1009

From the Past Record

May 1969 (25 years)

Evangelism & Social Action

The four day meeting of the board of evangelism and social action in March included a special evening session devoted to a discussion of priorities in the work of the board.

Rev. Dr. Donald Corbett of Vancouver, in an address stated that the primary task of the church, and therefore the matter of highest priority for the board, is the proclamation of Christ, in whom is forgiveness, renewal, health, and meaning, and there is need to present him as the true hope and help of the world. Dr. Corbett also noted the numerous issues in social action which deeply concern Presbyterians and said that it was important for the board to concentrate its attention on four or five of the most basic issues.

May 1944 (50 years)

Unity or Uniformity — Which?

Rev. Robert J. Drummond, D.D.

The week, January 18-25, is set apart by the World Conference on Faith and Order for prayer for the Unity of Christendom. It is worth while to be clear as to what is to be prayed for. Is it unity or is it uniformity? It is important to remember that these two are not identical. There is a tendency among those who are enthusiastically, ecumenically minded to speak as though they were. They deplore in an exaggerated way the divisions of Christendom. Of course, there are divisions that are very deplorable. There are those indeed who seem to think that the Kingdom of God, like the amoeba, multiplies by division. But there are divisions to which no stigma attaches: brethren, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. In place of harping on the shame of divisions, it is of far more importance to emphasize the wealth of agreement between all the different branches of the Church of Christ.

May 1919 (75 years)

Japan's Inhumanity in Korea

Korea is a peninsula with twenty millions of people, lying off Northeastern Asia.... Across the narrow Japan Sea, lies the Island Empire of Japan, with nearly fifty millions.

The Koreans are a quiet, exclusive people. Up to thirty years ago, when the Presbyterian Church, U.S.A., began mission work there, they were called the "Hermit Nation." They claim a national history of four thousand years. Until less than a score of years ago, they were independent.

Our Church has been at work there for twenty years. Five other Presbyterian Churches have established missions and all are united in the General Assembly of Korea.

Korea is the "Miracle of Missions." In that miracle our own Church has had a large share. Canada has thus a special interest in the cruelty and wrong Korea suffers from Japan.

In the Japo-Russian war of a few years ago Russia imperilled all the East. Japan came across her narrow sea and defeated Russia on Korean territory, but, instead of retiring again to her island home, she remained and made Korea her own, taking away even the semblance of freedom, giving the people no voice or vote in their own affairs, allowing no meetings for the discussion of those affairs, taking from them all arms and ruling them by military police....

May 1894 (100 years)

Synod of Hamilton and London

Met in London, April 16th. Among the items of business ... was an overture from the Stratford Presbytery ... asking that the General Assembly stay proceedings with regard to a change in our Hymnal at present, as the Presbyterian Alliance is considering the question of a Hymnal for the hymn-using Presbyterian churches of the world.

Presbyterian Profile

continued from page 51

the first museum building to be constructed in Ontario. Opened in 1907, it was a two-and-a-half storey brick building called The Memorial Hall, soon to contain 34 show-cases and 5,000 artifacts. This led to her role in the Ontario Historical Society as vice-president, and later as an honorary member.

Meanwhile, Janet's church endeavours did not suffer. Her work in the Women's Missionary Society continued foremost. In 1892, the congregation elected her to a three-year term as manager. It was her motion that caused electric lighting to be installed in the sanctuary. Always an ardent worker, she continued faithfully as a teacher in the Sunday school and as auditor of the church's books.

But books of another kind were her true love. She urged school boards to provide libraries of their own. In 1891, she became secretary of the Niagara Library Board.

During the First World War, Polish soldiers were given basic training in Niagara. Their welfare became Janet's interest, too. Serving on the Polish Relief Campaign, she knitted 28 pairs of socks destined for Poland.

Another of her projects was to spur on the government to designate and mark sites associated with famous events and people. One of these was the cairn to commemorate those loyal soldiers who fell during the capture of Fort George by American forces in 1813. Those same invaders precipitated the unfortunate burning of the first St. Andrew's building.

One of Janet's favourite active sports was golf. She also took pleasure in watching the hockey games played on the corner lot.

Was there anything this silver-haired, perpetually young Presbyterian could not do? Historian, church leader, founder and curator — Janet Carnochan served as an example for all women to carve out their own destinies.

T. Mel Bailey is a retired Presbyterian minister, historian and writer who lives in Hamilton, Ont.

Deaths

GILLIES, REV. DONALD JOHN, 92, died in Burnaby, British Columbia, November 5, 1993.

Donald Gillies was born on St. Kilda Island, in the Orkneys, Scotland. As a young man, he worked in the shipyards in Glasgow. In 1926, he came to Canada and enrolled at McGill University. During his student years, he served many churches in Quebec as well as North River, N.S., a Gaelic-speaking congregation. In 1934, he was ordained in Carberry, Man., where he met and married Lillian in 1935.

Gillies was called to a Gaelic congregation in Cape Breton, N.S. During the Second World War, he joined the Pictou Highlanders and served in the European Campaign. He was the first minister called to Vancouver Heights Church (1946-52). From 1952 until his retirement in 1966, he served as chaplain at the B.C. Penitentiary. After retirement, he served vacancies at Sooke and Prince Rupert, and was an elder at Brentwood Church, Burnaby, B.C. He was Padre of two Canadian Legion branches.

Donald Gillies is survived by wife Lillian, daughter Peggy and three grandchildren.

ABLESON, HELEN, 83, devoted member of WMS and Victoria Church, Sault Ste. Marie, Ont.

BANNERMAN, ELLA MAYE, 68, valued member, First, New Glasgow, N.S., Feb. 28.

BENTLEY, HAZEL, 71, faithful member, elder, choir member, friendly to new people, St. Andrew's, Burk's Falls, Ont., Feb. 28.

BERST, CLARENCE, 93, faithful elder 64 years, Knox, Woodstock, Ont., Feb. 5.

BRAUND, GLADYS, 83, former WMS and Ladies Aid member, longtime member, St. Andrew's, Huntsville, Ont., Jan. 26.

BROWN, ROBERT JOHN, 54, elder, St. John's, Cornwall, Ont., Feb. 19.

CLIFFORD, MERVILLE G., 89, valued, longtime member, elder, Erskine, Ottawa, Jan. 16.

CROW, GORDON R., 76, longtime member, former clerk of session, Duff's, Puslinch, Ont., March 8.

GREEN, HELEN, 85, longtime member, Knox, Harrington, Ont., Feb. 2.

HALL, DONALD WILLIAM, 64, elder 26 years, valued member of senior choir, St. Andrew's, Lindsay, Ont., March 12.

LEE, HARRY, 67, elder, longtime member, Caledonia Church, Caledonia, Ont., March 24.

LEITH, MARY, 93, member of Ladies Aid, longtime member, St. Andrew's, Huntsville, Ont., Feb. 22.

MacLEOD, MARY A., 96, recently attended St. Andrew's, Tweed, Ont.; WMS life member, faithful and dedicated member, St. Paul's, Scotstown, Que.; in Belleville, Ont., Jan. 18.

MacPHERSON, NEWTON HALLEY, encouraged establishment of a Presbyterian camp in southern New Brunswick, longtime elder, Church of St. John and St. Stephen, Saint John, N.B., Jan. 9.

McALLISTER, ROBERT MASON, faithful member, dedicated elder, Knox, Goderich, Ont., Feb. 26.

McCABE, FLORENCE ETHEL, 103, oldest member, WMS member, Sunday school teacher, Killam Church, Killam, Ont., Feb. 19.

McLENNAN, ADA MELDRUM, 92, longtime member, St. John's, Cornwall, Ont., March 12.

McLEOD, ELLA, 101, longtime member, Knox, Harrington, Ont., Jan. 16.

MORRISON, SARAH ANNE, 85, longtime member, St. Paul's, Hartney, Man., Jan 28.

MUIR, MARY E., longtime member, WMS life member, past choir member, Knox, Cannington, Ont., Dec. 19.

NEEDHAM, ROBERT LEONARD, 93, Sunday school superintendent, elder 50 years, St. Andrew's, Corunna, Ont., Feb. 15.

RANDALL, JOHN, 89, elder 40 years, First, Collingwood, Ont., Feb. 24.

ROBINSON, JAMES EMERIC "RICK," 83, active member, faithful elder, Centreville, South Monaghan, Ont., Feb. 10.

SCOTT, THOMAS R., longtime senior elder, St. Andrew's, Whitby, Ont., Jan. 4.

SINNIS, WILLIAM S. "BILL," 67, former elder, St. Andrew's, Moncton, N.B.; founding member, elder, clerk of session, Bethel, Riverview, N.B.; elder, First, Hopewell, N.S., March 5.

THOMSON, ISHBEL, longtime elder, Fallingbrook, Scarborough, Ont., March 5.

THRELFALL, AGNES KERR McLAUGHLAN, 81, WMS life member, longtime active member in Niagara Presbyterial, first woman ruling elder in Niagara Presbytery, trustee 44 years, charter member, Knox, Welland, Ont., March 5.

R. K. ROBES

2685A Eglinton Ave. E., Scarborough, Ont. M1K 2S2 (416-265-0150)
Custom Tailored Choir Gowns, Preaching Gowns and Stoles

ADDRESS CHANGE

Attach an OLD label from your magazine or PRINT name and address of YOUR church.

Church .....Cong. Code.....

1. OLD ADDRESS: .....
..... apt. #.....
City.....
Prov.....Postal Code.....
NAME.....

2. NEW ADDRESS: .....
..... apt. #.....
City.....
Prov.....Postal Code.....
NAME (if changed).....

3. Moving Date.....

SEND TO: PRESBYTERIAN RECORD
Circulation Dept.
50 Wynford Drive, North York, Ontario M3C 1J7

TRANSITIONS

ORDINATIONS

Hoskin, Rev. Annetta, Elmvale Church, Elmvale, Ont., March 25.

INDUCTIONS and RECOGNITIONS

McWhinnie, Rev. Ian, Knox, Jarvis; Chalmers, Walpole, Ont., April 7.

Rahn, Rev. Robert O., St. Andrew's, Priceville, Ont., April 13.

Rose, Rev. Patricia, St. John's, Windsor; St. James', Noel Road, N.S., Jan. 6.

Vanderzweerde, Margaret, South Asia liaison, Stamford, Niagara Falls, Ont., Oct. 17.

Weatherdon, Rev. Brian, MacNab Street, Hamilton, Ont., April 5.

Whitehead, Rev. David A., First, Penetanguishene; Bonar, Port McNicoll, Ont., March 8.

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Bathurst, N.B., St. Luke's. Rev. Tom Saulters, PO Box 2379, Dalhousie, N.B. E0K 1B0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

East River, N.S. pastoral charge (Springville, St. Paul's, Sunny Brae) and Caledonia. Dr. Paul Brown, RR 1, Trenton, N.S. B0K 1X0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2

Merigomish, St. Paul's; French River, N.S. Rev. Ian MacLean, RR 5, New Glasgow, N.S. B2H 5C8.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Saint John, N.B., St. Matthew's. Rev. Douglas Gordon, 102 MacFarlane St., Fredericton, N.B. E3A 1V4.

Synod of Quebec and Eastern Ontario

Dunvegan, Ont., Kenyon (part-time; commuting distance to Ottawa and Montreal). Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Kemptville, Ont., St. Paul's. Rev. Greg Blatch, Box 1042, Morrisburg, Ont. K0C 1X0.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St., #25, Montreal, Que. H3H 2L7.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Pincourt, Que., Ile Perrot. Rev. Ken Wheaton, 13140 Monk Blvd., Pierrefonds, Que. H8Z 1T6.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Synod of Toronto and Kingston

Aurora, St. Andrew's. Rev. Jean Armstrong, 32 Mosley St., Aurora, Ont. L4G 1G9.

Barrie, St. Andrew's. Rev. James Sitler, RR 3, Bracebridge, Ont. P1L 1X1.

Bolton, Caven; Nashville. Rev. Theodore Olson, 244 Harrygan Cres., Richmond Hill, Ont. L4C 4J1.

Bradford, St. John's. Rev. Jim McLenaghen, Box 164, Beeton, Ont. L0G 1A0.

Caledon East, Claude (half-time). Rev. Sidney Chang, 6 John St., Orangeville, Ont. L9W 2N9.

Cambridge, St. Andrew's Hespeler. Rev. Linda and Rev. Brooke Ashfield, 50 Erb St. W., Waterloo, Ont., N2L 1T1.

Elmira, Gale. Dr. Zander Dunn, 20 Quebec St., Guelph, Ont. N1H 2T4.

Guelph, Knox (associate). Dr. Zander Dunn, 20 Quebec St., Guelph, Ont. N1H 2T4.

Kitchener, Doon. Rev. Bill Lamont, 54 Queen St. N., Kitchener, Ont. N2H 2H2.

Leaskdale, St. Paul's. Rev. Douglas Rollwage, 140 Guildwood Pkwy., Scarborough, Ont. M1E 1P4.

Mississauga, West Korean. Rev. Douglas McQuaig, 4288 Taffey Cres., Mississauga, Ont. L5L 2B7.

New Liskeard, St. Andrew's. Rev. Drew Jacques, c/o Search Committee, PO Box 908, New Liskeard, Ont. P0J 1P0.

Oshawa, St. Paul's. Rev. W.J.S. McClure, 34-229 Jeffrey St., Whitby, Ont. L1N 6E4.

Port Credit, St. Andrew's Memorial. Rev. Peter Ruddell, 156 Third Line, Oakville, Ont., L6L 3Z8.

Toronto, Bonar-Parkdale. Rev. Winston Newman, 1695 Keele St., Toronto, Ont. M6M 3W7.

Toronto, First Hungarian. Rev. Chris Costerus, 500 Coldstream Ave., Toronto, Ont. M6B 2K6.

Toronto, Knox. Dr. George C. Vais, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.

Whitby, St. Andrew's. Dr. Stephen Farris, 209 Cochrane St., Whitby, Ont., L1N 5H9.

Willowdale, Iona. Rev. Michael Barnes, 3159 Bayview Ave., Willowdale, Ont. M2L 1G2.

Synod of Hamilton and London

Alvinston, Guthrie; Euphemia, Cameron; Napier, St. Andrew's. Rev. Keith McKee, 601-10 Derby Lane, Sarnia, Ont. N7T 4S4.

Brantford, Central. Rev. Heather J. Vais, 410 Colborne St., Brantford, Ont. N3S 3N6.

Corunna, St. Andrew's (effective Nov. '94). Convener, Search Committee, PO Box 1381, Corunna, Ont. N0N 1G0.

Kirkwall, Kirkwall Church; Sheffield, Knox. Rev. Chris Vais, Box 221, Waterdown, Ont. L0R 2H0.

London, DaySpring. Rev. Peter Coutts, 862 Freele St., London, Ont. N6H 3P3.

London, St. George. Rev. Dr. J. Czegledi, 977 Oxford St. E., London, Ont. N5Y 3K5.

Port Dover, Knox. Rev. Mona Denton, 518 Carluke Rd. W., RR 2, Ancaster, Ont. L9G 3L1.

St. Catharines, Knox. Rev. W.I. McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

Tara, Knox; Allenford, St. Andrew's. Rev. Ken Wild, Box 404, 47 Albert St. N., Southhampton, Ont. N0H 2L0.

Thamesville, St. James; Duart, Duart Church, Ont. Rev. H. Lane Douglas, Box 93, Dresden, Ont. N0P 1M0.

Synod of Manitoba and Northwestern Ontario

Brandon, Man., First. Rev. Jean Bryden, Box 429, Carberry, Man. R0K 0H0.

Carberry, Man., Knox-Zion. Rev. Mavis Currie, PO Box 633, Virden, Man. R0M 2C0.

Synod of Saskatchewan

Estevan, Westminster (half-time). Rev. Robert Flindall, PO Box 247, Kipling, Sask. S0G 2S0.

Moose Jaw, St. Mark's; Briercrest, Knox. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.

Synod of Alberta

Calgary, Trinity, Rev. Karl English, 703 Heritage Dr. SW, Calgary, Alta. T2V 2W4.

Chauvin, Westminster; Wainwright, St. Andrew's. Rev. Bruce Kemp, 2903-67 St., Edmonton, Alta. T6K 1N2.

Edmonton, Eastminster (interim minister). Rev. Lloyd Fourney, 10025-105 St., Edmonton, Alta. T5J 1C8.

Wanham, Knox; Blueberry Mountain,

TRANSITIONS

CONTINUED FROM PAGE 48

Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

ynod of British Columbia

ariboo House Church Ministry (second staff person). Rev. G.N. Peters, 526 Garden Terrace, Kamloops, B.C. V2C 1J4.

imberley, St. Andrew's. Rev. Calvin Brown, 602 Kootenay St., Nelson, B.C. V1L 1L2.

orth Vancouver, St. Andrew's and St. Stephen's. Rev. Jack Mills, 2725 Fir St., Vancouver, B.C. V6J 3C2.

rince George, St. Giles. Rev. Don Lindsay, RR 1, C-13 Wright St., Armstrong, B.C. V0E 1B0.

ancouver, Chinese (senior minister). Rev. Neville Jacobs, 4397 W. 12th Ave., Vancouver, B.C. V6R 2P9.

ancouver, St. Columba. Rev. Robert J.P. Foulis, 20-323 Governors Ct., New Westminster, B.C. V3L 5S6.

ancouver, Taiwanese. Dr. Nancy Cocks, 6000 Iona Dr., Vancouver, B.C. V6T 1L4.

ictoria, Chinese. Rev. Campbell Smyth, 2964 Tillicum Rd., Victoria, B.C. V9A 2A8.

ictoria, Knox. Dr. John F. Allan, 680 Courtney St., Victoria, B.C. V8W 1C1.

LIFE AND MISSION AGENCY
International Ministries

hina ESL Teachers

ontact: Dr. Marjorie Ross, 50 Wynford r., North York, Ont. M3C 1J7.

Canada Ministries

linisters — for new mission work and ew church development in Barrhaven, ttawa Presbytery, and Comox-ourtenay, Vancouver Island Presbytery. ontact: Rev. J.P. Ian Morrison, 50 /ynford Dr., North York, Ont. M3C 1J7.

rancophone Ministers — for Ste. Foy, ue., Eglise St-Marc. Contact: Pasteur aniel H. Forget, Coordonnateur, Eglise resbyterienne au Canada, Ministere ancophone, CP 86, Richmond, Que. B 2H0.

YOUTH IN MISSION
Opportunities for Summer 1994

BS workers in Northern Manitoba and askatchewan.

cumenical trip to work camp in Guyana.

ospitality Assistant at Crieff Hills Community, Ontario.

eadership training trip to Cuernavaca, lexico.

or more information or application forms, ontact: Youth in Mission, 94 Calvin hambers Rd., Thornhill, Ont. L4J 1E7. hone/Fax: (905) 889-1644.

GRACE CHURCH MILLERTON, N.B.

All former members and friends are cordially invited to celebrate the 100th anniversary of Grace congregation, August 27 & 28, 1994. Guest speakers: Rev. Tom Cunningham and Rev. Winston Parks. Full information available from Mrs. Glenna Taylor, R.R. 1, Millerton, N.B. E0C 1R0. Tel. (506) 622-0101.

ST. PAUL'S CHURCH INGERSOLL, ONTARIO

Reunion Weekend and Building Dedication

Former members and friends of St. Paul's are invited to share in a weekend of celebrations to mark the official opening of our renewed church home, May 14-15, 1994. Contact the church office for more information: (519) 485-3390.

LAWYER

Anglican minister with eight years of pastoral experience practises family law, immigration law and selective civil litigation. Call Harold E. Shepherd, MA, LLB, STM, PhD, Barrister & Solicitor, 500 Danforth Avenue., Suite 311, Toronto, Ontario M4K 1P6, at (416) 465-8580.

MUSKOKA CABIN

Fully furnished, two bedrooms, kitchen, living/dining room, full bath. Charming log cabin atmosphere. Situated on 10 acres of woodland property. Available for summer rental. Contact Jim Sitler, Cherish Creek Ministries (705) 645-5650.

DISNEYWORLD/ORLANDO

Deluxe 1 bedroom, 1 1/2 bath, furnished townhouse near Disneyworld. Weekly/monthly rates. Write or phone: McEwens, 4 - 1241 McCraney St. E., Oakville, ON. L6H 3A3. (905) 844-8648.

KNOX PRESBYTERIAN CHURCH

Goderich, Ontario

requires a qualified person to give specialized leadership and direction in the area of Youth Ministries and Christian Education, with opportunities in other areas of pastoral care. Applications are welcome from ordained persons or other professional church workers. Please send resumés and applications to: The Search Committee, Knox Presbyterian Church, 9 Victoria Street North, Goderich, Ontario N7A 2R4.

WANTED: COTTAGE TO RENT

Clergy couple and dog wish to rent cottage in Algonquin Park area July 17 - August 5. Contact: (613) 476-6201 or Box 1132, Picton, Ontario K0K 2T0.

ORGANIST/MUSIC DIRECTOR

Melrose Park Presbyterian Church, Toronto, Ont., is seeking an Organist/Music Director to begin duties on or before September 1, 1994. For details, write to the Music Committee, 250 Fairlawn Ave., Toronto, Ont. M5M 1T1, and send resumé.

ST. ANDREW'S PRESBYTERIAN CHURCH

Huntsville, Ontario
125th Anniversary

All former members, adherents and friends are cordially invited to join us for this special celebration June 11-12 and June 18-19. Some special events will be held during the week. For further information, please write: Box 69, Huntsville, Ont. P0A 1K0, or telephone (705) 789-2245, (705) 789-5332 or (705) 789-4570.

ST. MICHAEL'S HOSPITAL

Toronto

offers a **residency year in CPE** September 1994 through July 1995. Bursaries ($15,000) are available. For information and applications, contact: Rev. Floyd E. Green, Director of Pastoral Care, St. Michael's Hospital, 30 Bond Street, Toronto, Ontario M5B 1W8. Tel. (416) 864-5325.

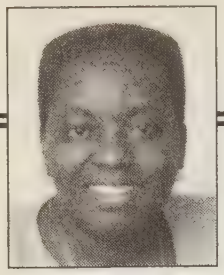
CO-ORDINATOR OF YOUTH AND LAY MINISTRIES

Send resumés to: The Search Committee, St. Andrew's Presbyterian Church, Box 69, Huntsville, Ontario P0A 1K0, Attention: Rev. Raye A. Brown. The gifts of the successful applicant will complement those of the minister. Application deadline is May 20, 1994.

KNOX CHURCH

Guelph, Ontario
Associate Minister

Knox Church, with 850 members, is seeking an associate to share in all aspects of the ministry. A major focus of this position will be programs for youth and young adults. Please contact: Rev. Zander Dunn, Senior Minister, at 20 Quebec Street, Guelph, Ontario N1H 2T4. Tel. (519) 821-0141.



MEDITATION

Paulette Brown

Can These Bones Live?

Read: Ezekiel 37:1-14

Ezekiel's valley was strewn with dry bones. The sinews, flesh, skin were gone, and the bones were very dry. And the Lord said to Ezekiel, *"O mortal, can these bones live again?" I answered, "O Lord God, only you know!" Then he said to me, "Prophesy to the bones! Say to them: '... You shall live again!'"*

Jerusalem was destroyed. Some of its inhabitants remained among the ruins, struggling to survive. Others were deported. To them, the sense of loss was heightened by wounded pride and utter confusion. Yahweh seemed to have departed from their midst. The prophet's concern is quite in order. *Can they live? Can we live? Is a revival possible? Is it possible at this "dry bones stage" of death and decay? Is it possible within this sea of hopelessness?*

Ezekiel's task of preparing individuals to live and to walk through those difficult and changing times with Yahweh must have been an uphill struggle. He was stunned and shattered by the national disaster. He had his own share of confused moments and disorienting experiences. However, he believed that, ultimately, God had the power to transform and make things new.

Yes, there would be a future! The community would finally pick up the pieces, rebuild and revitalize themselves. However, this would not happen without transformation and major changes to the old. This would not happen without the strange and eerie rumbling experiences that would accompany the multiple connections as bones from the toes up to the head connected and began to function.

There's a people whose tradition includes revival meetings. During these meetings, the whole community would come together to revive their faith. There would be much singing and praying and seeking God, accompanied by tambourines, handclapping, foot-stomping. Harsh and uncertain conditions of their existence demanded constant revival in the soul, the spirit and one's faith.

This community would milk the biblical tradition, seeking precedents of how God acted and experiences to sustain them. Sometimes they mixed the old and the new as they sang:

Ye dry bones, hear the word of the Lord,
Rise and stand up on your feet and be moved! ...
Take on the Holy Ghost connection
And let's stand up in the valley of dry bones!

Recently, two strangers, each shaped and informed by this revival tradition, walked through grounds that had a strange combination of "remains" or "bones" and "live bodies." The bones were strewn all over, interspersed among the live bodies. A frightening experience. They were at the entrance of the grounds, in every corner, in the buildings, on artifacts and monuments. As far as the eye could see, there were dry bones. Among the live bodies, a general feeling of apathy, fear, lack of clarity and vision pervaded. Hopelessness.

One said to the other, "Can these bones really live?"

The other replied indiscreetly: "You mean, 'Can we live? Can The Presbyterian Church in Canada live?'"

There was silence ...

Out of the blue came an answer: "Surely these bones can live!"

"How can this be?"

"Well, somewhere in the midst of our strange context exists a tension between human paradox and divine possibility. When the world asserts that we cannot survive, and some of us believe it, a deep persistent voice rejects that. Not quite sure whose voice it is, nor why it persists in the face of overwhelming circumstances to the contrary, we settle for the conviction that it must be the voice of God — calling us to dare to be prophetic and to bear witness to God's transforming power in our changed and changing times.

"By answering God's call, we accept the risk that we, ourselves, stand a good chance of being changed and transformed in that process — that some of our cherished positions, traditional ways of being, attitudes and understanding might well be rattled by God, as the Holy Spirit blows mysteriously where the Spirit wills."

But, friend, we will emerge! Perhaps in a different form — with a different idea as to what constitutes life and what matters most in life, and with a new understanding of who God is, how God is revealed in human history and what God desires.

Who knows! We might even emerge as a humbled and renewed people! Then we'd know that the Lord our God has indeed spoken and acted!

Prayer:
Lord, grant us the wisdom to read the times wisely and the grace to submit to your transforming power. Amen. R

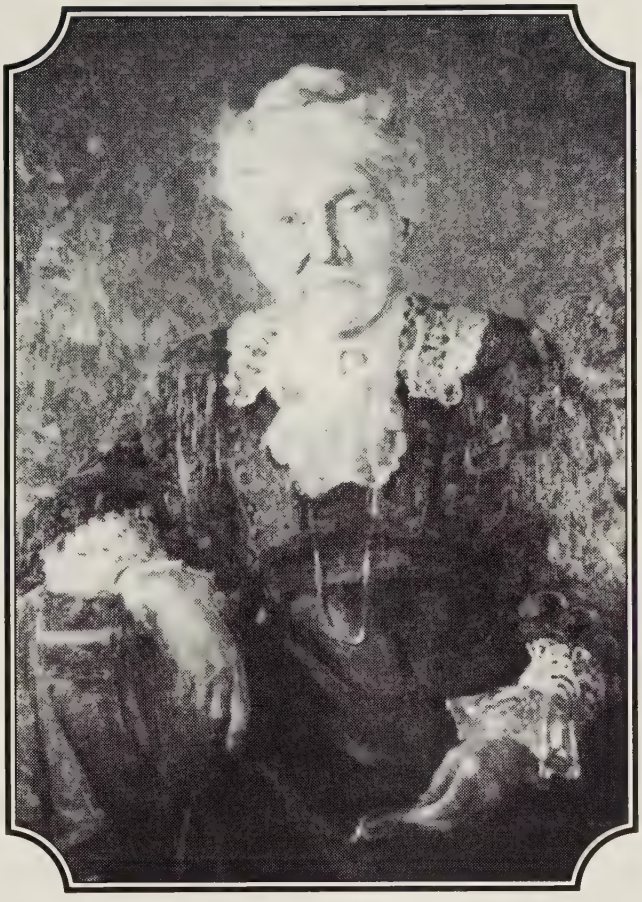
Paulette Brown is minister of University Presbyterian Church, Downsview, Ont.

Janet Carnochan:
Ahead of Her Time

by T. Melville Bailey

Some people look upon life as an unfolding story, content to accept what each new chapter brings without attempting to change it. Others view life as a road that twists and turns, willing to follow its course wherever it leads. To Janet Carnochan, life was a ladder — to be climbed!

Janet was born in 1839 in Stamford, Ontario, in the Niagara district. At age two, she moved with her family to nearby Niagara-on-the-Lake where her carpenter father plied his trade. It was unusual if worshippers in St. Andrew's Presbyterian Church did not see the seven Carnochans in their box pew at the rear of the sanctuary. Janet would later become a prominent member of that historic church which celebrates its 200th anniversary in 1994. Until her death in 1926, she would carve out for herself an unparalleled name for service and distinction to both her church and country.



Janet Carnochan, painted in 1921 by Sir Edmund Wyly Grier, RCA, to honour her service of 25 years as president of the Niagara Historical Society.

Janet was a born teacher. With only a simple certificate of qualification, she began her teaching career at age 16 in the Niagara Public School. After three years, it became clear that her future advancement depended on attending the Toronto Normal School. Following her graduation in 1859, this young teacher with the pleasing voice spent the next few years honing her skills in schools near Brantford, Kingston and Peterborough. One day in 1872, Janet felt unbounded joy when she returned to her home town as principal of the Niagara Public School.

Judged by today's standards, schools at the time of Canada's Confederation were primitive institutions. Heating in winter came from an iron box-stove. "Pencils were scarce and scribblers non-existent."

In 1878, Janet's solid preparation for the future paid off when she became an assistant in the local high school, at $400 per year. A superintendent at the time wrote: "Miss Carnochan's services promise to be very valuable, as she is well qualified by attainments and long experience and has an excellent manner and thorough style of teaching." Her pupils were constantly urged to excel, especially in English and history, and she encouraged them to write prize essays. They also raised money toward the erection of a monument to the heroine Laura Secord. The diminutive Janet put the girls through daily callisthenics. Their dedicated teacher would continue her profession — sometimes to succeeding generations — until her retirement in 1900.

If Janet had been content to look upon teaching as her sole contribution in life, the world would have been robbed of another important talent. Instead, she stepped a rung higher as an author. Capitalizing on her harrowing experience as a survivor of a shipwreck off the coast of Canada's Sable Island, her written account of that disaster found a place in a Methodist journal. This was the first public indication of a literary seed that later flowered in the writing of several successful histories. Surrounded by so much of Ontario's early loyalist history, where John Graves Simcoe held the first provincial parliament, Janet's pen produced three major publications: *Two Frontier Churches*, *Centennial St. Andrew's* and *History of Niagara*.

Already a member of the Lundy's Lane Historical Society, Janet formed a similar local society. To no one's surprise, she was elected in 1896 as president of the Niagara Historical Society. Reaching for a higher rung, Janet set aside a historical room containing over 200 items in the town hall. This collection grew so rapidly that a larger space became imperative. But where? and how? Meeting with premiers, stirring up the government and collecting local funds, this persuasive fund raiser was responsible for the building in Niagara of

Continued on page 46

THE HIGHEST RETURN FROM OUR CHARITABLE GIFT ANNUITY ISN'T THE RATE

A Gift Annuity provides a guaranteed income during your lifetime and continues the Church's mission in the years to come.

Presbyterian Gift Annuities provide:

- long-term support for the work of the Church
- an investment opportunity beginning at age 60 or beyond
- a guaranteed income for as long as you live
- tax benefits



The Stewardship of Accumulated Resources

TO RECEIVE DETAILED INFORMATION, PLEASE COMPLETE AND RETURN THIS FORM.

Name: _____ Telephone: (____) _____

Address: _____ Postal Code: _____

Date of birth: ____ ____ ____ I would like to consider a Gift Annuity for the amount of: _____

day month year ($1,000 minimum)

FOR INFORMATION ABOUT A JOINT ANNUITY, PLEASE FILL IN THE FOLLOWING.

Other Person's Name: _____

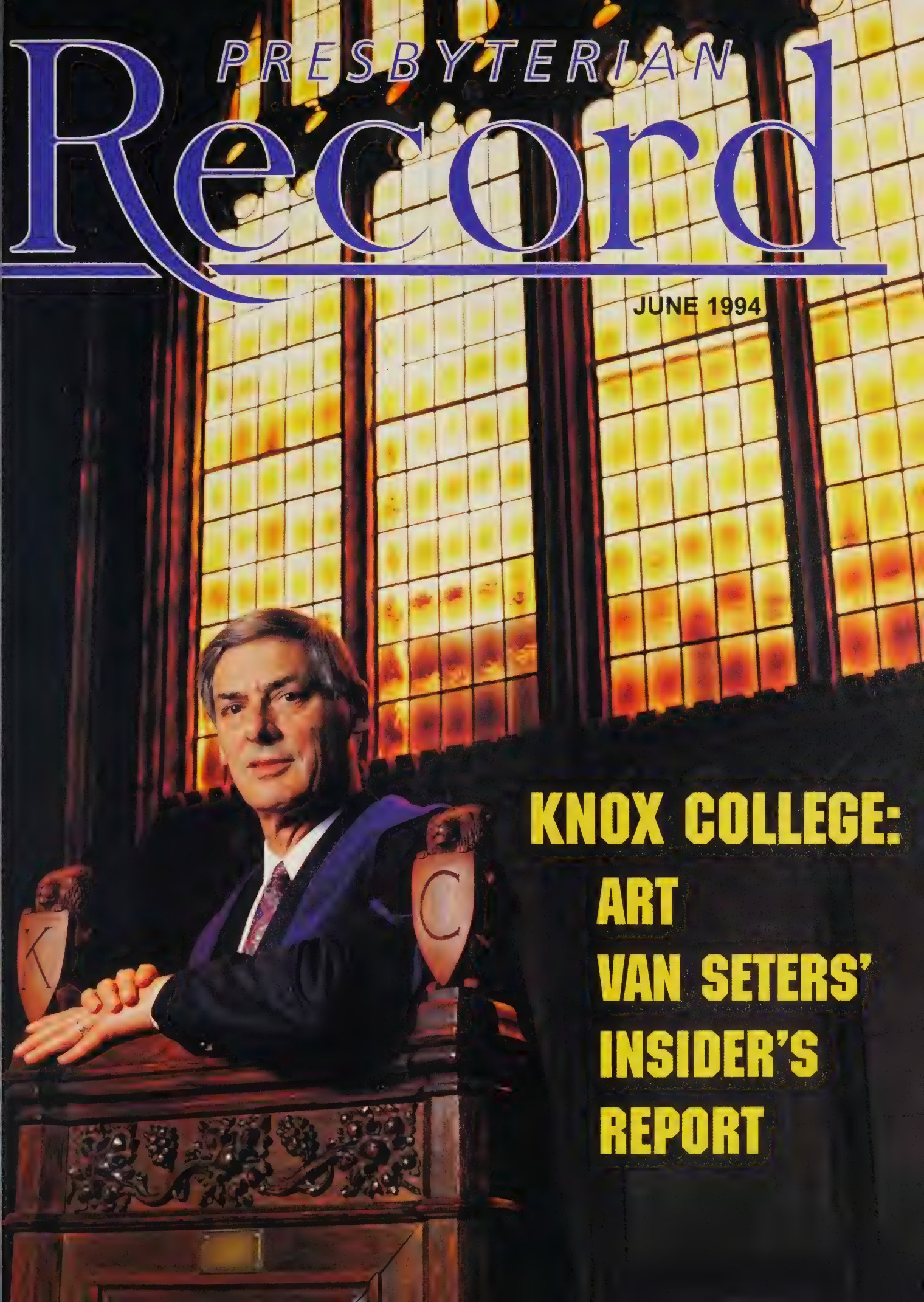
Date of Birth: ____ ____ ____ Relationship to you: _____

day month year

Mail to: Stewardship of Accumulated Resources, The Presbyterian Church in Canada,
Ms. Hendy Andrews, Consultant, 342 Pond Mills Road, London, Ont., N5Z 3X5

Phone: (519) 649-2695
Fax: (519) 649-5142

PRESBYTERIAN
Record
JUNE 1994



KNOX COLLEGE: ART VAN SETERS' INSIDER'S REPORT



Change the World

Presbyterian World Service & Development (PWS&D) sees changes in communities where our resources and partners' know-how work together. Help create the *new earth.* Support PWS&D.

PWS&D, 50 Wynford Drive, Don Mills, Ontario M3C 1J7
Telephone: (416) 441-1111, Ext. 252



From the Editor

John Congram

Healing *All* the Wounded

On February 28, 1994, Steven J. Cook dropped his charge of sexual abuse against Cardinal Joseph L. Bernardin of Chicago. This $10-million lawsuit against the cardinal alleged he had sexually abused Steven in the 1970s. Steven had recovered memories of these alleged abuses while undergoing counselling.

News of these events appeared regularly in the press and on television since the charge was laid in November 1993. In February 1994, Cook told the court he was no longer sure his memories, which had come to him during hypnosis, were "true and accurate."

These charges against a high profile Roman Catholic clergyman led many to question the qualifications of counsellors, the laying of charges with little evidence, the role of the media, and the place of what has become known as "the false memory syndrome."

Before the charges were actually dropped, Andrew Greeley, Roman Catholic priest and sociologist, made some revealing comments on the case. Greeley, seldom a defender of the Roman Catholic hierarchy, especially in the Diocese of Chicago, nevertheless expressed serious reservations about this particular case. He concluded from his research that while recovered memories may be valuable in therapy, they are of dubious value in court and should generally be distrusted when it comes to laying civil or criminal charges.

Greeley went on to raise serious questions about the qualifications and role of therapists. He asked rhetorically whether we would not expect only the most highly qualified and educated practitioners to be involved in such serious matters. Yet, in Bernardin's case, Michelle Moul, who counselled Steven Cook, had only minimal qualifications. Moul graduated in industrial planning from Syracuse University in 1980 with a minor in psychology. For much of the next decade, she appears to have operated a print shop and delicatessen. Moul acquired a master's degree in applied psychology from Santa Monica University, a weekend institution in Philadelphia which conducts its classes in hotel rooms. Apparently, there was nothing about hypnotism in any of these programs. Greeley concludes: "If the case were not so serious, one would almost think of it as slapstick comedy."

In this issue of the *Record*, we recount the story of a minister of The Presbyterian Church in Canada whose case bears some striking parallels to Bernardin's experience. For example, both cases ended happily due, in part, to the large and supportive community behind each man. Without those resources (including financial), one wonders if either would have been so fortunate.

By telling this story, some may accuse us of drawing attention away from what they consider the larger problem of the victims of sexual abuse. Others may feel the story gives comfort to those who wish to downplay or cover up the problem of sexual abuse in the church. Obviously, we would regret that happening.

Solid and reliable research leaves no doubt that child abuse and the abuse of women remains widespread in our society. Of all those charged with sexual abuse, only a small percentage are acquitted. But does that justify ignoring or overlooking a smaller area of injustice for the sake of a larger one? We would argue that it does not. Bearing false witness against a neighbour has become a national pastime which no longer seems to produce either guilt or revulsion.

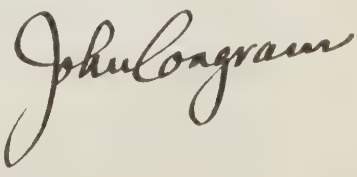
Today's professionals, like clergy and teachers, run a high risk of being charged with sexual abuse. A minimal amount of evidence will result in charges being laid. With justification, I believe, some see this as an over-reaction to a long period of inaction and cover-up involving sexual abuse.

Our story shares the pain of one unjustly charged. The fact that many people, if not most, assume there is guilt simply because charges are laid becomes an important aspect of this pain. Greeley reports that Bishop O'Keefe of Iowa asked, after charges against him were dropped, who will give back the falsely accused his reputation.

The minister charged in our story is convinced his is not an isolated case. He offers guidance to those who may be similarly charged in increasing numbers in the future. We hope his story will make a small contribution in helping us all face and deal with sexual abuse in the church, including the suffering of those charged falsely.

At a press conference after the charges against him were dropped, Bernardin said he was "totally humiliated" even though he was innocent. At the same time, he called for a new effort throughout the church to heal the wounds surrounding the problem of child sexual abuse. "Now is the time for healing — " he said, "and the healing starts today."

We believe you will see the same spirit reflected in the story we tell.



PRESBYTERIAN Record

Volume CXVIII, No. 6
June 1994
ISSN 0032-7573

Editor
John Congram
News and Advertising
Tom Dickey
Editorial Assistant
Margaret Lane
Contributing Editors
Roberta Clare
Gordon Hodgson
Hans Kouwenberg
Sheldon MacKenzie
Joseph McLelland
Ian Victor
Ivor Williams
Design and Production
Tim Faller
"Something Wonderful"—Whitman Caldwell Communications Ltd.
Circulation
Eva Breeze, *Manager*
Zainab Kamalia

Published on the first of each month except August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to Christian faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

Member of The Canadian Church Press and Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates
Individual: $13
Every Home Plan: *(80% families subscribe)* $9
Group Plan: *(50% families subscribe)* $11
U.S.A. and Foreign: $18
Single Copies: $2
All prices include GST.

Acceptance of advertising does not imply endorsement by the *Presbyterian Record* or The Presbyterian Church in Canada.

Address all correspondence and changes of address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825

Features

Knox College Celebrates 150 Years: An Insider's Report 15
Arthur Van Seters

Bellafield Church Revives Building 18
Astra Holmes

Sacrifice and Victory: Democracy Arrives in South Africa 20
Ijeoma Ross

Guilty of Compassion 23

Graduates '94 28

Then and Now 30
Laura Alary and Hugh Donnelly

Déjà-vu ... AGAIN 33
Joseph C. McLelland

Columns

From the Editor 3
From the Moderator 9
UNcommon Lectionary 10
An Everyday God 11
Full Count 12
Pastoral Epistles from Peter Plymley II 14
Meditation 34
Music 44
You Were Asking? 50

Departments

Letters 5
Something Wonderful 35
News 36
People and Places 39
Books and Resources 42
From the Past Record 45
Deaths 46
Transitions 48

Our Cover

Principal Art Van Seters in the chapel of Knox College, Toronto. Photo by D.A. Hill.

Letters

Mixed Priorities?

The April issue of *Chatelaine* magazine features an article on how Canadian women rank Canada's 25 biggest cities. The editors asked 687 Canadian women "What counts?" in rating a city.

Included in the top 15 factors are: low crime rate (#1), affordable housing (#5), good public schools (#7), good libraries (#8), sports teams (#15). "Good churches" didn't make the list.

I'm not sure whether this says something about the priorities of Canadian women or about the status of Canadian churches. Maybe both.

Bill Blain,
Dundas, Ont.

Chords and Discord

In your March editorial, "Hitting the Right Notes," you advocate making church music more contemporary in order to attract more young people. In supporting your position, you mention William Easum's book *Dancing With Dinosaurs* in which he notes that only four per cent of records sold in the United States are classical.

He seems to equate the number of records sold with the number of people who appreciate each kind of music. But as he must be aware, typical classical music enthusiasts already have collections of their favourite composers' works, and there is little need to buy more. We are not waiting for Handel to release a "Messiah II." By contrast, young people's purchases are often driven by hype extolling the latest hits.

While I agree that emotion and controversy attend any discussion of music in worship services, I question that music is the most compelling aspect of the service needing scrutiny. If our children give up the faith "because they never understood it," we should, perhaps, concentrate our efforts on a clearer presentation of the gospel. God's word is eternal, yet many sermons contain apologies for Scripture which is not "theologically correct" for the times. Others comprise a pseudo-intellectual denial of the truth of God's word which some young people rightly interpret as hypocritical.

Joyce Pringle,
Oxford Station, Ont.

After half a century of playing and directing church music, I feel at home with both a Renaissance motet and a good gospel song — each in its appropriate context. Consequently, I have no doubt there are "soul-winning churches" making music with "'culturally relevant' ... electric guitar, drums, synthesizer, bass and piano." There is also a silent multitude, however, of real and potential worshippers of the sevenfold-amen generation who appreciate and expect music in worship to be spiritually, intellectually and culturally enriching.

I am convinced that beautiful music of any era, tempo or combo will always be acceptable, rewarding and inspiring, for both those who make it and those who listen. But doing it effectually comes only with cogent planning, skilful execution and serious commitment.

I suggest that in your March epistle, you, as this organist is sometimes wont to do, have hit a few wrong notes.

David Peters
St. John's, Nfld.

Your editorial in the March *Record* was apropos to the challenge we are facing in the Presbyterian Church as to the relevance of our worship. The congregations in British Columbia which are growing and drawing unchurched people have been able to combine traditional hymns with new music.

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Watson's World

Noel Watson



Letters

CONTINUED FROM PAGE 5

When I was ministering in Ottawa, I had opportunity to visit many churches, including all of our Presbyterian congregations. Because of the absence of young people under 20 in most of them, I could not help but wonder if there would be many Presbyterian churches around by the turn of the century.

We have to ask ourselves if we have enough love in our hearts to be willing to do some new things to draw young people to our worship services. Certainly, as you say so ably, there is still a place for traditional worship; although, as you point out, our traditions in worship have changed radically since the turn of the century. What surprises me when people react negatively to new songs is that most are scriptural texts set to more contemporary melodies. In that sense, they are more traditional than many hymns in the present *Book of Praise.*

It would be a wonderful step in the right direction if more congregations would give consideration to having two services, one traditional and one contemporary. I hope your editorial challenges elders and ministers to discuss this possibility and to realize it has the promise of renewal and increased relevance to the worship of God.

Cal Chambers,
Mission, B.C.

Your editorial in the March *Record* will undoubtedly cause controversy. But I can provide two examples of the problems you describe.

(1) Declining membership. Not long ago, I discussed with a discouraged young minister the disheartening loss of three young couples from his church, primarily because the congregation refused to have anything to do with new music. It seems the younger generation raised on rock cannot express their worship to God through older music alone.

(2) Failure to attract new people. A young woman who never attends church once asked me: "Why do you go to church? All that creepy organ music!" She exemplified, I think, the reactions of many people brought up with new music. In a service consisting entirely of older music, they feel bored, shut out.

I love the old hymns and majestic organ music, but I believe we must conduct our services in the language of the people. Today, that means music of the newer sort.

Harold Cumming,
Thunder Bay, Ont.

I feel compelled to comment on your editorial "Hitting the Right Notes" in the March *Record.*

I do not share the implicit desire to transform my church into a "great soul-winning church reaching great numbers of people, baptizing hundreds of converts, ... " Nor, I venture, do most members of The Presbyterian Church in Canada. For those who do, there are many alternatives.

Moreover, the young people I know are too smart to be enticed into church by music of any style. Until the church offers them a meaningful role in congregations, they will continue to stay away in droves.

So, please don't burn all our pipe organs! (Who knows, next week's pop craze may use the pipe organ — there aren't many instruments left on which to base a new pop culture.) Certainly we should use a variety of musical idioms, either in separate services or in a blended service if that can be done with musical integrity.

But don't patronize young people. They'll put up with a lot of Bach to hear a valid message; and, in the process, they may come to love classical music. And don't disenfranchise those of us who do love classical music by relegating us to "a few centrally located congregations."

R. N. Scott,
Fredericton, N.B.

Praise From New Zealand

After spending a year on exchange at St. John's, Windsor, N.S., I was delighted when that congregation gave me a gift subscription to the *Presbyterian Record* for 1993. To my further surprise and delight, they renewed the subscription for 1994.

I appreciate the fine quality of the *Record.* I have enjoyed each issue with its stimulating, relevant articles and the news of congregational life. I especially enjoy John Congram's editorials, and look forward to them each month.

I sincerely hope the *Presbyterian Record* will continue to fulfil James Croil's original mandate and to serve the church for many years to come.

Lester Simpson,
Edgecumbe, New Zealand

It's All in the Flow!

I compliment the *Record* on the interesting line drawings being used to illustrate articles. The simplicity and flow of the cover illustration for the March (Easter) *Record* were worth a thousand words. Jung Soon Kim's flowing pen matches the flowing words of the articles appearing in our excellent church magazine. Some background of the artist in a future *Record* would be appreciated.

Shirley I. Stewart,
Orillia, Ont.

Editor's note: *Carol Jung Soon Kim was born in Seoul, South Korea, and immigrated to Canada in 1975. After graduating from Sheridan College, Toronto, she worked for Maclean Hunter as a commercial artist and studied fine art at Ontario College of Art. Since becoming a mother, she has worked as a free-lance illustrator for story-books and magazines. She likes to draw free-style and fine drawings in pen and ink.*

Equal Parts

A hearty amen to John Congram for calling on us to recognize small is also beautiful in his April editorial on ministering in remote areas.

Long ago, we fell into the trap of aping the world in how we measure "success," especially in our leaders. Given that Jesus had little use for the religious leaders of his day, one wonders why

LETTERS

CONTINUED FROM PAGE 6

we sometimes give such prominence to the religious leaders of our own.

We are all part of the Body of Christ and, as the Bible states, no one part is more important than the other. If we really believed and followed this, we would be liberated to learn from the pastors in remote, northern areas who may not look "successful" by the world's standard. We would also be liberated to learn from each other — the average men and women in the pew who lead no congregation but can nevertheless add to the Body's understanding of Christ and his gospel.

Marianne Meed Ward,
Toronto

The focus of the April *Record* on small and "remote" congregations and places is appropriate. Is it commonly known that the vast majority of our congregations are small, if not remote? Having begun my ministry in a six-congregation charge for three years, and then leading worship for 12 years in four churches each Sunday with a 100-mile drive, I appreciate both the strains and rewards. The latter proved to be greater than the former. It is frequently from such remote congregations that young people move and become involved in congregations in more accessible places. Maybe the following poem is appropriate.

"Father, where shall I work today?"
And my love flowed warm and free.
He pointed out a tiny spot and said,
"Tend that place for me."
I answered him quickly,
"Oh, no, not that place,
No one would ever see,
No matter how well my work was done,
Not that place for me!"
The word he spoke then wasn't stern,
He answered me tenderly:
"Nazareth was a little place,
And so was Galilee."

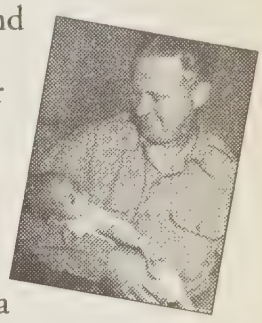
Wallace E. Whyte,
Scarborough, Ont.

"Let my heart be broken with the things that break the heart of God."



A young minister, Bob Pierce, wrote those words on the flyleaf of his Bible more than 40 years ago.

When he returned home from the Korean War, he couldn't stop thinking of the suffering of the children he saw there. Motivated by Jesus' example of compassion and love toward children, he began recruiting friends, relatives and acquaintances to sponsor impoverished children.



That is how World Vision was born.

For over 40 years, the motivation, the caring, and the love, have never changed. What began as one person responding out of a heart of compassion to help the young victims of one war, is now hundreds of thousands of caring people sponsoring children and changing their lives through love, prayer and financial support.

You can be a Child Sponsor, too. For less than $1 a day – $27 a month – you can provide a needy child with things like health care, education, and the opportunity to know about God's love.

In addition to helping a child, your gifts can help your sponsored child's family and community become more self-reliant.

You can change a child's life forever.

To start your sponsorship, return the coupon below or call

1 800 268-1650

Let your heart be broken...respond to the needs of an innocent child.

Become a World Vision Child Sponsor today.

☐ **Yes! I want to sponsor a child.** Send my child's photo right away.
I prefer to sponsor a: ☐ boy ☐ girl living in: ☐ Africa ☐ Asia ☐ Latin America
☐ whoever needs my help the most.
☐ I can't sponsor a child right now, but here's a special gift of $_____to help.

NAME

ADDRESS CITY

PROVINCE POSTAL CODE TELEPHONE NUMBER ( )

☐ I will send my first monthly gift within 10 days of receiving my child's photo, or return it so someone else can help.
☐ I have enclosed a cheque for $27.

Please make cheques payable to:
WORLD VISION CANADA
6630 Turner Valley Rd., Mississauga, ON L5N 2S4 1654250

WORLD VISION CANADA

Letters

CONTINUED FROM PAGE 7

Financial Appeals

The Task Force to Consider the Multiplicity of Financial Appeals is recommending to General Assembly, as a study document, a 10-paragraph, two-page rambling report which suggests three principles for discussion:

1. A congregation's financial priority, after guarantee for stipend, is to Presbyterians Sharing.
2. All Presbyterian agencies should have the right to make appeals on the same basis as any parachurch organizations, and these should be considered the "third charge."
3. For congregational leaders preparing budgets, stewardship education remains a paramount need.

The task force uses too many words in attempting to intimidate its intended victims — those congregations unable or, perhaps, for their own reasons, unwilling to accept hierarchical assessments. Do they think they'll be heard for their much speaking?

Fred Lake,
Windsor, Ont.

Standing Up to the Powers of Darkness

The accusation of "abuse" is widespread nowadays and can be used as a weapon of revenge against anyone who offends a person by as little as a dark look or a harsh word. It behooves us, therefore, to move with utmost caution in the matter of resolving allegations of abuse against those who were in charge of our residential schools. It would be unjust to assume the teachers, missionaries and other staff who ran these schools are guilty.

Since abuse can include words, looks, attitudes, physical acts, etc., it would not be difficult to remember a time when teachers used discipline that would be called abusive today.

The bottom line is that as Christians we had (and still have) the Great Commission to bring everyone to Christ. If some people want to convince Native People that this was an attack on their own "spirituality" and, therefore, constituted abuse, we should be prepared to stand up firmly for our own viewpoint.

I hope when General Assembly considers these matters, it will be fully aware of the powers of darkness that seek any excuse to destroy our mission.

Helen Beaugrand,
Penticton, B.C.



McGILLIVRAY – ARCHITECT
416 Moore Ave., Toronto, Ontario M4G 1C9
(416) 425-9298 Fax: (416) 425-2346

CONSULTING RESTORATION ARCHITECT
BUILDING RESTORATION, RENOVATION AND MAINTENANCE PLANNING

ACCESS FOR DISABLED PERSONS
BUILDING SAFETY STUDIES AND ENVIRONMENTAL ASSESSMENTS

R. K. ROBES
2685A Eglinton Ave. E., Scarborough, Ont. M1K 2S2 (416-265-0150)
Custom Tailored Choir Gowns, Preaching Gowns and Stoles

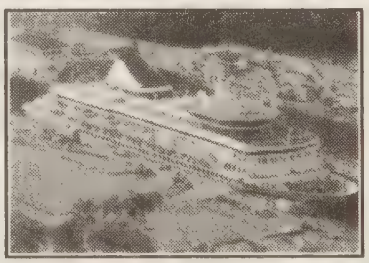
Dewi Sant Welsh United Church
Toronto, Canada

has a need for a minister to sustain its ministry and cultural heritage. We are looking for a bilingual minister; many of our services are in English but some are in Welsh.

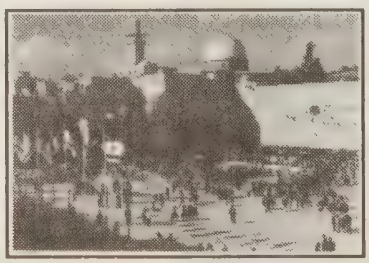
Our church welcomes not only people of Welsh heritage, but also those attracted by our friendly services and singing.

Housing allowance in lieu of manse; salary negotiable. Church information package available on request. Applications with resumés will be received up to December 31, 1994, by Mrs. Betty Cullingworth, Chair, Pastoral Relations Committee, Dewi Sant Welsh United Church, 33 Melrose Ave., Toronto, Ontario M5M 1Y6.

EXPERIENCE THE WORLD!



PANAMA CANAL
Incredible journey in the comfort of a luxury cruise ship



HOLY LAND
Walk in the footsteps of Jesus & the disciples

Join an Upcoming Tour!

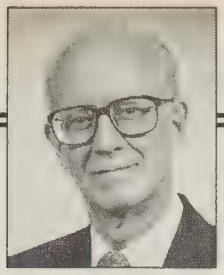
Founded in 1980 by Joseph Rostad, a Lutheran pastor, Rostad Tours specializes in hosted tours for active adults.

Our professionals bring a world of experience to their tours to ensure you receive exciting, fulfilling and care-free tours to destinations throughout the world.

- Professionally planned to the last detail
- No hidden costs
- Tour Hosts take care of all the details before, during and after the tour
- Cultural, historical and educational aspects of tours are a priority
- Tours are comfortably paced with many stays of two nights or more
- Departures from major cities across Canada
- Personalized service for all extensions before or after the tour
- More for your money

Rostad Tours
A WORLD of EXPERIENCE
1-800-361-TOUR (8687)
Book your next vacation now!

SAVE $300 PER PERSON
Take advantage of our early booking discounts
Call us today for a free brochure! 1-800-361-8687



Earle F. Roberts

Blurred Vision

Congregational enthusiasm is not enough

Over the past several months, I have become more and more concerned with what is happening with the Live the Vision campaign. At the Assembly last June, the campaign committee announced in a dramatic presentation that projected income from the campaign was set at $9,026,798. This amount was made up of approximately $4.5 million in cash and pledges already received, with the balance based on projections made after contacting many of the congregations that had not yet made a commitment.

As of April 30th, cash and pledges total $5,038,760 instead of the anticipated $9 million. The question "What happened?" haunts me.

Some have suggested the feasibility study, conducted in early 1991, was flawed or the findings were interpreted incorrectly. Others maintain the timing was wrong — the recession accounts for the shortfall or many congregations were already involved with their own special projects. Because their area would not benefit from the money raised, some questioned why they should support the campaign. Still others feel we should not be buying new property and erecting buildings; if we start new congregations, let them rent space in halls or schools.

In this short article, I do not propose to try to analyse the lessons learned from the campaign; I hope someone else will do that in a future issue of the *Record.* I raise the point because, in my opinion, the results reflect poorly on the unity of our church and the pride its members have in it. The number of congregations contributing to this General Assembly project falls far short of 50 per cent involvement. Generally speaking, those who have contributed have been generous, but the vast majority of Presbyterians have not contributed.

There is little doubt in my mind regarding the enthusiasm that abounds at the congregational level across our nation. During this year, Dorothy and I have enjoyed the thrust of this enthusiasm and have had wonderful experiences as a result. Unfortunately, much of this enthusiasm is congregational in focus and fails to envision the congregation as the starting point for reaching outside the local community into the world. We want to call ourselves Presbyterian but we do not always support the concept the name Presbyterian implies. As Presbyterians, we proclaim to all that we are part of a much larger group which is connected together and for which all of us bear responsibility.

As Presbyterians, we proclaim to all that we are part of a much larger group

The Live the Vision campaign was designed with the specific focus of outreach. The population of Canada is growing and shifting. To keep pace, the church must reach out with new ministries, both traditional and experimental. A large portion of the campaign's revenue has been designated for such ministries. Of the balance, 25 per cent of campaign revenues is designated for outreach ministries outside the borders of Canada. Both of these areas embody what it means to be a Presbyterian.

Other denominations in Canada have conducted similar campaigns in recent years with great success. Why have so many of our congregations failed to participate in the Live the Vision campaign? I am ashamed that my church has responded so poorly. Are you? If your congregation has not taken part, have you inquired why? It is still not too late to act.

On June 5th, the 120th General Assembly will open and a new Moderator will be elected. This is my final article as Moderator of the 119th General Assembly. I express sincere thanks to all those congregations and individuals who have so graciously received and entertained Dorothy and me during the past year. When installing the next Moderator on June 5th, I will be able to tell him with all honesty and enthusiasm that he, too, can expect to be received in a wonderful way.

One of the highlights of my year has been the many individuals who have told me they are regularly praying for me. I have experienced strength from those prayers. And I will remind the new Moderator that he, too, can expect this kind of support.

Thank you all for everything,





Michael Farris

In Over Our Heads

Fifth Sunday After Pentecost — June 26
II Samuel 1:1, 17-27; Psalm 130; II Corinthians 8:7-15; Mark 5:21-43

What else is there to do but *cry out* from the depths? "I'm over my head!" moans a debt-ridden worker. "I've hit rock bottom," admits the addict. "I'm down in the pits," weeps one depressed. The *Depths*, says the Psalmist. "Out of the depths I cry to you, O Lord!" (Psalm 130:1).

Have you noticed how often the real prayers come out of the depths? It would be nice if spirituality came out of the warm shallows when "Life's a Beach." But, no, it's when the waves roll over our heads and we can't see the shore — *then* we cry out from the depths of who we really are.

For example, our deep-water Psalm plumbs the depths of sin. Trouble has gone way over the head and there is no touching bottom. "If you, O Lord, should mark iniquities, Lord, who could stand?" (vs 3). The truth is, no one can stand in the depths. But, then, no one needs to stand alone in the depths. God forgives (vs 4). That's the difference. It's now a matter of waiting, of trusting. The cry now is not of lostness but of longing: "I wait for the Lord … more than those who watch for the morning" (vss 5, 6). Once the cry was of terror; now it is trust. "As those who watch for the morning" — even in the depths of the night, you can't hold back the dawn.

But it was broad daylight for David when he sounded his depths. His king was dead and, with him, David's dearest friend. The times were bloody and cruel. David was far from the throne. Around him were murder and betrayal. Strange, isn't it, that David's song is so sublime. "How the mighty have fallen, and the weapons of war perished!" (II Samuel 1:27). Out of the grit of court intrigue and the senselessness of war is a cry of anguish. Read it that way first. But with the cry is also the depth of David's humanity.

Is it coincidence the truly human and the truly divine both sound from the depths? Perhaps you, like the Psalmist, like David, have known the joyful funeral, the bitter loss that is peculiar gain. Perhaps you have been surrounded by grief only then to be surrounded by care. No coincidence. The finest diamonds come from the deepest mines. The purest water springs from immeasurable depths. The most heartfelt prayer rises out of the depths.

The depths are where God does his best work. And nowhere is it more true than among humans. God's hands are tied, it seems, among the self-sufficient, those with RRSPs topped up and who are otherwise "above it all." But down in the depths where so many live, God is at work — listening, forgiving, saving. Why does God spend so much time in the depths? Who knows? Maybe the comfort is simply that God does. That's where God's people cry from.

Take Jairus the Just, a leader in his church. All that achievement did not save his daughter from sickness. Some things we can handle with a chequebook or by knowing the right people. But not even those always protect a little girl. When Jairus came to Jesus, it was with the measured tones of the church-goer: "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live" (Mark 5:23). But it was a cry from the depths: "My child is dying! For God's sake, come quickly!"

While Jesus went to answer one cry, there was a cry no one else heard. It was a woman who bled for 12 years. Physicians would call her chronic; we'd call her desperate. "If I but touch the hem of his garment, I shall be made well" (vs 28). Funny, isn't it, her understanding of Jesus was so shallow. The hem of his garment? A cure doesn't come from quackery like that. Jesus was no magician, his clothes no lucky charm. But Jesus did not check out the depth of her theology; he heard the depth of her cry. She "fell down before him and told him the whole truth" (vs 33). How long it had been, how desperate she felt, how little she knew of Jesus and how much she wanted a cure. It worked. She was cured. And Jesus praised her *faith* (vs 34).

As all this was unfolding, word came Jairus's little girl was dead. "Don't trouble the teacher any more" (vs 35). You can almost see the stiff upper lip. (We know how busy you are — we really don't want to be a bother.) But Jesus went. He heard the cry and came as he promised. "The child is not dead but sleeping" (vs 39). Jesus reached down and said, "Little girl, get up!" And she did. 'Don't forget to feed her,' Jesus said as he left.

"Out of the depths I cry to you, O Lord!" We all do. One time or another, sooner and probably not later, the cry from the depths touches what it is to be human and what it is to be Christian. What depths there are in the human condition. But one thing is deeper still: the immeasurable depth of God's care for those who cry out. R

Michael Farris is minister of First Church in Winnipeg.



Jim Taylor

Roberts' Rules Got It Wrong

Our common experience should lead to consensus

Until recently, I had assumed there was only one way to run a meeting. In the United States, that means Roberts' Rules of Order; in Canada, it means Bourinot. They're not quite the same — Canadian organizations that run their meetings according to Roberts are actually victims of a subtle kind of cultural imperialism — but they're very similar. Both systems are based on parliamentary procedures.

I was taught parliamentary procedure by a man who insisted that it "let the minority have its say, and the majority have its way." That's true enough, but it's not the whole story. All of our rules of parliamentary procedure started with a context: a government and an opposition.

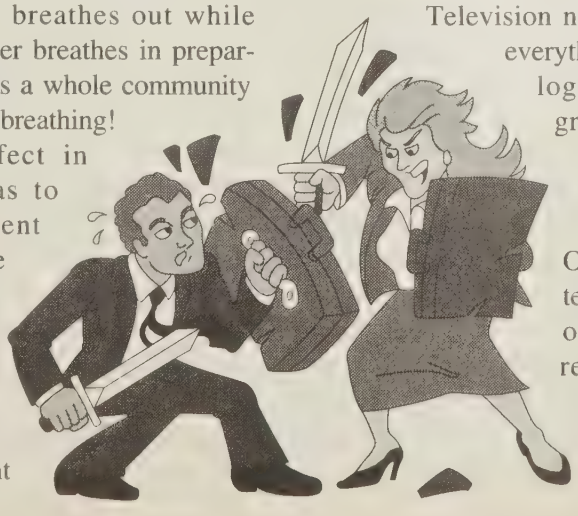
That, by coincidence, came about because Henry VIII expropriated a monastery to house his parliament. The monks used to sit on opposite sides in the main hall so they could chant psalms antiphonally. And I'm told — by Andrew Britz, who still lives in a monastery in Muenster, Saskatchewan — that antiphonal singing is actually a breathing exercise. One side breathes out while singing; the other breathes in preparing to sing. Thus a whole community synchronizes its breathing!

But the effect in parliament was to put government on one side, the opposition on the other side. Parliamentary procedure came into being to prevent the larger group from stifling the views of the smaller; it also ensured that a small but powerful minority — such as the aristocracy — could not thwart the wishes of the majority. The underlying premise of parliamentary procedure, therefore, is division and dissent.

In fact, even if a group has no dissent, the application of parliamentary procedure will create it. By its nature, parliamentary procedure creates opportunities for people to haggle over wording, over process, over detail. The simple requirement for dealing with an amendment before the main motion means people argue over whether the roof should be red or blue before they can agree they need a roof at all. Meanwhile, the rain falls in.

There are alternatives. Aboriginal communities have long understood the value of consensus. Last spring, I attended a workshop offered by an international education group which taught a process of building unity. Because every step of the process looks for similarities rather than differences, it cannot help leading to agreement.

Our whole society, I'm afraid, has bought into the opposition model. Television news presents everything — from logging in old-growth forests to education policies — as a conflict. Our legal system is founded on adversarial relationships. (Two friends managed a fairly amicable marriage separation until their lawyers got involved.) So are unions and management. And politics and sports today are almost interchangeable.



I listened to an open-line radio program on religion recently. Not one of the callers referred to the things they had in common with other Christians. Without exception, they talked about differences: why their rituals, their denomination, their doctrines are better or truer than the ones other people have.

We even read the Bible that way. I don't know how many sermons I have heard that contrast Jesus with the scribes and Pharisees, or Christians with Jews, or spirit with flesh. I rarely hear acknowledgement that Jesus was himself a Jew, that much of his teaching popularized rabbinic concepts, that Paul almost always went first to the synagogue when he visited a new city, and that there is no distinction in Hebrew thought between body and soul, spirit and flesh.

Jesus may have created enemies. They were powerful enough, in the end, to have him executed. But he also generated a remarkable consensus among many thousands of ordinary people because he appealed to their common experience. He talked about things they knew from their own lives.

Of course there was opposition. But if we weren't so blinded by cultural presuppositions — like Roberts' Rules of Order — we might see the consensus more clearly. R

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

E. David White

Take a Second Look at Live the Vision

An opportunity to live the Golden Rule

How frequently do you think about Rice Krispies? I don't often. But a recent TV commercial caught my imagination — the one with the guy and a microphone asking a couple of "average human beings" if they know what's in Rice Krispies. One of them wonders if Rice Krispies are made from wheat. Finally, the interviewer utters the punch line designed to encourage all of us to rush out and buy the cereal: "If Rice Krispies aren't made of rice, what the heck did you think they're made of?"

As I thought about this commercial, I remembered a recent discussion with some members of session of a congregation in our presbytery who were considering a second look at Live the Vision. We talked about the relevance of Live the Vision for our church and why the campaign did not succeed in some congregations as well as in others.

For many in our church, I suggested, the phrase "live the vision" is a form of oxymoron. The *Concise Oxford Dictionary* defines oxymoron as "a figure of speech with pointed conjunction of seemingly contradictory expressions."

Unfortunately, many Presbyterians either have a vision which they choose not to live, or they want to live the good church life without vision. This oblique form of an oxymoron perplexes many of us who support the Live the Vision campaign. Paraphrasing the Rice Krispies commercial, "If the Church of Jesus Christ isn't made to live the vision, what the heck do you think it's made for?"

I enjoyed representing the Presbytery of Edmonton-Lakeland in the Live the Vision campaign. It gave me a wonderful sense of renewal, of pride in our church and what it is trying to accomplish as we face the demands of the 21st century. My greatest satisfaction has come from the turnaround in many of our congregations where the first reaction to Live the Vision was "Are you nuts — conducting a fund-raising campaign in the midst of a recession?" or "We can't even pay the heating bill, and you want me to ask for money to send to Toronto?"

Some of you have heard similar rumblings. You may have had doubts yourself. I sure did when I first heard about the plan. But every congregation where the story of Live the Vision was presented to the members with enthusiasm and joy responded wonderfully.

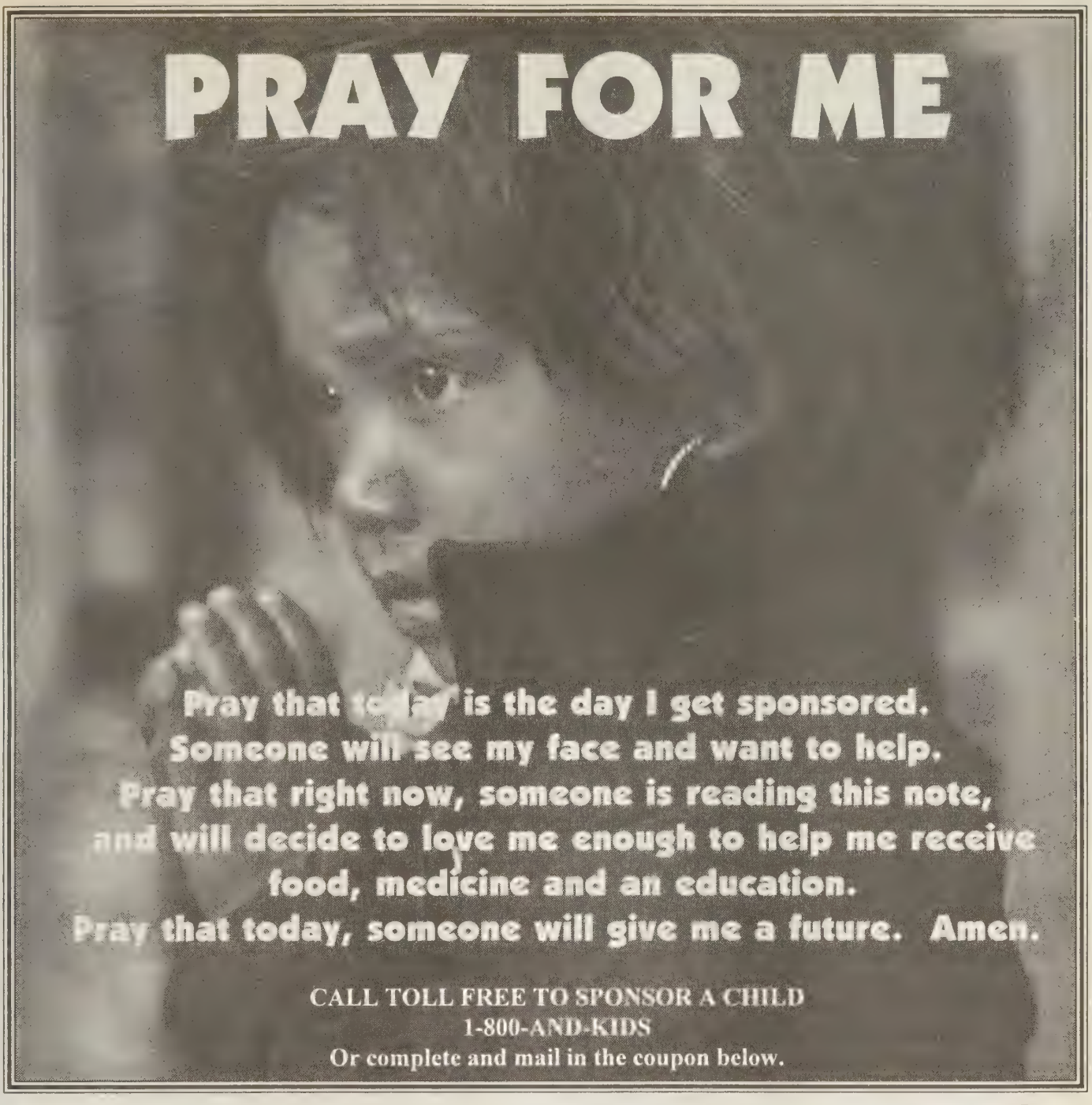
The Live the Vision campaign has given hundreds of heart-warming stories about Presbyterian men and women who have responded to our church's tremendous need to continue to provide outreach opportunities in Canada and abroad. After a successful campaign, most congregations report a renewed level of commitment. Somehow, the act of doing something for others has kindled a spirit of enthusiasm, drawing us out of the habit of repainting our own house to feel better.

The direct appeal to individuals in congregations makes this campaign different. Astonishing results have come from unexpected segments of our membership. Widows, unemployed people, children who have collected pop cans, teens who shovelled snow or mowed grass, single parents on low incomes, seniors with shrinking incomes, clergy and the wealthy — all have experienced the satisfaction of extending themselves to help meet the challenge.

Sometime in its history, every congregation in The Presbyterian Church in Canada has received financial help. When you hear about the Second Look at Live the Vision, remember missionaries struggling in overseas areas or in new communities in Canada. They are entitled to share the vision too. Survival may be difficult for us; in many other areas, it is nearly impossible.

Live the Vision invites us to apply the Golden Rule, "Treat others as you would have them treat you." By the end of February '94, less than half the congregations had accepted this invitation. I believe such a vision deserves a second look from individuals and congregations who have not yet responded. R

David White is an elder in First Church, Edmonton.



☑ *YES!* I will help this child for just 83¢ a day.
Please find enclosed my first monthly sponsorship cheque for $25.

☐ Please send me more information on Christian Children's Fund of Canada.

Thank You!

Name _____

Address _____

City/Town _____ Province _____

Postal Code _____ Phone _____

PR0694

Christian Children's Fund is dedicated to reaching out to needy children of all faiths. Since 1938, over 2 million children have been helped through sponsorship, emergency relief and long term development programs. CCFC is a registered Canadian Charity #0211987-01. Your donation is completely tax creditable. Audited financial statements available upon request.

CHRISTIAN CHILDREN'S FUND OF CANADA ● 1027 McNicoll Avenue ● Scarborough, Ontario ● M1X 3X2

Pastoral Epistles from Peter Plymley II

My dear editor:



As promised last month, herewith my report on our presbytery's fearless and fair-minded attempt to come to grips with the potential of "alternative," "contemporary," "non-classical" music in church … or, as I have heard it otherwise described by one of the less-than-experimentally-inclined among us, "devilish jigs and satanic racket."

You will remember (you should since your March editorial started it all) that, after prolonged debate, our presbytery decided to avail itself of the services of Charismatic Management for Christ (CMC), a booking agency and music studio that provides "alternative Christian musicians — all styles for all Jesus-honouring occasions." The assignment of the musicians to each congregation was to be random, on concert nights scattered over a month, so we could sample the musical menu, so to speak.

The "random" bit bothered The Rev. Dr. J. Paddyngton Bayer almost as much as presbytery's "tom-fool intrusion" on the dignity of his St. George-North Park congregation. He hadn't been at the fateful meeting; and, for once, his "regrets" were genuine. (He holds the all-time record for "regrets" among the more-or-less active members of presbytery.) But ever vigilant to fulfil his duties as arbiter of taste for his people, he resolved to salvage the situation.

When his protest that the proposed "Evening of Musical Discovery" would conflict with a carpet bowling playoff fell on deaf ears, he decided to pull one of the many strings he holds in his well-manicured hands and obtained a list of the clients of CMC *and* the types of music they played. Some further "special" intercessions (at which there is none better) got him the band of his choice.

They were listed as a "metal" band. J.P. has always had a fondness for the music of ensembles such as The Canadian Brass (some say it is a natural affinity) and imagined a stirring and safe evening of trumpets, trombones and, perhaps, more than the usual number of tubas since it was to be "*heavy* metal." The name of the group, Beelzebub Bites It, gave him pause; but, as he cheerfully explained to his congregation on the Sunday previous, it *was* sort of biblical and he had done his best and presbytery had mandated, etc., etc.

His misgivings multiplied exponentially when the night came and the curtain on the stage of Bayer Hall parted to reveal four rather frightening creatures of indeterminate gender, three of whom were clutching enormous, glittery, stringed instruments which resembled weapons, while the fourth could barely be seen behind a drum kit the size of the flight deck on the starship *Enterprise*. The number and size of the amplifiers explained the presence of the transport truck in the parking lot.

Space prohibits a full review of the concert. J.P. will soon be returning from his unscheduled "time away for spiritual refurbishment," so I'll have to wait for his assessment. The president of the Carpet Bowlers was, however, unstinting in his praise. He had shown up, he said, "just to spite the old … "; but, he went on, "It was the first gosh-darn time I could hear *anything* in this church in 10 years!" (At least that was the *gist* of what he said.) His wife, however, is disconsolate. She had almost persuaded him to get a hearing aid and now thinks she may need some help along those lines herself. Her husband wants a return engagement to raise some cash "so those fine boys don't have to wear those dungarees with the holes all over 'em." Though he is an elder of some stature, I doubt it will happen soon.

I must go now. Either the doorbell or the telephone or the microwave seems to be ringing.

Yours for new experiences,

Peter Plymley II

Knox College Celebrates 150 Years:

An Insider's Report



by Arthur Van Seters

Returning to Knox College following the Christmas break, a first-year student exclaimed, "I feel as if I have come home!" A member of the staff echoed her comment. Others clarified the meaning of "home." It is friendship and support, talking things over, complaining about this and discussing that. It is praying together when faith seems weak and being able to share everything from laughter to tears.

Home — not everyone's image of the college. But all agree that Marjorie Durnan in her little office in the main rotunda is the best "mother-listener" anywhere! She soon knows by name all those students (including the 120 university students) who make Knox their home eight months of the year. Home, in whatever sense, expresses one of several ways of looking at the college.

A community of learners

Wander around the western curve of King's College Circle at the heart of the University of Toronto and you will see a solid-looking Gothic building. Deliberately modelled on the architecture of Oxford and Cambridge, surely it must be academic. Though some may even use the adjective "arcane" (as in "understood only to those having special knowledge"), that wouldn't be fair. Inside (still impressive in the grandeur of the arches and the sunlight slanting through the cloister), Knox becomes more a community of learners.

The church established the college 150 years ago to prepare students, certified by presbyteries, for ordained (now, also diaconal) ministry in The Presbyterian Church in Canada. Today, this means almost all of the 100-plus students in our basic degree program come with a BA or equivalent degree. They enrol for the Master of Divinity degree which is given conjointly with the University of Toronto.

In addition, 35 students in various advanced masters and doctorate programs study at Knox. Many of them are preparing for the possibility of teaching or some form of specialized ministry.

The Knox senate recently authorized the inauguration of a one-year Certificate in Christian Studies for people in the church who want a more systematic understanding of their faith and how to live it out every day. This course of study, perhaps spread out over a number of years, is designed for serious lay education.

All of the students and 10 faculty, plus a few adjunct lecturers, three library staff and a registrar, constitute a community of learners. The M.Div. program probes the roots of faith in the study of Scripture. Theology and church history delve into the nature and journey of faith. Our contemporary world poses many questions to the church, so the curriculum includes philosophy, ethics and cultural analysis. All of this serves a pastoral purpose which calls for subjects like worship, preaching, pastoral care and counselling, and Christian education.

Learning, of course, takes place elsewhere besides the classroom. Caven Library, with its 70,000 volumes (augmented by other libraries on campus), spacious reading room and always helpful (and cheerful) staff, brings the scholarship and inspiration of innumerable voices and perspectives from around the world and out of the past to participate. And off-campus in



A student at home in her room.

churches, hospitals and other agencies, students engage in supervised ministry.

Students describe their experience of study in a variety of ways. "A confusing business, fraught with questions and doubts." "Each faculty member has his or her own gifts for teaching and their enthusiasm is often contagious." "The loads of assignments require us to learn how to set priorities, a skill essential for pastoral ministry in the future." Others speak of the excitement of discovery, or a deeper understanding of their call to serve Christ, or an expanded awareness of what other Christian denominations believe (perhaps, also, the similarities and differences between Christianity and other faith traditions).

A worshipping people

Because the subject matter of learning at Knox College is theology (and theology not just for its own sake but in the service of Christ in church and world), learning cannot remain solely academic. At times, it feels as though that's all it is; but both faculty and students know it's also a spiritual journey. "Knox is a place where we must learn to put people's needs before books, nurturing our faith before general busyness, and God before everything," wrote one student. Another wondered if the college had lost sight of "what we are committed to and who gives us that sense of commitment." She then added she senses that "Christ and the gospel are creeping their way back, creating renewed energy to meet the call of Christ."

Therefore, worship becomes integral to the life of the college. Within the vaulted chapel, stone columns lift the eye toward the amber, glowing windows on a sunny day. We gather to hear the word preached, to offer our prayers, to break bread and share the cup. The chapel becomes a holy place, a place reminding us whose we are by grace, a place of mystery. We can study theology but we can't comprehend it. In an increasingly post-Christian culture, discerning God's way through and beyond the church is more than an intellectual struggle.

A school of the church

Knox College can be viewed by some of the ways it is woven into the life of the church (which created it in the first place). Obviously, faculty and students participate in congregations and relate to particular presbyteries. Hundreds of Knox graduates serve the church as pastors or in other ways. Many ministers (and some laypeople, including the president of the university) make significant use of Caven Library.

But the college also seeks to be a theological resource to the denomination. Through membership on various boards and committees, by giving leadership for conferences and other events, in the writing of reports and articles, faculty seek to engage (and be engaged by) the issues facing the church.



Caven Library, Knox College.

The Presbyterian Church governs the college. The General Assembly appoints its senate and has established a Committee on Theological Education through which the courts of the church and the college relate to one another. This partnership, like any durable relationship, encourages and challenges both.

The business of senate includes far more than two or three meetings a year (and processing at convocation). Especially in this 150th anniversary year, a myriad of committees and planning groups involve senate members and many other church volunteers. This will expand further as the college sets up a development office to strengthen the links between college and church, and to raise an increasing percentage of its budget in the wake of decreasing grants from Presbyterians Sharing and the provincial government.

Linked also to a wider web

Without diminishing the importance of Knox College as one of our church's three schools of theology (along with The Presbyterian College, Montreal, and Vancouver School of Theology), perhaps even because of it, Knox remains tied to a wider web. Today, it is educationally linked with six other colleges in what is called the Toronto School of Theology. The study of theology and the exploration of ministry can no longer be confined within one's own tradition. With an increasing cultural diversity in North America (so obvious in Toronto), students and faculty need to gain a better understanding of other faith communities.

Students of Asian heritage make up at least 20 per cent of the present student body. They remind us of the growing ethnic church and of the wider, globally interconnected world. They also force new questions about the relationship between theology and culture.

Women constitute half our students. The changing role of women in our culture eventually led to this influx. Their participation sensitizes us anew to Jesus' acceptance of the ministry of women. The amalgamation of Ewart and Knox colleges raises, in a fresh way, how a diversity of diaconal services may be rendered, both within the church and to the world.

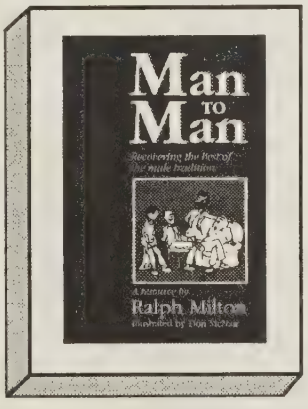
Only 10 theology students live in the Knox residence this year. The rest commute, some from the city, some from 100 kilometres or more. They come, many in their 30s and 40s, after a previous career. Some are married with families; several are single parents. Their lives stretch over many responsibilities in many places. One day, as graduates, they will scatter in different directions, seeking to help the church be a servant people in the world.

There are many facets to the life of Knox College in this sesquicentennial year. But when all is said and done, it continues to be a school of theology, seeking, out of its long heritage, to be academically, pastorally and spiritually responsive to the call of Christ today. We believe we are called. Interpreting what this means in our post-Christian culture will take a little more study. R

Arthur Van Seters is principal of Knox College, Toronto.

The Man To Man Kit

Perfect for the men's group in your congregation, each *Kit* is designed for use by five players. The *Kit* contains five of Ralph Milton's book *Man To Man*, as well as all the materials necessary—handbook, playing cards, audio tape, worship resources—for playing the *Man To Man* game.



The game is played in five sessions and provides men with an opportunity to explore the fun and frustration of being male. But most importantly, it provides a time of fun and fellowship, a chance for the men in your congregation to get to know each other better.

929-081K • $85.00

Source 130

Available from:
Wood Lake Books
PO Box 700,
Winfield BC, V0H 2C0

Wood Lake Books
1-800-663-2775

VANCOUVER SCHOOL OF THEOLOGY
Two Faculty Positions

The Vancouver School of Theology, a multi-denominational school affiliated with the U.B.C., invites applications for two full-time faculty positions at the Assistant or Associate Professor level. The appointments are tenure-track positions with an initial three-year term to begin July 1, 1995.

Successful candidates for positions in **New Testament Studies** and **Pastoral Theology** will normally have a PhD or ThD in their field and some experience in pastoral ministry. Persons chosen will be expected to teach in the school's M.Div., MTS, MPS and ThM programs, as well as in the Continuing and Lay Education programs.

Applicants for the **Pastoral Theology** position should have some expertise in social sciences and considerable experience in active ministry. An internal candidate will be considered.

Applicants for the **New Testament** position should have some experience in ministry. An opportunity for limited assignments in post-graduate teaching may emerge.

Salary is commensurate with qualifications and experience. Send curriculum vitae and three letters of reference to: **Dr. William Phillips, Principal, Vancouver School of Theology, 6000 Iona Drive, Vancouver, B.C. V6T 1L4. Closing date for applications is September 1, 1994.**

Bellafield Church Revives Building

by Astra Holmes



Bellafield Church was designated a historical site in 1989. Bill Worden (on steps) is active in the restoration process. Photo: Astra Holmes.

There's a lot of history that comes alive in Bellafield Presbyterian Church every summer — the history of the early settlers in Manitoba and the history of the Scottish clans reaching back hundreds of years. The church community celebrates that history and is working hard to preserve and enhance it.

The old Presbyterian church in Bellafield (23 kilometres north, then about two kilometres west of Killarney) was designated a historical site in 1989. Now, as a Heritage Preservation Project, the little church has been undergoing renovations as well as revitalization.

The church was originally a stone structure built by settlers who were unfamiliar with Manitoba's harsh climate. The continuous freezing and thawing actions caused the south wall to collapse. Fortunately, the foundation was still strong and the church was rebuilt with lumber on that same foundation in 1906.

Church caretaker Bill Worden, along with many other local worshippers, applied and received funding from the Heritage Building Grants Program to help in the restoration of the church. Already, two windows have been replaced. The deteriorated frames were carefully taken apart and rebuilt with new materials as near-perfect replicas.

"Our carpenter did a fantastic job," Worden says.

One of the biggest jobs undertaken last year was revamping the stone steps to the church as well as the foundation. Glenboro stonemason W. J. Higgins was hired by the renovating co-ordinators to do the work. As each stone was taken from the steps and foundation, its exact location was mapped and the stone numbered to ensure it would rest exactly the way it had over the past 95 years.

"It's slow going, but the congregation is very supportive," says Worden. The renovation co-ordinators are Eunice and Donald Morrison, Mabel and Dan MacDonald, and Annie Lowton.

The church is filled with simple, little wonders of craftsmanship that went into the structure. "The acoustics are phenomenal. Everything sounds so natural in the church. The music played by Ethel Blackwell on the old pump organ sounds great," says Worden enthusiastically.

The church houses five pews, handcrafted and arranged in a wide semicircle. Rumour has it that the circular window above the doors was the original shipped over from Scotland when the church was first built. The window boasts three crosses: the familiar Christian cross, the cross of St. Andrew and the cross of Iona.

The little church has been kept in its simple state since it first opened its doors in 1898. It is not equipped with electricity, nor does it have a heating system, so services are held only during the warmer months. Only one service per

month is held June through to September. Reverend Jean Bryden of Carberry, along with many other worshippers in the surrounding areas, travel to Bellafield to take part in the services.

The last service held in the church each year is reserved for the traditional order of worship for the "Kirkin' o' the Tartan." This tradition started locally only three years ago after Worden returned from visiting family and friends in Lucknow, Ontario. There, he first celebrated the "Kirkin' o' the Tartan." Worden believed having such a service would add something extra to the Bellafield Church. This special service is held in memory of their forebears who fought for freedom and separate clan identity.

In Scotland in 1745, the pipes, the Gaelic language, the kilt and the tartan (a colourfully woven cloth in which each colour and pattern symbolizes the strengths of the individual clan), along with many traditions, were banned. Some of the kirks in the Scottish highlands held the banned services in secret. During the service, at a time and signal known only to the clan members, they would touch a piece of tartan concealed on their person and the minister would give a blessing. A short period of silence followed, during which private prayers were offered.

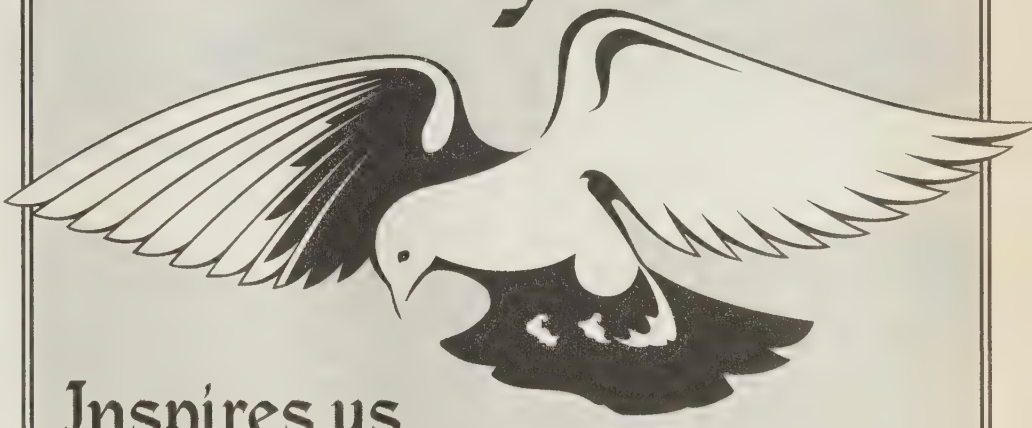
The Bellafield congregation brings the Manitoba tartan to commemorate the struggle of their forebears and their faith in God. The Manitoba tartan's colour and design symbolize the province's first settlers, natural resources, grain crops and farm produce, and the trading posts that marked the beginnings of the first urban centres.

Other traditions practised by the Scottish clans are observed during the special service. A psalm is read in Gaelic to remind everyone the language is not lost. The ceremony ends with a stirring anthem by some of the congregation's pipers.

Although Bellafield Church is not used much any more, it is well worth preserving. Its rich history reaches back to the Scottish highlands and adds much to their celebrations.

This article is amended and printed with permission from the *Guide* in Killarney, Man.

The Spirit of God



Inspires us

- ➢ *to start new congregations in Canada*
- ➢ *to stand in solidarity with the poor in El Salvador*
- ➢ *to write and distribute new evangelism material*
- ➢ *to be present to witness the birth of democracy in South Africa*
- ➢ *to reflect on God's call to ministry with theological students at our colleges*
- ➢ *to conduct workshops for elders and church school teachers*
- ➢ *to be* ***Presbyterians Sharing...*** *the good news of Jesus Christ*

Please pray for The Presbyterian Church in Canada and give generous support to ***Presbyterians Sharing...*** *in 1994.*

For more information, speak to John Bannerman at (416) 441-1111, ext. 272

SACRIFICE AND VICTORY:

Democracy Arrives in South Africa

by Ijeoma Ross

Amid massive international attention, more than 20 million South Africans stood in long lines at the end of April to cast their ballots in the country's first fully democratic election. Pictures of line-ups snaking their way around fields for up to five kilometres filled newspapers and television screens. There were stories of personal triumph as people over 100 years old waited for hours to cast the first vote in their lives.

But on the ground in South Africa, the reality unfolding was usually less dramatic, although equally moving.

More than 300 people sponsored by churches in over 20 countries came to South Africa to witness the election. I was one of a delegation of 15 people sent by the Canadian Council of Churches to be part of the Ecumenical Monitoring Program in South Africa. For five weeks, we monitored the violence and observed the voting.

On the first full day of voting, April 27, chaos was the norm in polling stations across South Africa. The decision by Mangosuthu Buthelezi to enter his Inkatha Freedom Party into the election a week before voting started made a confused process almost unmanageable. This was particularly true in Natal where 900 polling stations had to be added.

Although the day before April 27 had been set aside for special voting for elderly and handicapped people, many had not been informed and most polling stations were not open. So when the polls opened on the 27th, the first people in line were elderly people. A great number were suffering from arthritis and could not hold a pencil. A large percentage were illiterate. Many were blind.

The presiding officer of the polling station and a monitor from the election commission were the only non-relatives allowed to help voters mark their ballots. But since there were two separate ballots — one for the national government and one for the provincial — which were marked in separate polling booths, many of the elderly people had to wait between the booths with the people who needed assistance.

"Before, my people would ask me how I could talk about God. How could there be a God when we were living this way?"

In the small black village called Tugela Ferry, the magistrate's courtroom became the voting station. The voting booths for the national ballot were to the left of the magistrate's desk while the booths for provincial voting were to the right. This required voters to walk across a raised platform and then step down again on the other side.

At first glance, everything seemed to be working properly, if very slowly, because of the number of voters needing assistance. Only when you stood in the middle of the court-room, where the representatives of the political parties sat, could you see a woman lying on the floor in front of the booths for provincial voting.

When the officials came over, the woman was helped to her feet. She stood unsteadily, leaning heavily on two sticks, indicated her vote and then shuffled out the door. She had expended great effort to vote, a greater effort than many of us would have made, but that was the kind of day it was.

On the next day, farther down the road, a rural school housed a polling station. The station worked in the usual way inside, but the scene outside made me stop and think.

Two hundred and fifty people stood in line to vote, short by the standards of other polling stations. What caught my interest was that they stood in line according to their age-grouping, the traditional method of organizing Zulu society.

There were the recently married women, with their hair pulled up over a circular frame to form a large, disc-like hat over their heads. A bright blue or purple cloth hung down their backs like a cape, and they wore a stiff, pleated leather skirt under a cotton skirt.

The young men, dressed in western pants and shirts, stood together holding

the sticks and whips they use to herd their cattle. Farther down the line, the unmarried women stood topless.

How will democracy impact this traditional culture, a society still organized strictly by age and sex? Will giving everyone, including women who are still seen as property of their fathers or husbands, the opportunity to choose a government for themselves begin to erode the power of the chiefs and the headmen? And how many of these changes will be beneficial?

This election has signalled not only the end of white rule, but also a dramatic challenge to traditional societies.

While newspapers and news broadcasts in South Africa and around the world proclaimed the historic importance of this election, personal victories provided the most powerful stories.

A week before the election, five of us — an American educator, a French Catholic priest, a German farmer, a Canadian journalist and our co-ordinator, Thabani Masikana — lunched together in the small railway town of Glencoe in northern Natal. As we sat under a tree enjoying the bright sunny day, Christoph, the farmer, commented on the beauty of the day.

"We don't see that it's a beautiful country," said Thabani, a minister in the Reformed Presbyterian Church of South Africa, who assisted us by navigating, translating and interpreting Zulu culture. "That was the white man's prayer: 'Thank you, God, for the beautiful land and flowers.' We were too busy struggling.

"I hope this election will bring change. Before, my people would ask me how I could talk about God. How could there be a God when we were living this way? So we had to emphasize the cross and the sacrifice.

"But after the cross came victory. And now we can celebrate. This election is a victory.

"It's also personal. I was tear-gassed, arrested and beaten by the police. Killing a black man used to be a game. This election is a personal victory."

Ijeoma Ross is a journalist with the *Telegraph-Journal* in Saint John, N.B., where she attends St. John and St. Stephen Presbyterian Church.

Dealing With Doubt

Some kinds of doubt are sacred.
I like best those filled with excess,
and coated in lush tones of blue.
I take them everywhere. I swear it.

I fondle them like beads,
take them fishing, use them to
mow the lawn.
They are everywhere delicious,
and never cease their glowing.

Some say I give them too much
slack.
They say the reins have frayed
beyond patching. I don't worry.
I know they'll come home

dragging their tales behind them.
They've been seeking pastures in
the stars.
I bet my soul on such things.
They're the stuff faith bargains for.

— Fredrick Zydek

RML

Robert McCausland Limited

Artists & Craftsmen of Stained Glass since 1856

30 Chauncey Ave.,
Toronto, Ont. M8Z 2X4
Tel. (416) 233-9530 1-800-563-1555

EG Established 1920

EDWARDS GLASS COMPANY LIMITED
est. 1920
custom designed
memorial windows
traditional - contemporary
releading & restoration - storm glazing
enquiries invited
471 Newbold Street
London, Ontario N6E 1K4
(519) 649-7225, Fax: (519) 649-7226

Canadian Art China Ltd.
Commemorate your Special Event



The perfect item for anniversaries, reunions or just as a gift to visitors of your church. Choose from our wide selection of plates, mugs, etc. and let our artist capture the beauty of your church on fine quality porcelain.

A great idea as a fund raiser for your school or club.

Write or phone for our brochure today.

Canadian Art China Ltd.
18 Stewart Road
Collingwood, Ont. L9Y 4K1
Phone/Fax (705) 445-1321

The National CGIT Association
40 St. Clair Ave. E., Ste. 200
Toronto, Ontario M4T 1M9
(416) 961-2036

Helping girls 12 - 17 to become the girls God would have them be by assisting them to better understand themselves, the world and Christ.

CGIT



BULLAS GLASS LTD since 1904
15 Joseph Street, Kitchener
Ontario, Canada N2G 1H9
"Write for Brochure"

St. Andrew's Hall
Vancouver

It's a centre for theological education

St. Andrew's Hall, through its affiliation with Vancouver School of Theology, offers preparation for Presbyterian clergy and lay leaders. This year 24 students were enrolled in the School's degree programs. Many more attend Vancouver School of Theology for lay and continuing education and participate in St. Andrew's Hall's own events.

It provides pastoral ministry

St. Andrew's Hall provides chaplaincy services to Presbyterian students at Vancouver School of Theology and the University of British Columbia. Weekly worship services are held during the academic year.

It offers student accommodation

St. Andrew's Hall presently serves the university community by offering a 40-room residential community. In 1995, we will open 93 self-contained apartments for 240 people, with daycare facilities.

3 FACTS YOU SHOULD KNOW



For other facts you will want to know, contact:

The Dean
St. Andrew's Hall
6040 Iona Drive
Vancouver, BC V6T 2E8
604/822-9720

For information on theological education at VST, contact:

The Registrar
Vancouver School of Theology
6000 Iona Drive
Vancouver, BC V6T 1L4
604/228-9031

GUILTY OF COMPASSION



Jim glanced down at his hands now stained with ink. "These hands," he thought, "which once held infants for baptism and blessed couples on their wedding day, are now criminal hands."

Jim, a minister in good standing in The Presbyterian Church in Canada, was arrested and charged with indecent assault, then fingerprinted and mug shot. He hopes that by sharing his story he may help others facing similar situations. He also hopes to encourage congregations to support their ministers when they face similar charges.

Jim and his wife, Judy, were 25 years old when they moved to a small rural pastorate. Jim was completing his last year of theology and Judy was pregnant with their first child. The young couple was quickly accepted into the community. After ordination, Jim continued to minister in this rural congregation. He actively worked with young people in the church and community. The manse became the youth drop-in centre.

When problems arose with a teenage son in a member's family, it was mutually agreed that he come and live temporarily in the minister's house. When the problems were not resolved, this 16-year-old continued to live with Jim and Judy for the next three years. Dealing with a teenager while raising their infant son wasn't easy. But knowing they were helping someone along the path of life sustained them. Years later, when the young man was married, he called on Jim, now living in a different part of the country, to perform the wedding ceremony.

Twenty-three years passed from the time Judy and Jim first took the young man into their home. Jim was now serving as senior minister in a large city church. He continued to work with young people through retreats and conferences.

Suddenly, a late-night phone call turned his life upside down. A police officer informed Jim that the police were investigating allegations of sexual abuse against him. These had been made by an adult who had once lived with them as a teenager. After he hung up the receiver, Jim recalls thinking: "Tonight, I will die. My life will never be the same again." The first Sunday after the call from the police was a Communion Sunday. As he conducted the Lord's Supper, he remembers saying to himself, "This is my last Communion."

So began a journey of pain and suspicion which took over a year to resolve.

In the late-night telephone conversation, Jim was asked to meet with the police the following Monday to answer some questions. The police assured him he would not be arrested. Before responding to this request, Jim contacted a lawyer in his congregation. The lawyer's advice: "Don't go to the police until I find a criminal lawyer to represent you."

Looking back, Jim realizes the wisdom of that advice. "Though you know you are innocent," he says, "the police are building a case against you. Words like 'love,' 'compassion' and 'caring' — the language of the church — can easily be taken out of context and used against you in a court-room."

With legal representation in place, a future date was selected, and Jim met the police. Contrary to the assurances he had been given, he was arrested and charged.

Allegations of sexual abuse attack the core of a person's being. "In our society," Jim believes, "these accusations are different from most others. Society rightly looks with disdain on those who, entrusted with the care of children and youth, take advantage of their vocation to inflict abuse. But it also means that in the case of those accused of this crime, there is the presumption of guilt. You must prove your innocence. And even after you have been cleared, you may be viewed with suspicion." (Jim admits that before it happened to him, he viewed rumours of sexual abuse with the old adage, "Where there is smoke, there must be fire.")

The next weeks and months were difficult. At times, he found himself slipping into a state of paranoia. When he met other members of the clergy and they didn't say anything, perhaps not knowing what to say, he would immediately think they were against him. "If you know someone who has been charged," he suggests, "make sure you talk to the person and offer your support." Since his ordeal, Jim makes an effort to contact others arrested on similar assault charges.

WHAT TO DO IF YOU ARE FALSELY ACCUSED

1. Seek legal advice immediately, even before you talk to the police.
2. From the beginning, be open and honest with your session, congregation and presbytery.
3. Gather around you supportive and trusting friends. You cannot survive this on your own.
4. Determine whether you can continue in your capacity as minister and negotiate this with your session and presbytery.
5. If the charges stem from alleged instances in the past, you may wish to gain greater insight into false memories through the False Memory Syndrome Foundation, 3401 Market St., Suite 130, Philadelphia, PA, 19104 U.S.A. Phone: 1-800-568-8882.

To Jim, sexual abuse seemed the worst possible charge anyone could make against him. He felt he would be marked for life. All through his ministry of over 25 years, he and his wife had opened their home to young people. They had offered love and support and help. Now, he feared, he would be seen in the worst possible light: an abuser. During this period, he received the loving and caring support of friends and congregation. Without this, he states flatly, you would go insane.

Despite that support, Jim found it difficult to become reconciled with the cruel sense of injustice he felt. He felt victimized on every side: victim to false accusations by someone who had shared his home; victim of the justice system that protected the confidentiality of the accuser but humiliated him by arresting him, demanding court appearances and informing the media. He also felt a victim to a church policy on sexual abuse which seemed, to him, to protect the accuser and the church-at-large while providing little support to the accused person.

When he first learned of the pending charges, Jim informed the clerk of session. A plan was formulated that should he be arrested, the presbytery and congregation would be informed immediately. On the night of his arrest, the moderator of the presbytery was informed. The next morning, the session was told. During the worship service, while Jim remained at home, an announcement was made regarding his arrest.

"This," he says, "was the most difficult day of my life." He thought his whole ministry might be in jeopardy. Would he be asked to leave the church after more than 10 years of ministry in the congregation? How would he keep his integrity against such allegations? How could he defend his innocence?

The reaction of the congregation soon laid to rest many of those fears. With worship completed, the phone immediately began to ring with people offering support. Visitors came to the manse throughout the day. Letters of encouragement and prayer support poured in. Young people in the congregation offered to appear in court in support of their minister. The response overwhelmed Jim.

The next evening, the session met with the moderator of presbytery. The 50 elders present unanimously petitioned the presbytery not to put their minister on leave of absence. (Since then, regulations passed by the June 1993 Assembly now require this to happen.) The presbytery met the following day and concurred with the congregation's request, establishing a committee to monitor the situation.

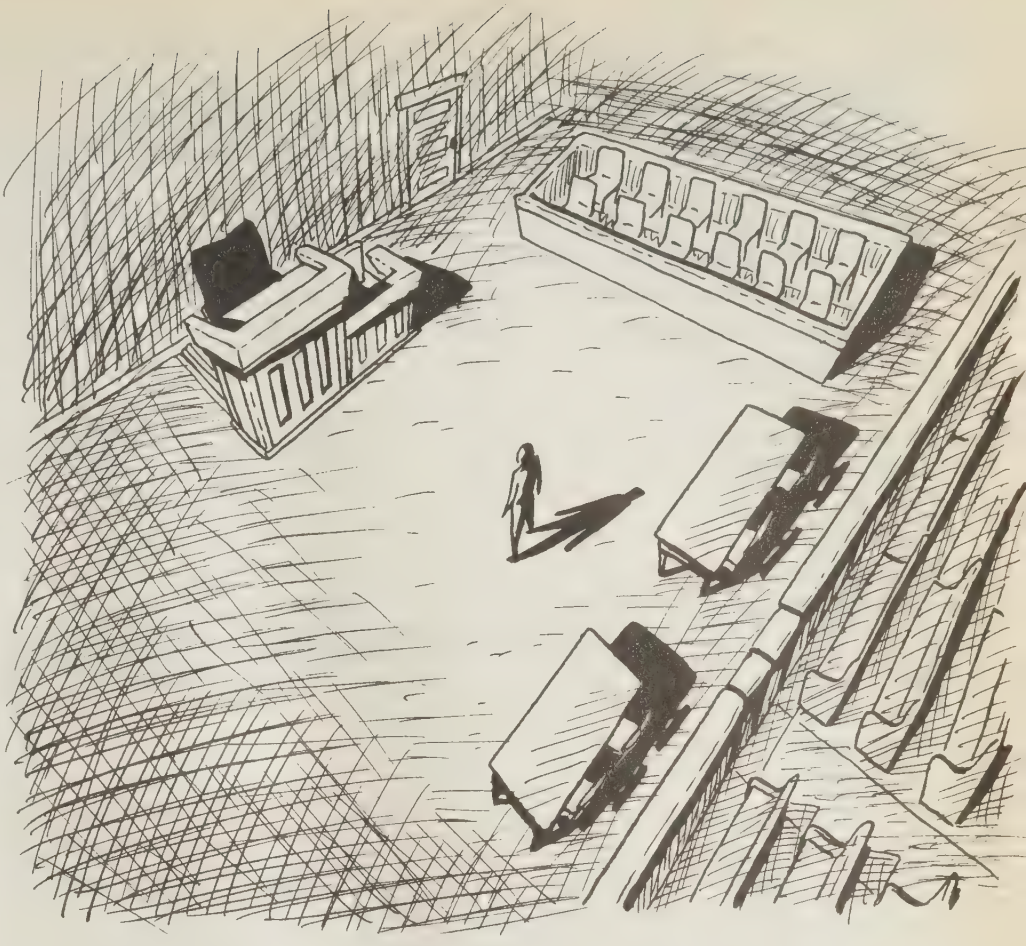
Jim has strong views concerning the policy of always putting ministers on leave of absence when criminal charges have been laid, especially where the accuser is not a member of the congregation and the allegations took place a number of years ago. "A leave of absence," he says, "despite being offered with pay and without prejudice, can be destructive to the minister. It breaks the tie with the congregation. It disrupts ministry and leaves the minister and family feeling isolated and separated from their community of support. It also gives the accuser a sense of victory in attempting to destroy the integrity of the accused." However, during the week the trial was to take place, Jim requested and received a leave of absence.

Jim recognizes the risk involved for congregation and presbytery to continue to allow a minister who has been charged or arrested to carry out ministerial duties. But in the interest of maintaining the pastoral tie and for the well-being of the minister, he believes congregations and presbyteries should be allowed to accept reasonable risks. In some cases, this will mean allowing the minister to carry on until the charges have been dealt with. Many from other churches and the community have congratulated Jim's congregation for standing by their minister and supporting him throughout a difficult time.

Jim recognizes the temptations and dangers for the minister who continues in ministry under these circumstances. The pulpit or other public forums must not be used to attack the accuser or the justice system. It will not help the congregation if the minister constantly preaches out of his or her own pain.

Ministers must also deal with their anger and bitterness. "If you are going to continue to minister," Jim warns, "you must be able to handle your own inner hurt. You feel so vulnerable and violated that your bitterness can deeply affect your ministry." But, he says, through your faith in Christ and with the support and love of the congregation, you can deal with your bitterness.

Jim also recognized he was given a rare opportunity to model Christ and to live out his faith before his congregation in the midst of this terrible situation.



Prayers for Jim and his family, as well as for his accuser, were offered in the congregation. "I realized," Jim says "that the accuser, too, is a victim and a child of God just as I am." Jim believes he has grown through this ordeal and the congregation has been drawn closer together.

Another critical point for Jim came when the news of his arrest hit the media. Fortunately, this did not happen until more than three months after his arrest and after a youth retreat and the Easter season had been completed. News of his arrest on radio, television and in the press tempted him to withdraw from public view. Four funerals, hot on the heals of the media blitz, prevented this from happening.

Jim's trial date was set for six months after his arrest. Church members and service club members, as well as friends in the community, contributed to a fund to cover his legal expenses. Jim wonders now how a minister in a small congregation without many financial resources might cope. A week before the trial was to begin, Jim faced bitter disappointment. The trial was postponed another six months. He continued to minister under this terrible cloud.

As the trial date approached, Jim eagerly looked forward to the opportunity to face his accuser and finally end his ordeal. A prayer vigil in the church chapel on the day of the trial would pray for the protection of their minister and family, for justice to be done, and that the accuser not be hurt further through these proceedings. Jim later learned that groups as far afield as Los Angeles, England and South Africa would offer prayer on his behalf.

The day before the trial was to take place, the charges were withdrawn without explanation.

At that moment, Jim remembers feeling an overwhelming sense of anger. "It meant," he says, "I would now be unable to prove my innocence." What had dragged on for over a year ended in 10 seconds. What had built up for a whole year and hung over him like an ominous cloud had now been snatched away. His integrity had been called into question while the accuser went totally free. When the charges were dropped, the congregation was outraged. It became a kind of corporate pain.

This story has a bitter-sweet conclusion. His ordeal finally over, Jim stepped into the pulpit the following Sunday to enthusiastic applause and a

With Thanks to God

We acknowledge receipt of gifts from those people who in their Last Will and Testament remembered The Presbyterian Church in Canada in 1993. Their gifts totalled $996,930.65 to continue the church's work in the areas of church extension, pensions for ministers and widows, for overseas work and for its general work.

Bland, William Leonard	Toronto, ON
Boothe, Alberta	Ottawa, ON
Buchan, Henry T.	Spirit River, AB
Ely, Edward H.	Toronto, ON
Foote, Alice	Nepean, ON
Fraser, Abram Elmer	Lower South River, NS
Fraser, Jean M.	Vancouver, BC/Pasadena, CA
Grimm, Mary Stark	Guelph, ON
Guest, Isobel F.	Ottawa, ON
Howie, Edna Jean	Windsor, ON
Leask, Margaret C.	Uxbridge, ON
Lumsden, Halson Kemp	Hamilton, ON
MacArthur, Daisy Kathleen	Niagara-on-the-Lake, ON
McPherson, Muriel	Embro, ON
Mighton, Albert K.	Hamilton, ON
Mitchell, Gwendolene I.	Schomberg, ON
Newbegin, Dorothy Jean	London, ON
O'Brian, Marian Jean	Millbrook, ON
Scott, John R.	Wallaceburg, ON
Somerville, A. Laurence Harold	Lethbridge, ON
Stewart, William Frederick	Toronto, ON
Stothers, Frank Keith	Goderich, ON
Thom, Margaret S.	Toronto, ON
Thomson, Dorothy M.	Moncton, NB
Thomson, Ruth Arley	London, ON

D. SHUTER ROBES LTD.
26 Duncan St., Toronto, Ont. M5V 2B9 416-977-3857
Custom Tailored Academic and Choir Robes — Preaching Gowns and Stoles.

GIVING THE MINISTRY TO THE PEOPLE

Dr. Melvin Steinbron
of Minneapolis, Minnesota

Friday, September 30 & Saturday, October 1, 1994

First Presbyterian Church, 61 Picardy Place, Winnipeg, Manitoba

Sponsored by

Congregational Life Committee, Presbytery of Winnipeg, *and*

THE Renewal Fellowship
WITHIN THE PRESBYTERIAN CHURCH IN CANADA

3819 Bloor Street West, Etobicoke, ON. M9P 1K7

grand celebration following the service.

What advice does he have to offer to those who face a similar situation? "Get support. You can't handle it alone." Looking back, he realizes he could not have carried on without the support of his family, congregation and presbytery.

"And from the beginning," he adds, "you need to be open with the session and the presbytery." On the other hand, he urges congregations and presbyteries to stand by their ministers recognizing that in Canada you are innocent until proven guilty. He believes a church policy that always puts a person on leave of absence is designed to protect the church and has the potential to "destroy the innocent."

And how will this experience change his future ministry? "I will continue to show compassion and minister to young people," Jim says, "but I will be more cautious." Every minister needs to install a window in the study door or have someone with him or her, or nearby, during counselling. His lawyer says ministers should counsel with a tape-recorder running at all times.

Life has almost returned to normal now, but scars still remain. Compassion costs. But Jim finds a new sense of amazement that "people still believe in me." He remembers, after his arrest, when the session met to discuss whether he should lead a scheduled youth event, one father said: "Even if my son were going alone with Jim, I would send him."

Many adults today are uncovering the secrets of the past and trying to find healing for horrendous memories of physical or mental abuse in childhood. Jim urges sensitivity as well for the secondary victims of sexual abuse, those who are falsely accused. Ministers who in the past held teenagers in their arms while they wept over the painful experiences of life, or gave refuge in the church manse to a troubled young person, or held a child on their knees at the church school picnic are all at risk today. Acts of pure kindness and love can, over time, be twisted or remembered differently. Some are paying a heavy price today for their past acts of compassion. ■

Names in this article have been changed to provide anonymity.

mission UPDATE

Mission Then and Now

Encounters With The Gospel

In a high hill overlooking the beautiful Calabar River in eastern Nigeria there is a "European Cemetery", the final resting place for many missionaries who came to this region in the late eighteen and early nineteen hundreds. Chiselled on the gravestones are their arrival date in the region and date of death. Some are only a few months apart. The missionary zeal of those days has mellowed, evolved, and perhaps been enlightened over the years. But the life-giving Gospel has not changed; the "modus operandi" and the words have.

In the 1800s "missionary" work was largely a denial of self. It was a one-sided approach. Creaturely comforts, family, home, and in many cases, life itself, were sacrificed. In 1798 William Carey, the "father of modern missions" set out for India from England after formulating a new concept of world evangelism over and against the very strong antimissionary sentiments of his day. However, Carey's life illustrates Oswald Chambers' saying, "If we obey God, it is going to cost other people more than it costs us." His wife, portrayed as unsympathetic, lost her third child and her sanity after but two years on the mission field. Even then, Carey kept her with him in India until her death 12 years later.

Today both the "sending" churches and "receiving" churches share selectively the church history of those days. However, both now emphasize wholeness: in the integrity of the process, the genuineness of the encounter and the honesty in truly sharing the gospel. Mission today must integrate the whole picture. The context of people's lives is an essential ingredient. Mission cannot be seen in isolation as only message, or messenger, or receiver. The Gospel must be integral to those involved. Mission is not accepting this, transmitting that, and saving people from the other. "The medium is the message." And the medium is often a complex repository of many factors. The receiver is equally complex. There are always at least two parties in any mission encounter.

Mission is mediated through God's whole creation: society, politics, economics, spirituality. God's mission remains unchanged; but our participation, learning from those who have gone before, must be faithful.

Mission today acknowledges God, working through agents, change, and agents of change. All of mission will be altered through this unique sharing. Nothing will be the same after it has been touched. Perhaps this was not a major focus in the past. Today, anyone involved in mission must testify to changes — not just in lives touched, but in the personal touch of God; not just in help rendered, but in help received; not just in gifts given, but in gifts abundantly showered. Mission is dynamic!

Richard W Fee

Executive Director of
Presbyterian World Service & Development

Mission and Medicine in Central Taiwan

For over 120 years, The Presbyterian Church in Canada has continued its witness in Taiwan, through evangelism and healing ministries. Initially, this was in the north of Taiwan. After I arrived in 1969, our concern extended to central Taiwan. Changhua Christian Hospital was established by the English Presbyterians in 1896.

MacKay Memorial (in Taipei) and Changhua Christian Hospitals are amongst the top ten medical centres in Taiwan. Between them, they have nearly 3,000 beds, and here at Changhua we see in excess of 5,000 outpatients.

At the new Nanguo Medical Centre, here in Changhua, we have the most modern equipment and facilities for diagnosis and care. We have a special interest in cancer care, with surgical, chemotherapy and radiotherapy programmes. A Hospice Home Care service was established in 1993, the first of its kind in Taiwan. For care of elderly people, as well as services in the medical and neurology departments, we now also have a special geriatric diagnosis clinic, as well as a chronic care service for home care. A new chronic care ward was opened in 1993, especially for rehabilitation of stroke patients.



Changhua Christian Hospital

As Taiwan develops into an industrial society, we have many of the same health care problems as in Canada. Elderly people are less likely to receive care from their families, and diseases and injuries related to the stress of living in industrial cities are more common. Over 80% of our patients now have some form of health insurance, and the government has promised health insurance for all by 1995. We also see rising care demands and costs. It is our prayer that in this setting we still emphasize Christian outreach and evangelism to both patients and families. It is through care that deals with the whole person, not just physical need, that we have fruitful ministry and witness in our community.

Our medical and nursing staff work alongside the staff for pastoral care and social work, as well as community health and hospital volunteers. As Director of Nursing for the last 18 years at the Changhua Christian Hospital, I have been privileged to help develop many new areas of healing ministry, and most recently, the Community Health Department. My Taiwanese co-workers and I share together in the challenge and vision for development.

Our ministry of healing and evangelistic outreach will never be finished in Taiwan— or elsewhere—as long as people need medical help and there are people who do not know Christ as their Saviour. In Taiwan, the churches have laid special emphasis on this decade being a time for evangelism, as we approach the year 2000.

Times and emphases may change; the picture of Jesus, the humble servant, washing his disciples' feet, continues. It is the inspiration for our service today in central Taiwan. This is the image for the Changhua Christian Hospital (John 13:15-17).

Joy Randall

International Mission staff

Mission and the National Native Ministries Committee

first started on the National Native Ministries Committee (NNMC) in 1982. It was a task force on native work. I have seen the growth of native ministry in me, in the community as a whole, and in the native workers in the church.

The Biblical reminder to do justice, to not oppress the poor, is very strong in the Old and in the New Testaments. To seek the Kingdom is to seek justice with all peoples. God called the church to be a blessing to all Nations. "All" includes the three hundred nations of native peoples in North America. In Jesus Christ, God showed us how that blessing was to be offered: by being with the native peoples in a relationship of justice and tolerance that enhances the God-given dignity of each and every person regardless of culture.

I can remember back before 1982 when native ministry or native workers were just not getting involved in the work in any great depth. I now can see that the role of the missionary has changed in many areas. No longer is the missionary the Great White Father who runs the whole show. Today the missionary is received as a co-worker or co-labourer under the direction and authority of our national church that has graciously given our NNMC certain authority. And nothing less should be acceptable. There is also a greater need to revise some regulations to ensure a strong leadership of our native people within the structure of the NNMC.

The NNMC is going to have to be native driven and have a native-driven agenda if it is going to be "native ministry." A sense of community is needed from all systems of church government. The church should be the provider of the spark and not the damper of the flame. Native communities can come together as a common voice with a common goal; the NNMC structure is the place to do it. The greatest need is to have even more native people involved in something constructive and to have the NNMC system be the one under which we can function and work together.

The church has begun to listen to the native community. It now must convince the other church courts to relinquish or abolish their authority as far as the native work in The Presbyterian Church in Canada is concerned. The local governing bodies have to reevaluate how they respond to the native work in their jurisdiction.

For centuries oral tradition has ensured the passing on of information on Indian cultural practices and has been the conduit through which information flowed from one generation to the next. But I must also admit, we who have the native tradition must also learn to function in a world of regulations and forms and to enhance our ability to function in both worlds, or in the different courts of the church. That is why I believe it is important for us to know and understand our church governing bodies. There is a definite need for a national coordinator for native ministry. To be left in the dark is not to see, and if we cannot see we will surely fall. That is why it is important for us to emphasize tolerance, understanding and a desire to live in harmony with each other and in each others' environment.

The NNMC and the native communities within the church must be the agents of change if our church is going to have any kind of future in native work. The church must be called upon to remove obstacles and to encourage growth.

Arnold Bird

Member of the NNMC

Mission Then

Mission to the Indians in the NWT

At Prince Albert, on the Saskatchewan, Rev. D.C. Johnson has continued to teach with efficiency and success the Mission School.... "The Bible is read daily at the opening of the school and in addition there are two daily scripture lessons, one for the more advanced pupils and the other for the younger children. The Shorter Catechism also is taught daily to the more advanced, and a smaller catechism to beginners. The school has been conducted as a distinctively Mission School, and it is hoped that as the young are thus brought in daily contact with the truth, they may in God's own time be brought under its saving power." The majority of those who attend the school are native children, whose education has been much neglected. But Mr. Johnson remarks, "My experience in dealing with the Indian children has led me to know that the Indian mind is not incapable of a fair degree of culture, and that with patient and kind, yet firm, treatment, reasonable success may be obtained." The Presbytery of Manitoba bears very satisfactory testimony that this reasonable success has crowned the labours of Mr. Johnson in this department. (A. & P. of the P.C.C., 1877—1878)

Theological Education in Africa

Theological Education in Nigeria

Life in Black Africa's most populous country is intriguing. All that you expect of the giant of Black Africa is here: a military establishment and government, satellite dishes, faxes, even the cellular phone. But things work badly, if at all. Imagine a lovely Easter holiday with little or no petrol in the heartland of oil-rich Nigeria. The problem is administration, maintenance and distribution—not just in the petroleum industry. The symbols of advanced western technology are around us; but we are trying to fly before we can walk.

This is the context in which we teach theology to students preparing for ministry in the Anglican, Methodist and Presbyterian Churches. Trinity College is very much as it was in the beginning 46 years ago. Most clergy or church leaders east of the Niger River in the three Churches were trained here. The founding of a cooperative theological training institution in 1948 was a bold ecumenical step.

Theological students are provided with a core of three years basic training; the major change has been the increasing number of students with more than basic high school. A growing number continue university studies.

Their challenge is not simply to achieve higher degrees and stipend but to be better equipped to minister. In Nigeria a pseudo tele-evangelism is polluting the airwaves. To claim that one has cast out demons, healed the sick and delivered the undeliverable is the order of the day. Our challenge is to maintain a balance of orthodoxy and what the Spirit directs. The challenge to tomorrow's leaders is to develop a prophetic voice with a gospel message demanding change from the glorification of wealth and property—the importance of "big men and money".

The ideal of a "Church of Nigeria" without western denominationalism has been lost. Independent "mushroom" churches spring up daily. Denominationalism and secular tribalism are facts of life in Nigeria. Trinity College remains like a medieval monastery, keeping the knowledge of a wider church barely alive.

The Presbyterian Church in Canada has been working in partnership with the Presbyterian Church of Nigeria for forty years. The two Canadian Presbyterian personnel are servants of the Nigerian Church and reminders of the wider Church here and in Canada. The task is enormous. Pray the Lord gives us strength to fulfill it faithfully.

Donald W MacKay

Beware of Overhead Irrigation

Visitors to Mauritius are puzzled by country-side roads signs warning "BEWARE OF OVERHEAD IRRIGATION". They understand quickly though if their windows are down when one of the enormous revolving irrigation sprinklers sprays their car with the force of a firehose. Sugar cane covers more than 30% of Mauritius. In recent years buried pipes that carry the water and fertilizers directly to each row have been much more efficient. Overhead irrigation and the signs are gradually disappearing.

The Church's efforts at theological education have the same disadvantages as overhead irrigation: high-powered stuff from above, with hit and miss effect and poor return on investment. Theological education by extension (TEE) is a "drop-by-drop" approach, administering life-giving water and nutrients to the roots of the entire field at a rate that can be absorbed.

TEE began in Central America in the 1960s. In 1988, the Anglican, Roman Catholic and Presbyterian churches in Mauritius established a programme to offer theological education for lay people as well as for those wanting to be church workers. "Formation Biblique et Théologique á Maurice" (FBTM) is one of the first of its kind in French.

Courses last from 8 to 16 months. Pupils study the Bible and other materials at home with the aid of workbooks and meet in discussion groups of 6 – 12 students with theologically-trained volunteers every

A Word About God

two weeks. Our staff now offers biblical studies courses, but future courses will include church history, theology and pastoral studies. We hope eventually to offer all the subjects of theological study for people with different levels of education—elementary, secondary and university.

Apart from student's fees, TEE in Mauritius is supported by the three participating churches and their partners abroad. The Presbyterian Church in Canada through *Presbyterians Sharing...* financed a visit to Mauritius by the Rev. Charles Scott in 1986-7 to launch the project and provides, with the Presbyterian Church (USA), the Rev. Brian Crosby, director of FBTM since it began.

The three Mauritian churches are producing theologians who study and discuss the faith at home: ideas are tested in daily life. Conferences are organized and students send us evaluations. "Now we can open our Bibles with understanding, participate in the liturgy and listen to the proclamation of the Word with discernment, and resist the challenges of the sects with firmness." The roots are being watered. Thanks be to God!

Brian Crosby

n Mozambique, Ricatla is synonymous with theological education. The former mission station is over a hundred years old. From the beginning, there has been a concern for the leadership of the Protestant churches: first the Presbyterians in the Swiss mission and later, since 1954, as an ecumenical seminary related to the Christian Council of Mozambique. Today there are fifty students in four years coming from eight member churches from all regions of Mozambique and from Angola.

Theology is the attempt to say a word about God, *theos*. Gustavo Gutierrez, the Latin American theologian, has said that in our western seminaries and in our secular context, the focus of our theology has been to convince people that God exists. Yet in Latin America and in Africa, that is not the word that people need to hear: the majority of people believe in God's existence. For them, the question is not one of non-belief but the problem of their dehumanization by poverty and exploitation.

What do you say about God in Mozambique where those under thirty know nothing but war? What do you say to parents about God in a country where over three in ten children die before the age of five? And to young people who must bribe their teachers simply for the privilege to study and whose prospects of a job are almost nil when they leave school? How do you talk about a God of love, of justice and of peace?

In Ricatla, the answer is sought in the scriptures. Biblical studies do not lead principally to doubt about the existence of God but rather to doubt about the God taught by European and North American missionaries for five hundred years. Doubt about that God who seemed to bless the dividing up of Africa like a pie at the Berlin Conference in 1885 and who could be counted on to uphold almost any atrocity committed in the name of furthering "civilization." This is not the God found in the Exodus, in the prophets and in the good news of the coming of the Messiah.

The word discovered in Ricatla is that God is the God of the oppressed. That God must be proclaimed from the pulpit and in the streets—the God who has come to live in the shanty towns and displaced persons camps where most of Mozambique's churches are. The word that comes from the Bible is that God is a liberator who has something to do with people's struggle to be human in the day-to-day drudgery of poverty.

This is not a comfortable word, for Mozambicans or for Canadians. Yet the task of theological education is to let that word be articulated and to call for a response, just as theology has done throughout the history of the Christian church. It demands that we hear again this word and seek to shape our lives according to its demands in our broken and unjust world.

Robert Faris

Introducing the Hakka Bible

Paul McLean, a missionary from The Presbyterian Church in Canada, has lived and worked among Hakka people in Taiwan since 1983. For the past 8 years he has been a part of the team which translated the New Testament and Psalms into Hakka. He and his wife Mary Beth have three sons.

Today's Taiwan Hakka Version (TTHV) has the potential of being a key turning point in the history of Christian missions among the Hakka people in Taiwan. On August 8, 1993... the New Testament and Psalms in today's Hakka [was] published... ready for distribution.

Since 1865, the beginning of modern Christian witness in Taiwan, Hakka people interested in reading the Bible have had to use translations in romanized Taiwanese, Japanese, or more recently Mandarin Chinese....

The majority of Hakka people deeply cherish their mother tongue, especially those people with strong ties to Hakka towns and villages. One Hakka saying goes, "If you forget your mother tongue, it will become a grandmother tongue; if you forget your grandmother's tongue, it will become a ghost tongue!" The Hakka minority in Taiwan (10-15% of the island's total population) are a conservative people, and their mother tongue is one item among many which they have conserved. In spite of the KMT government's one language policy the past forty years, Hakka people have not, and apparently will not give up the language of their ancestors. There is a growing enthusiasm for more open use of Hakka in big cities and schools, let alone the continued use of Hakka in daily life throughout the Hakka countryside.

In view of the above, it is surprising and disappointing that the Bible has not been available in Hakka until now. Does the lack of a Hakka Bible explain why only two or three Hakka people in 1000 are Christians after 130 years of Christian witness in Taiwan?... Missionaries and the Church have neglected Hakka people in the past, by failing to share the Good News of Jesus Christ with them in Hakka ways. The lack of a Hakka Bible until now is a case in point.

Actually, Hakka Bible translation has a history going back to missionary efforts in China as early as 1860. In 1883 the Basel Mission and the British and Foreign Bible Society published the first Hakka New Testament. The Psalms were added in 1890, with the whole Bible appearing in 1916. This version was written in a fine, "classical" Hakka style, but is significantly different from the Hakka spoken in Taiwan today. This version was used as a reference during the TTHV project, and occasionally provided the translators with the exact phrasing they were looking for.



The Rev. Paul McLean and Elder Liau Tet-thiam are trying to translate the Hakka Bible (Proverbs) and hymns for a new Hakka Hymn book (the first ever in Taiwan)

In 1960 the Bible Society in Taiwan began its first attempt at a translation of the New Testament into Hakka. The work was completed in 1965. However, due to various circumstances, only the Gospel of John was ever published....

Work on Today's Taiwan Hakka Version (TTHV) began eight years ago in 1985, again under the direction and support of the Bible Society in Taiwan. The team of translators has consisted of 10 Hakka pastors and elders, and this missionary from Canada. These men are leaders in either the Presbyterian Church, the Lutheran Brethren Church, or the Chhùng-Chûn Thòng (descended from the Bäsel Mission). Translation was conducted according to guidelines, and with the use of resources, from the United Bible Societies. Computer processing of the Roman-Han manuscript was greatly assisted by consultants from the Bible Society in Singapore....

TTHV is based on the UBS Greek New Testament (3rd Corrected Edition)

and the Hebrew text represented in the German Bible Society's edition Biblia Hebraica Stuttgartensia (bhs)....

The aim of the translators has been to remain ever faithful to the meaning of the original languages, as they translate that meaning into clear, natural Hakka equivalents. They have also tried to keep as much of the form of the original languages as possible, without distorting or muddling the meaning in Hakka....

The difficulty with a publication which prints Han characters according to Hakka usage, is that Hakka people accustomed to reading newspapers and books in Mandarin, are not yet used to seeing their mother tongue written down in characters. In this respect, TTHV will have a different look and feel about it than literature printed in Mandarin. In fact, TTHV will help Hakka people enter the world of Hakka thought forms and patterns of thinking - just what a good mother tongue translation should do! In addition to its importance as God's self-revelation in Scripture, this Bible should have immense linguistic and cultural value to all Hakka people....

It has been a joy and blessing to me to be a part of the team of translators. Each member has a great reverence for the Word of God, and has had a keen desire to translate it accurately and clearly into the Hakka language spoken today in Taiwan. Individuals have humbly shared their different God-given gifts to make this a truly team effort. We have always been conscious of working under the direction of the Holy Spirit. Memories of solid teamwork, good debate, long hours in study, and many cups of Oolong tea, will be with me forever. A draft of Proverbs has already been prepared, and we pray that support will be available over the next few years to complete the translation of the rest of the Old Testament....

August 8, 1993 could be a turning point in the history of Christian mission among the almost 7000 Hakka. When portions of TTHV were read at a joint worship service of over 500 Hakka Christians from the Presbyterian Church last year, people laughed out loud! Asked what she was laughing at, one elderly grandmother replied, "This is marvellous! God speaks Hakka too!" Perhaps it was fitting that the worship service was held on Pentecost Sunday....

Reprinted with permission from TAIWAN MISSION, July 1993

Paul McLean



Rev. Paul McLean and his 1993 class of Hakka pastors and [illegible] used in the new Hakka Bible so that they in turn can go out and [illegible] since Hakka accurate

Mission Now

Further Translation Work

Paul and a team of translators are producing Taiwan's first Hakka Hymn Book, translating hymns from the Taiwanese Hymn Book into clear Hakka. Hakka hymn writers are submitting new songs with distinctive Hakka flavours and tunes for singing at occasions such as: Chinese New Year, Tomb Sweeping Festival, Ancestor Remembrance Services, Weddings, Moving into a New House, and Family House Church Worship.

Comings & Goings

COMINGS

ASSALY, The Rev. Robert and Mrs. Nancy (Jerusalem) arrived May 1, 1994 for a 6 month furlough.

BARRIE, Mr David and Mrs Miriam (Malawi) arrived April 15 after a three month volunteer assignment.

GEDDES, Mr. Jack and Mrs. Betty (Taiwan) arrive July 15 for one year furlough and study.

McINTOSH, The Rev Dr. Jack and Dr. Beth (Japan) arrived in early April 1994 for one year furlough.

REED, The Rev. Joe (Nicaragua) arrived in April to accompany David and Aleida Villalonga and for limited deputation in the Atlantic provinces in May.

TAYLOR, Mr. Craig and Mrs. Maxine (Nepal) arrive in July Craig will return to Nepal for the fall term at Khatmandu International Study Centre.

VANDERZWEERDE, Mrs Margaret & Mr Jake (India) arrived in March with deputation in the fall.

VILLALONGA, David and Aleida (Nicaragua) arrived in May for deputation in the Synods of Quebec and Eastern Ontario and the Atlantic.

GOINGS

ALLEN, Dr. Rick (Kenya) departs in July to work as a community health worker with the Presbyterian Church of East Africa.

BUDDING, Mr and Mrs. Nan (Nepal) departed in May after a year's study leave and limited deputation

HENDERSON, Clara (Malawi) departed in May She will return to school in Indianapolis in September.

KIM, John (Kenya) departs May 6 for student internship

McMULLEN, Dr. Clarence and Mrs. Cathy (India) return in August after one year's study and deputation.

REID, Ms. Peggy and SINGLE Mr. Dennis (Nigeria) departed in May. Peggy is Coordinator of the Mary Slessor Institute and Dennis is Manager of Presbyfarms.

QUESTIONS for Discussion

1. In mission, Richard Fee says, "the medium is the message". Compare this saying with "Talk is cheap." Reflect on each in the light of how we are called to live as Christians.

2. "Mission is mediated through God's whole creation: society, politics, economics, spirituality." What are some of the implications of this statement for mission?

3. In the hospital where Joy Randall serves in Taiwan, what needs are similar to ours in Canada? What needs are different? What does mission look like in a Newly Industrialized Country (NIC)?

4. Arnold Bird says that the National Native Ministries Committee is going to have to be native driven to be "native ministry." How is that different from native ministry in the past? What change is needed?

5. "The church should be the provider of the spark and not the damper of the flame". Where do you see yourself either "sparking" or "damping" flames?

6. Donald MacKay teaches at an ecumenical theological institution in Nigeria. Why does he consider "the knowledge of a wider church" to be a high value? Is it a high value for the churches in Canada? Why or why not?

7. Why is theological education for the average adult member of a congregation important to Brian Crosby in Mauritius? What would we do differently if that was important to the church in Canada?

8. For Bob Faris, reading the Bible is a political act. In what ways does Bob say mission involved politics, even in 1885? Read Exodus 1:8-22. What is the political context of this story? Describe one way that God is present with us today in our social context.

9. An elderly grandmother joyfully laughed in worship when the new Hakka Bible was read. What translation of the Bible is your favourite? Why? How would you explain to someone who is not Christian why Paul McLean has spent eight years of his life translating the scriptures?

Editor
C. Joyce Hodgson

Production Designer
Keti Karakasidis

Mission Update
is published by
The Life and Mission Agency
The Presbyterian Church in Canada
50 Wynford Drive
Don Mills, ON, M3C 1J7

Extra Copies
Resource Distribution Centre
at the following rates:
25 copies of one issue at $5.00
25 copies of four issues (one year) at $15.00
plus 6% shipping and handling charge

Worship with us this summer

First Church
Winnipeg
Vimy Ridge Park
behind 800 Portage Avenue
(204) 775-0414
Ministers: Rev. Michael Farris
and Rev. Brenda Fraser
Worship: 10:30 a.m.

St. Andrew's Church
Whitby, Ont. L1N 5H9
209 Cochrane Street
(905) 668-4022
Interim moderator: Rev. Stephen Farris
Sunday worship and
summer church school: 10 a.m.

Kortright Church
Guelph, Ontario
795 Scottsdale Drive
(corner of Scottsdale & Kortright)
(519) 836-9400
Minister: Rev. Don McCallum
Summer worship: 10 a.m.
Child care provided

Orillia Church (St. Andrew's)
Orillia, Ontario
Corner of Peter St. N. and Neywash St.
Service of worship: 10:30 a.m.
June to September

St. Andrew's Church
Southampton, Ontario
47 Albert Street North (Hwy 21)
(519) 797-2077
We invite you to worship with us
at 11 a.m.
Junior Congregation
Lemonade on the lawn following service

Knox Church
Gravenhurst, Ontario
315 Muskoka Road North
(705) 687-4215
Minister: Rev. Jim Sitler
Sunday service and Sunday school:
10:30 a.m.
Dress is casual

Caledonia Church
Caledonia, Ontario N3W 1B8
117 Argyle Street N.
(905) 765-4524
Minister: Rev. Thomas G. Vais
Sunday service and Sunday school:
10 a.m.

Driving to Alaska This Summer?
St. James Church
Dawson Creek, B.C.
1501 - 108th Avenue
(604) 782-4616
Summer worship services: 9:45 a.m.

Richmond Church
Richmond, B.C.
7111 No. 2 Road
(near No. 2 Rd. and Granville Ave.)
Minister: Rev. Tony Plomp
Sunday services: 10:30 a.m.

St. James' Church
Forest, Ontario
Main and Jefferson Streets
Summer worship (June 12-Sept. 4):
10 a.m.
Nursery and children's program
Casual dress
Everyone welcome

First Church
Brandon, Manitoba R7A 4M3
339 - 12th Street
(204) 727-5874
Ministers: "All of Us"
Service of worship: 11 a.m.

Knox Church
Elora, Ontario
55 Church Street East
Sunday services: 11 a.m.

Glenview Church
Toronto, Ont. M4R 1P5
1 Glenview Avenue
(3 blocks south of Lawrence subway)
(416) 488-1156
Ministers: Rev. J.J. Harrold Morris
Rev. Lillian Wilton
Sunday services
June to Sept.: 10:30 a.m.

St. Andrew's Church
Cobden, Ontario
Highway 17
(between Renfrew & Pembroke)
Worship: 11:15 a.m.
St. Andrew's Church
Ross, Ontario
Kerr Line, east of Foresters Falls
Worship: 9:45 a.m.
Minister: Rev. Patricia Van Gelder

A warm welcome awaits you at ...
Thornhill Church
Thornhill, Ontario
271 Centre Street
(905) 889-5391
Ministers: Rev. Helen Smith
and Rev. Robert Smith
Sunday services, June 26-Sept. 4: 10 a.m.

St. Andrew's Church
Victoria, B.C.
Douglas at Broughton
Ministers: Rev. John F. Allan
and Rev. Geoffrey Jay
Sunday services: 11 a.m.
Commonwealth Games Open Church
August 18-28, noon to 8 p.m.
Visitors welcome!

St. David and St. Martin Church
Ottawa, Ontario
444 St. Laurent Blvd.
(613) 745-1756
Minister: Rev. Ian Gray
Worship services:
11 a.m. during June
9:30 a.m. during July and August
Please join us for worship
while visiting the nation's capital.

Visiting the Near North in '94?
Knox Church, Sundridge, Ont.
Service: 9:30 a.m.
Knox Church, Magnetawan, Ont.
Service: 10:30 a.m.
St. Andrew's Church, Burk's Falls, Ont.
Service: 11:15 a.m.
Ministers: Rev. Freda MacDonald
and Rev. Graham MacDonald
Your friendly churches

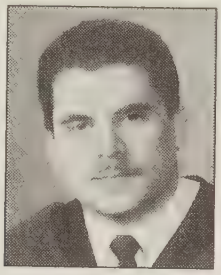
St. Giles Kingsway Church
Etobicoke, Ontario
15 Lambeth Road
(behind Humbertown Shopping Centre)
(416) 233-8591
Ministers: Rev. Clyde Ervine
and Rev. Jeremy Lowther
Sunday worship: 10:30 a.m.
with "Children's Sunday Club"
Wednesday worship: 7:30 p.m.

St. Stephen's Church
Peterborough, Ontario
St. Paul's Street at Hilliard Street
(705) 743-4411
Sunday worship and Sunday school:
10 a.m all year
Thursday evening service:
July 7-Sept. 1: 7 p.m.
Youth and adult study and fellowship groups
Wheelchair accessible
Everyone is welcome

Knox College

Special students completing requirements for General Assembly

Doreen Grace James, M.Div.
Anne-Louise Jannaway, BA, Dip.CE
Jeffrey Francis Loach, BA, M.Div.
Jeremy Richard Lowther, BA, M.Div.
Elias Morales, BA, M.Th.
Phillip Jacques Robillard, B.Th. (Civil), B.Th. (Rel.), MA



Ronald Albert Benty
BA
Home congregation:
St. Andrew's,
Duncan, B.C.



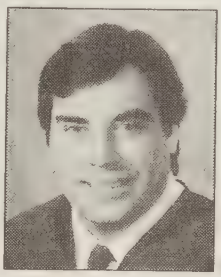
Mary Elizabeth Bowes
RN, BGS
Home congregation:
Brant Hills,
Burlington, Ont.



Christopher Hugh Carter, BA
Home congregation:
Bridlewood,
Agincourt, Ont.



John Anthony Giurin
BA
Home congregation:
Rosedale,
Toronto, Ont.



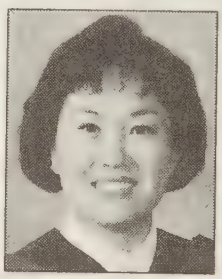
Jeffrey Gordon Inglis
BA, MA
Home congregation:
Knox,
Cambridge, Ont.



Kwon Tae Joo, B.Th., BA
Home congregation:
Pentecostal
World Mission Church,
Willowdale, Ont.



Robert Bo-Soung Kang, B.Sc.
Home congregation:
Toronto Korean,
Toronto, Ont.



Yong Mi Sarah Kim
BA
Home congregation:
Toronto Korean,
Toronto, Ont.



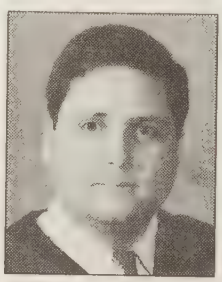
Elizabeth Wilhelmina F. Long, BA
Home congregation:
Unionville,
Unionville, Ont.



Pamela Ruth McCarroll-Butler, BA
Home congregation:
St. Cuthbert's,
Hamilton, Ont.



Maria Papp, BA
Home congregation:
John Calvin Hungarian,
Hamilton, Ont.



Ronald Douglas Sharpe
BBA
Home congregation:
First, Pictou, N.S.



Tak Yeung Wang
BFA
Home congregation:
Chinese, Victoria, B.C.



Philip Martin Wilson
BA
Home congregation:
Knox, Guelph, Ont.

GRADUATES '94

The Presbyterian College



Helen Ruth Allum
Dip.Min., GA Cert.
Home congregation:
St. David's, Hamilton, Ont.



Byron (Barney) Grace
Dip.Min., GA Cert.
Home congregation:
St. Paul's, Oshawa, Ont.



Linda Paquette
BA, Dip.Min.
Home congregation:
Grace, Orleans, Ont.



Carol Anne Smith
Dip.Min., M.Div.
Home congregation:
First, Hopewell, N.S.

Vancouver School of Theology



Louis Fabian
M.Div.
Home congregation:
Fairview, Vancouver, B.C.



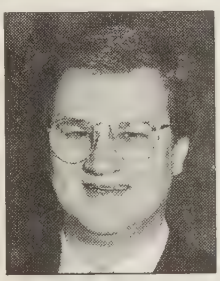
Beverly A. Hainstock
BA, M.Div.
Home congregation:
Circle West, Saskatoon, Sask.



Murat Kuntel
BA, MBA, M.Div.
Home congregation:
Whalley, Surrey, B.C.



Jae Lee
BA, M.Ed
Home congregation:
Vancouver Korean,
Vancouver, B.C.



Bruce L. McAndless-Davis, BA, M.Div.
Home congregation:
St. Andrew's-Newton,
Surrey, B.C.



Richard Moffat
BD
Home congregation:
St. Andrew's,
Calgary, Alta.



Dale Stuart Woods
M.Div.
Home congregation:
Richmond,
Richmond, B.C.

Take a walk down the corridor in the academic wing at Knox College. See the photographs of graduates of the past century and a half. Look into their faces. How different were students then? How much has changed?

Then



Professors of Knox College and graduating class of 1872.

1844

November 12

In a way, it seems strange to find myself here in Toronto. After all, for the several years I had been pondering my call to ministry, I had always assumed I would study at Queen's College in Kingston. How quickly things have changed! Some of my present colleagues actually began their theological studies at Queen's but are continuing here at Knox's since the division in the church occurred.

Of course, the primary topic of conversation among the students has been the church division back home in Scotland, and how the newly formed Free Church shall surge ahead into the coming decades. We all agree that a similar division on this side of the Atlantic is most justified. How extraordinary will be the future of the Free Church here in Upper Canada!

God has so richly blessed us with the opportunity to evangelize; and if He continues His favour unto us, and revives and strengthens us for advancing His cause in this great land, then it is certain He will also bless our new college. This growing country is a vineyard ripe for the harvest; praise be to God for providing us with this place of learning!

I shall study during this winter session with 13 other men. We meet for lectures in a small upper room at the James Street home of The Reverend Henry Esson. The college hall is not at all fancy, but holds a long table, two wooden benches, a few chairs, and a range of shelves containing some books graciously loaned for our use by Mr. Esson and other clergymen and friends. It has been just one week since classes began, and already we are very busy with reading.

My feeling is that I shall be happy here in Toronto. It is a friendly town. I enjoy walking about the streets when I have completed my evening studies, and I often meet familiar faces, only to engage in idle chatter. Occasionally, I find myself down by the lake. It is a good and quiet place in which to reflect on my day's learning.

1994

September 29

We're almost a month into classes already — hard to believe. The day I arrived, I felt sure this year would drag unbearably; but, instead, the weeks are dropping away faster than I can keep track. Ever since I arrived, I've had my nose to the grindstone. I think I must have worn a path from my room to the cafeteria to the library. Most days, I don't even get outside and I've scarcely seen anything of Toronto. The view of the CN Tower from my window is the only daily reminder I have of where I am. That and the unceasing sound of sirens wailing up and down Bloor and St. George streets.

This city is endlessly large, rushed, impersonal and never seems to sleep. Since my arrival, I have developed my own little niche and rarely stray beyond 15 minutes walk of Knox. King's College Circle and Queen's Park provide a bit of green space. Too bad there's no water around. Lake Ontario doesn't count. One would hardly know there's a lake here at all, it's so hidden by high-rise buildings. McDonald's, Pizza Hut and Swiss Chalet up on Bloor Street

by Laura Alary

and Now



Theology students at Knox College, 1994.

offer a refuge on the nights when the cafeteria menu is particularly dismal.

On the positive side, I am gradually getting to know the other folks in residence, less than 10 of whom are actually theological students. Most of my colleagues commute, either by car, subway or GO train. I do not envy them. It's tiring and time-consuming.

Well, I've got a paper due — "Genetic Engineering: A Christian Response" — so must be off. It's a beastly paper to write, but the other choice — euthanasia — was just as tough. This world of ours is becoming an increasingly complex place. Every day, I pray for God to give me the guidance and courage I need. Sometimes the thought of being a minister out there terrifies me ...

and Hugh Donnelly

1845

January 17

My, how busy I have been! As more and more volumes are donated to our ever-growing library, our professors subsequently assign more and more readings! So much time is spent on class work that my correspondence is far behind. Frequent examinations also take their toll. I should not complain, however; the preparation for so high a calling cannot at all be taken lightly. We students remind each other of this fact continually.

Our lectures have been quite interesting. Occasionally, we do not know ahead of time what the topic for the day will be since we are sometimes forced to rely on guest lecturers. After all, Rev. King and Rev. Esson, who are the only full-time members of faculty, cannot possibly be expected to instruct us in every subject.

I enjoy Rev. Esson's lectures on history and philosophy, but I do find his language classes somewhat frustrating. A certain knowledge of Greek and Hebrew is an asset for any minister, yes; but I am afraid I shall never be quite so scholarly in these areas. I much prefer Rev. King's lectures on systematic theology. As a text for this subject, we are using the first 21 chapters of the *Westminster Confession of Faith.* Rev. King enjoys our lively class discussions and tells me I have an admirable understanding of the material. Inspirational words from such a learned man!

At synod, there has also been considerable discussion concerning the curriculum. Not everyone agrees what should be taught, or by whom. The program is still in its early stages, but I am confident that through the prayers of our supporters, the present problems will be resolved eventually.

1994

February 16

I am so frustrated. I have just come back from the library after trying to work on a sermon on the Gospel of John for this Sunday. As if John is not difficult enough, someone has stolen the best commentary on it. I can't believe it. Here we are with one of the best theological libraries around and people are actually stealing books. Does no one realize how lucky we are to have these resources? At any rate, I still have more work to do on my sermon to get it up to 15 minutes. Trying to write sermons and do schoolwork at the same time is a bit stressful, but the $100 helps out a lot with expenses. Some students preach almost every Sunday. Goodness knows how they manage it, especially those who have families and are taking course overloads. No wonder so many of us look strung out and exhausted.

Someone in third year stopped by today looking for a copy of the *Westminster Confession of Faith.* I didn't



WELCOME TO THE VISIONARIES

These are some of the dozens of congregations that have caught a vision of what is being attempted in Live the Vision — 12 new congregations, 10 special grants, 48 overseas projects in 15 countries. The response of Presbyterians to this challenge of "over and above" giving is exciting. The Spirit of God is at work. Join in this mission. It's important.

St. Andrew's, Pictou, NS
Suggested share $14,611
Cash & pledges $7,709

Calvin, Halifax, NS
Suggested share $19,505
Cash & pledges $8,777

St. James, Hanwell, NB
Suggested share $3,760
Cash & pledges $6,275

St. Andrew's, Stirling, ON
Suggested share $8,414
Cash & pledges $6,081

St. Andrew's, West Huntingdon, ON
Suggested share $2,429
Cash & pledges $1,050

St. Andrew's, Scarborough, ON
Suggested share $23,759
Cash & pledges $38,670

Dovercourt-St. Paul's, Toronto, ON
Suggested share $4,560
Cash & pledges $2,400

Thornhill, Thornhill, ON
Suggested share $25,150
Cash & pledges $46,287

St. Andrew's, Burks Falls, ON
Suggested share $7,357
Cash & pledges $6,100

St. Andrew's, St. Catharines, ON
Suggested share $7,981
Cash & pledges $31,900

St. Giles, Sarnia, ON
Suggested share $24,601
Cash & pledges $14,695

Calvin-Goforth, Saskatoon, SK
Suggested share $3,903
Cash & pledges $4,834

Grace, Castlegar, BC
Suggested share $1,230
Cash & pledges $1,510

Kerrisdale, Vancouver, BC
Suggested share $22,232
Cash & pledges $28,710

have one, but someone down the hall did; so the three of us spent some time poking through it to see what it's all about. I'm rather ashamed to admit that I am here in seminary and have not even read one of my own church's subordinate standards. I really must borrow a copy.

This evening, I have to fill out my registration form for next term's courses: Reformed Theology, Early Church History, Preaching, Ethics, and Pastoral Care and Counselling ... The Toronto School of Theology calendar is jammed full of other things that also look interesting, like Liberation Theology and BioMedical Ethics; but, unfortunately, I have no elective credits to spare.

1845 March 13

During those rare moments when we are not working, my friends and I enjoy getting together to chat or walk around town. Some of us, however, have felt lately that we students could be doing more with this free time to support mission work. And after a considerable amount of planning and meeting, an organized Missionary Society is finally becoming a reality. We have begun by meeting monthly to hear lectures on missionary subjects and to discuss the importance that missionary work should play in our vocations. We have also begun correspondence with the missionary society of New College, Edinburgh, and plan to support financially their worthy efforts.

All of the students have been supportive of the Society's endeavours, and are even suggesting ways in which we can further fulfil God's command to "go into all the world." There was a suggestion that some should volunteer their services at the immigrant sheds downtown, while others could begin a campaign to distribute tracts throughout all of Toronto. Perhaps, in a few years, the Society could even sponsor a missionary of our own. As people are moving to and settling in the West, there is a need for the Gospel to follow!

Now I must prepare a sermon for three services this coming Sunday. The few dollars helps greatly with room and board.

1994 March 11

Tomorrow afternoon I am going to my second Missionary & Theological event of the year — skating downtown at Nathan Phillips Square. So far, the Society has had a movie night and a whole assortment of guest speakers on everything from Presbyterian World Service and Development to financial planning. On the non-social side, the group does give financial support to a number of organizations and campaigns such as Scott Mission, PWS&D and Live the Vision.

When I arrived, I was a bit surprised to find that the M&T does not have mission projects which actually involve hands-on participation by students. However, I have since come to realize that many people are deeply involved in service to the community through their own churches or other organizations. Some are chaplains, some volunteer at women's shelters or soup kitchens, others run youth groups. Since even theologues have a finite energy level (taking Greek saps a good amount of it), adding anything else to already overloaded schedules would create havoc. Regarding M&T social events, I should try harder to attend, but it is difficult to feel any community spirit when everyone is so scattered around the various other TST [Toronto School of Theology] colleges. It must have been easier to generate community spirit in the days when everyone at Knox College was young, single, male and living in residence. Times have changed.

Times have changed. Yet we hope it is the same call we answer, the same gospel we preach. May God grant us all the courage, patience and love which Christians have always needed to live out their faith. R

Laura Alary and Hugh Donnelly have completed their second year at Knox College. Material for the early sketches was drawn from research done by the authors in the Presbyterian Church Archives and from the book *The Free Church in Victorian Canada 1844-1861* by Richard Vaudry.

Déjà-vu ... AGAIN

by Joseph C. McLelland

Current catch-phrases sound familiar. Apparently every generation must learn the basics for itself. Right now, for instance, we're being told to recover "the ministry of the laity." But didn't we recover it, revitalize it, even retheologize it in the '60s? In the Presbyterian Church, a "ginger group" spearheaded by Donald Wade, Stuart Coles and Harold Jackson founded the experimental community "Caledon Covenanters" with its *Letter to the Laos*. Heady days, indeed! And Presbyterian Men was formed, complementing women's associations in those pre-feminist days.

Other mottoes come to mind: "The church *is* mission" and "Let the *world* set the agenda for the *church*." Both hold some truth, but both were rightly challenged. A leading critic in our own church then was David Hay of Knox College. He reminded us that the purpose of the church is *worship*; our primary vocation or mission is to celebrate the Good News in worship and witness. As for the world setting our agenda, this misses the fact that ours is a *bent* world, in need of News from outside, against the stream. "Resident aliens," are we not?

Ah, well, prophets get some honour, then fade away. Just as well, perhaps, else we'd be mere parrots of the past. My point is not this waste of historical wisdom, however, but how our churchly "spin doctors" should be guiding us in shaping "divine service" for today.

Two distinct but related challenges seem clear. One is *pluralism*, the need to locate Christian faith among other ways of believing. The other is the *post-Christian* stance of western society. Novelist Douglas Coupland describes the new "Generation X" as displaying "life after God." That is, the coming generation is practically "post-pluralist"!

These two factors add up to a New Testament situation ... again. Our News is good; once again, it's *news*. So just what *is* the purpose or mission of the church, its *raison d'être*? Now that our imperial monopoly has vanished, "mission" is either obsolete or in need of radical redefinition. This means that *institutionalized* forms of church life need rediscovery too — how we organize our Christian community, its mission of celebration and witness.

Alexander Pope once mused:

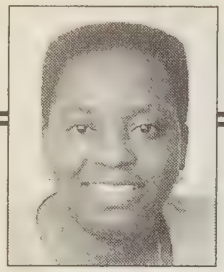
Is he a churchman?
Then he's fond of power.

Do we still hanker after the good old days when the church had *power*? Remember Pastor Thwackum, tutor to Henry Fielding's Tom Jones? "When I say religion I mean the Christian religion, and when I say the Christian religion I mean the Protestant religion and when I say the Protestant religion I mean the Church of England!" Wow! no identity problem there! Yet isn't this precisely what we must not lust after, this sort of "power"? No more Thwackum — but not Uriah Heep either!

Pity our commissioners to General Assembly — beset with financial and structural woes, dwindling attendance and conflicting analyses; even Live the Vision seems fading. Have we, in fact, let the world set our agenda? Real estate, growth charts, a business model for our church courts that seems little better than the classical model. At least back then we knew that theology — "articles of faith" — was the essence, the key to what the church is and does. "Social action" flowed naturally from that, not from the manifold causes which "the world" eagerly pursues, often with mixed motives. Is the church merely a sort of paramedical team — inadequately trained volunteers for first aid and fire-fighting?

We seem confused about sermon and sacrament, about leadership and authority, about whether the church bears a mandate to proclaim a distinctive Message; and how to do it. Is the church a way (*the* way?) in which God's Kingdom speaks an alien message to this beloved planet? If so, then the problem today isn't the ministry of the laity but *the ministry of the clergy*. Once worship and preaching were thought to have a unique power to affect our unjust world because they bring God's own Word into the human condition. Is that also *passé*, or must we learn it once again for ourselves? R

Joseph C. McLelland is professor emeritus of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.



MEDITATION

Paulette Brown

A Solemn Warning

Read: I Samuel 8:4-20, 11:14-15

Now then, listen to their voice; only — you shall solemnly warn them, and show them the ways of the king who shall reign over them." (I Samuel 8:9)

Change is inevitable. We initiate systems and we outgrow them — sometimes to our detriment, sometimes for our good, other times to the benefit of humanity.

The people of Israel scrutinize the old system of tribal confederation. They question its moral authority. They challenge the effectiveness and usefulness of its leadership. The delegation of elders to Samuel expresses these concerns. "You are old and your sons do not follow in your ways: appoint for us, then, a king to govern us, like other nations" (vs 4).

Despite what appears to be encouraging words from God ("They have not rejected you, but they have rejected me … "), Samuel is wounded. Understandably so. The delegation does not accuse him directly; but, nonetheless, it questions his ability to continue to exercise moral and ethical leadership over the people of God.

Samuel listens to the accusations: his sons exploit their privileges, they take bribes and pervert justice. His sons have violated covenantal living. Not an easy situation: not for the people, not for the elders, nor for Samuel. It is, indeed, a time for change. The hands are writing on the wall.

The word of God through Samuel at this critical time is difficult to understand. "Listen to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me from being king over them." Give them what they want, God says, but "you shall solemnly warn them, and show them the ways of the king who shall reign over them."

Does this mean the decision to move to monarchy marks the beginning of disaster? Does this mean God favours the present system of judges over monarchy, despite the judges' track record — horrific crimes against women, savagery, bloody wars? Is God issuing a blanket warning against the "new" in favour of the "old"?

Sometimes, overwhelmed by pressing issues, we let God slip into the background

Consider another possibility. Is God issuing an invitation to deeper reflection, especially at this time of crisis, with the nation on the verge of entering something new? Consider the short-sightedness of the delegation's thinking. 'Your sons have done evil in the sight of the Lord. You are too old to be effective. Give us a king, like the other nations.' Presumably they believe this will remedy an ailing system.

Could God's strong warning be a reminder to the people that something is missing in their deliberations? What about the Lord their God? Have they given God a back seat, or, maybe, no seat at all in their outlook?

Through Samuel, God exposes some of the dynamics of the new system. Are the people listening? Do they hear what monarchy could entail? Do they see the possibilities? the probabilities? Are they allowing themselves to trust blindly in systems, figureheads, what is popular, the in-thing?

With sincerity and good intentions, we participate in the work of bringing about God's kingdom on earth. But sometimes, overwhelmed by pressing issues, we let God gradually slip into the background and, in some cases, God disappears entirely from our agenda. Great opportunities, which have the potential to initiate changes and integrate new elements to enrich life and faith, fall by the way.

At this critical moment in the history of the people of Israel, God issues a solemn warning — a warning as important then, as it is now.

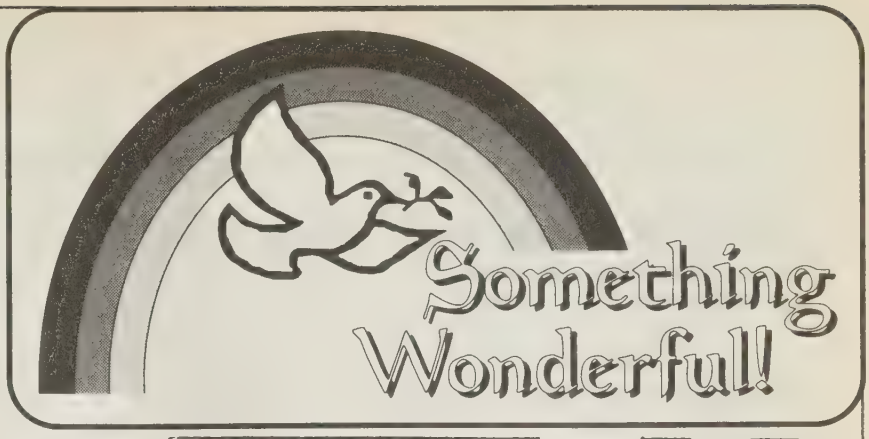
Prayer:

Loving God, your word to us teaches that you speak to us in strange ways, even in times of crisis. Lord, you have heard the cries for changes in our country. They are desperate cries: cries stipulating which social programs to cut; which countries to place on, or remove from, our immigration restricted list; what kinds of legislation to enforce. You also hear those among us who are confident they have the right answers. But these answers scare others to death. In the midst of our fear, make us aware of the need for constant and careful reflections, centred on your ways of righteousness and justice. Amen.

Paulette Brown is minister of University Presbyterian Church, Downsview, Ont.

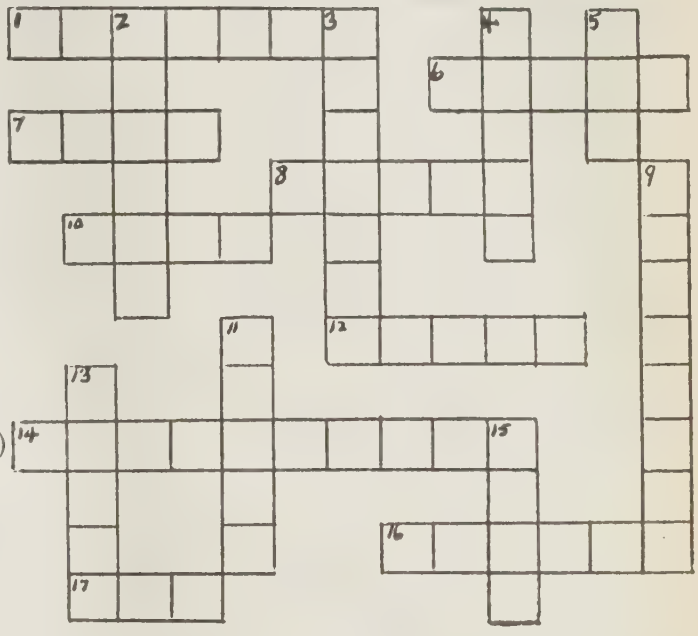
Readers 12 and under, this page is for you! God's love ***is*** something wonderful! The rainbow is one sign of God's love. Let's discover more about his love through puzzles, crafts, stories and features – all designed just for you.

Editors: *Susan R. S. MacLaren and Nancy Pinck*



Nature Crossword

by Evelyn Ball



ACROSS

1 You [Lord] have made the moon to mark the ___ (Psalm 104:19a)

6 The ___ of the Lord are watered abundantly (Psalm 104:16)

7 [The Lord] hurls down ___ like crumbs (Psalm 147:17)

8 In [the trees] the ___ build their nests (Psalm 104:17)

10 [The Lord] prepares ___ for the earth (Psalm 147:8b)

12 [The Lord] made the ___ be still, and the waves of the sea were hushed. (Psalm 107:29)

14 [The Lord] makes ___ for the rain (Psalm 135:7b)

16 [The Lord] covers the heavens with ___ (Psalm 147:8a)

17 The ___ knows its time for setting (Psalm 104:19b)

DOWN

2 [The Lord is] giving drink to every wild ___ (Psalm 104:11)

3 You [Lord] make ___ gush forth in the valleys (Psalm 104:10)

4 You [Lord] cause the ___ to grow for the cattle (Psalm 104:14)

5 The ___ is [the Lord's], for he made it, and the dry land, which his hands have formed (Psalm 95:5)

9 Praise the Lord from the earth, you sea ___ (Psalm 148:7)

11 [The Lord] turns a desert into pools of ___ (Psalm 107:35)

13 You [Lord] make the ___ your messengers (Psalm 104:4)

15 [The Lord] gives___ like wool; he scatters frost like ashes (Psalm 147:16)



Colouring Contest Colour the picture illustrating our memory verse of the month. (Use a photocopy if you wish.) Send with name and age to Something Wonderful, 2291 Edwin Cres., Ottawa, Ontario, K2C 1H8, postmarked no later than July 15, 1994. The winner will receive a bookmark and will be announced in the October issue.

This is the day that the Lord has made; let us rejoice and be glad in it.

Psalm 118:24 NRSV

Taiwanese church leaders call for Canadians' support

Top leaders of the Presbyterian Church in Taiwan (PCT) have called for the "prayerful support" of Canadians to help Taiwan gain its independence. The delegation of five PCT leaders, including Rev. Dr. C. M. Kao (described as the "Bishop Tutu of Taiwan"), visited Ottawa April 18-19, meeting with members of Parliament, academics, church officials and representatives of various embassies.

"Our church believes that we have to fight to protect everyone's human rights and dignity," said Kao, a former PCT general secretary, at a news conference on Parliament Hill.

With over 200,000 members, the PCT is the largest indigenous church in Taiwan and has taken on a leadership role in the democratization of a country of 21 million.

But it hasn't been without cost. Kao was imprisoned from April 1980 to the fall of 1984 as a prisoner of conscience. He was freed by the pro-China Taiwanese government after Amnesty International "adopted" his plight and the church community throughout the world took up his cause. As well, church members have been harassed and imprisoned for issuing public statements in support of Taiwanese independence.

"Taiwan has its own president and its own government, but Communist China claims Taiwan belongs to them," said Kao. "That's wrong because China has never governed Taiwan, for even one day."

China has threatened to attack Taiwan if the area (the size of Vancouver Island) claims independence.

The delegation called for support for the admission of Taiwan to the United Nations. The country should not be excluded from the UN, stated Kao, because "it can contribute to justice, peace and the progress of all human beings, with its economic experiences and strengths and talented people."

Rev. C. S. Yang, PCT general secretary, said Taiwan is a sovereign country and is "entitled to be a member of the international community." He said the delegation's mission was to seek support "that the will of the people in Taiwan is respected."

When the delegation was asked why the church was taking the lead in seeking Canada's support, Kao recalled God's words to Moses: "I have heard my people's cry. I have seen my people's suffering."

Taiwan has been a pawn in the history of China, Japan and other foreign powers for centuries, the delegation stated. It is still not recognized by the international community, even though it has been a sovereign country for over 40 years.

"We not only advocate self-determination and sovereignty for Taiwan, but also a right to sit together with others at the international table of the United Nations," the delegation said in a statement of purpose.

Other members of the delegation were: Rev. Y. J. Chuang, the immediate past moderator of the PCT; Rev. Yohani, secretary for the aboriginal programs of the General Assembly; and elder Susan L. S. Chang, a member of the church's world affairs committee.

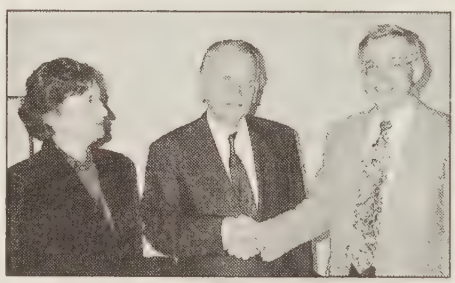
The Taiwanese community of Canada hosted a banquet in the delegation's honour at an Ottawa restaurant. Among the audience were approximately 30 members of Parliament or their assistants and several embassy representatives. (*Art Babych, Ottawa*)

WARC general secretary visits church offices

Dr. Milan Opocensky, general secretary of the World Alliance of Reformed Churches (WARC), accompanied by his wife, Milas, visited the national church offices in North York, Ontario, on April 15.

Opocensky, a member of the Church of the Czech Brethren, taught theology in Prague until 1989. He is currently teaching at McCormick Theological Seminary in Chicago.

WARC has been in existence for 120 years. It has 188 member churches including The Presbyterian Church in Canada, in 93 countries, with approximately 70 million Reformed and Presbyterian members. A staff of 12 oversees the work of the Alliance from its headquarters in Geneva.



Glen Davis (right), general secretary of the Life and Mission Agency, welcomes Milan Opocensky and his wife, Milas, to the national church offices.

WARC takes an active role in its member countries around the world. Recently, it was involved in working toward the reunion of the Reformed Churches in South Africa, in working toward democracy in Malawi and in persuading the government in Latvia to return a church building it had seized to a small Reformed church there.

WARC's next major meeting is scheduled to take place in Central Europe (probably in Hungary) in 1997. Opocensky says that meeting hopes to address three main issues: (1) What is the Presbyterian and Reformed identity? (2) How can WARC members effectively witness to Jesus Christ within their different cultures? (3) How can the Presbyterian and Reformed communities work toward unity?

CONTINUED FROM PAGE 36

Presbytery holds workshop on sexuality report

A workshop on the 1992 Report of the Committee on Church Doctrine on Human Sexuality was held by the Presbytery of East Toronto, April 15-16, at Ewart College. The purpose of the workshop was to provide an opportunity "for open consideration of various portions of the report [and] for hearing and reflecting on different points of view, understandings and interpretations — with a mutual respect for all the persons involved and affected."

The workshop began Friday evening with a look at the "Authority and Sources for Christian Faith and Life." Art Van Seters, principal of Knox College, led participants in an examination of how to move beyond co-opting biblical texts to confirm particular views. If we let the text speak for itself, we may find that it does not always say what we expect or want it to say, he pointed out.

The evening concluded with five speakers who shared their experiences with the participants: a mother whose gay son was suffering from AIDS, who called for the support of gay lifestyles in the case of committed relationships; a church elder, formerly married with three children but now living with a male companion, who stressed the need to accept variety in God's creation; a representative from New Directions who told how her conversion to Christianity led her to abandon a lesbian relationship of eight years; a single parent who told of having a child as an unmarried mother in the '70s; a mother of three children who pleaded with the church to uphold the heterosexual ideal in marriage of one man and one woman.

Saturday's session began with an overview of human sexuality by public health nurse Janice Grierson. This was followed by panel discussions on "Our Vocation as Sexual Beings" and "Pastoral Concerns." An audience of approximately 60 people asked the panels for their views in such areas as: blessing same-sex relationships; how to counsel a gay, suicidal adolescent; sharing views and commitments with gay parishioners.

Commenting on the Church Doctrine Committee's report, Joyce Hodgson, panel moderator, said that rushing its adoption would doom its effectiveness. Harrold Morris, also a panel moderator, saw homosexual life-style as a scapegoat for the church's failure to address other areas of sexuality. Don Elliot, a panel member, seemed to concur. He said the report draws too much attention to one kind of "wrongdoing" while the church remains silent in many other areas.



Panel members Cameron Brett, Rosanne Hislop, Joyce Hodgson, John Vissers and Patricia Strung discuss "Our Vocation as Sexual Beings" at the East Toronto Presbytery workshop.

Travelling Ministerels



We are looking for a few special clergy, active or retired, who are outgoing and organized. You should be well connected with seniors, able to travel for a few weeks each year and can generate enthusiasm about new projects relating to seniors' travel. This is not a full-time job ... just an adventure!

Please reply to:

Rostad Tours
#25, 11440 Braeside Drive S.W.
Calgary, AB T2W 3N4
Phone toll-free: 1-800-361-8687

Contract Position Available Co-ordinator: Outreach and Communication

with responsibility for developing and maintaining a strategy for communication and outreach with partners, funders and users of Forum programs. This person will share with other staff in major education and training activities of the Forum.

This is a full-time contract position for one year, with the possibility of renewal on a permanent basis at the end of the year. An information packet is available from the address below.

Requirements: Ability to work on a staff team and with volunteers; communication skills; experience in resource development; some theological training and background; awareness of the Canadian church context, especially of the mission enterprise for this decade. Ecumenical and/or cross-cultural experience an asset.

Salary: Range between $39,000 and $43,000 per annum

Preferred Starting Date: November 1, 1994

Closing Date: August 15, 1994

Application should include resumé (education and experience), three current references (including addresses and phone numbers), and a 2-3 page statement on: *Mission: Emerging Issues and Challenges for the Canadian Churches*, and should be sent to: **The Search Committee, Canadian Churches' Forum for Global Ministries, 11 Madison Ave., Toronto M5R 2S2. Phone: (416) 924-9351. Fax: (416) 924-5356.**

CONTINUED FROM PAGE 37

Knox College announces two appointments

Dorcas Gordon has been appointed director of the Doctor of Ministry program at the Toronto School of Theology, a half-time position effective for the coming academic year. Gordon has taught Greek and New Testament courses at Knox College since 1981. She is currently interim minister at St. Andrew's Church, Fenelon Falls, and Knox Church, Glenarm, Ontario.

Barbara Hepburn has been appointed associate director of development at Knox College, effective June 1, 1994. Hepburn has been director of fund raising for the Centre for Christian Studies in Toronto since 1990. She will do similar work at Knox College, raising money for its programs. She is a member of Glenview Church, Toronto.

Glengarry School Days to play at Blyth Festival

Barb McCombie, daughter-in-law of Rev. Alex McCombie, assistant minister of Knox Church, Toronto, has been appointed director of communications for the Blyth (Ont.) Festival.

McCombie says one of this year's presentations, *Glengarry School Days*, will be of particular interest to Presbyterians. Written by Anne Chislett and based on the novels of Ralph Connor, the play tells the story of three unruly heroes and their adventures in a 19th-century log school in Glengarry County, and the stern expectations of their Highland Presbyterian parents.

Ralph Connor was the pen name of Rev. William Charles Gordon, a Presbyterian minister who was Moderator of The Presbyterian Church in Canada in 1921 and who later played a role in the formation of The United Church of Canada in 1925.

Fallout from "RE-imagining Conference" spills into Canada

The controversy which has flared up within the ranks of the Presbyterian Church (U.S.A.) in the wake of an ecumenical conference called "RE-imagining ... God, Community, the Church" [see "Charges, countercharges ...", page 43, April *Presbyterian Record*], held last November in Minneapolis, has not escaped the ranks of The Presbyterian Church in Canada.

Perhaps the major source of controversy at the conference was a prayer to Sophia called "The Blessing of the Milk and Honey." Sophia is the Greek word for wisdom, and feminist theologians say it is just a feminine metaphor for God. Critics, however, say Sophia is no metaphor, but a goddess to whom women are praying. They see the milk and honey ritual as a modern heresy.

One critic of the new theology is Rev. Wallace Whyte, minister of Melville Church, West Hill, Ont. An article on the conference in the *Globe and Mail* (March 19) by the newspaper's religion reporter, Jack Kapica, prompted Whyte to write to the convener of the committee on theological education of The Presbyterian Church in Canada. Whyte was particularly upset by words attributed in the newspaper to Nancy Cocks, a Presbyterian minister and systematic theologian at the Vancouver School of Theology. Cocks was quoted as saying that Sophia represented a new kind of Christology. "The idea that Jesus Christ substituted for humankind on the cross and atoned for what we do is seen by some feminists as abusive," Cocks said. "It suggests that those in power are able to punish those with less power. Sophia is a more inclusive way of looking at God."

In his letter to the committee, Whyte questioned how Presbyterian colleges could be producing theologians such as Cocks and why they are appointed to teach our future ministers. He said it was a tragedy that at a time when many people, concerned about trends toward decadence and anarchy in our society, were turning to the church, they were being presented not with food, but with stones or serpents.

Whyte was rebuked in a letter from the Presbytery of Westminster, of which Cocks is a member. The presbytery pointed out that Cocks was not pleased with the article in the *Globe and Mail*. At a meeting of the presbytery, Cocks noted she was not at the conference and that "after a 45-minute interview with a member of the press, who had little or no understanding of theology ... she was finally quoted in such a way which made it appear that she endorsed what she in fact does not believe." The presbytery chastised Whyte for not checking with Cocks before he "publicly maligned" her.

Whyte then wrote to the presbytery saying he accepted "the rebuke of [its] commission." He apologized for any embarrassment he might have caused.

Whyte said his haste in writing to the theological education committee stemmed from his awareness of clergy-congregation conflicts throughout the Presbyterian Church. All too often, he feels, the provocations come from insensitive clergy who give the impression they are replacing New Testament theology and morals with new theologies and new moralities, and who are preoccupied with peripheral issues.

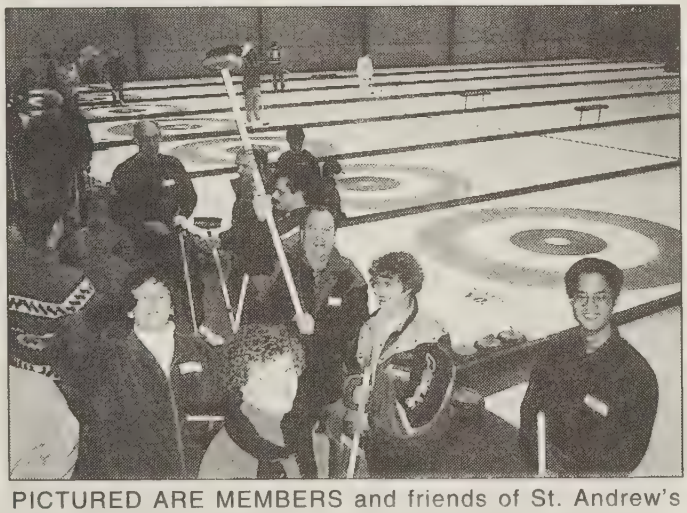
Whyte also pointed out that those acquainted with the *Globe and Mail* reporter Jack Kapica might question the suggestion that he is a person "with little or no understanding of theology."

Benefits to same-sex couples an assault on family, minister contends

A Presbyterian minister, who is also the human rights critic for Ontario Conservatives, says efforts to give benefits to same-sex couples is an assault on family values. Rev. Don Cousens circulated a petition calling on the Ontario legislature not to grant new rights to same-sex couples. The petition stated: "Traditional family values that recognize marriage as a union between a man and a woman are under attack." (*Prairie Messenger*)



THE CONGREGATION OF St. Paul's Church, Banff, Alta., held a service of dedication at the conclusion of the worship service on Passion Sunday. The sign above the doors, a replica of the church's original sign, was dedicated to Mary Brown. The window, depicting a burning bush in front of Mt. Rundle, was dedicated to Jean and Jim Walls and was created by Joanne Reimer Salisbury, a member of St. Paul's. Rev. Frank Breisch is pictured concluding the service. (Photo: *Banff Crag & Canyon*)



PICTURED ARE MEMBERS and friends of St. Andrew's Church, Winnipeg, at the First Annual St. Andrew's Bonspiel held at the Heather Club in Winnipeg.



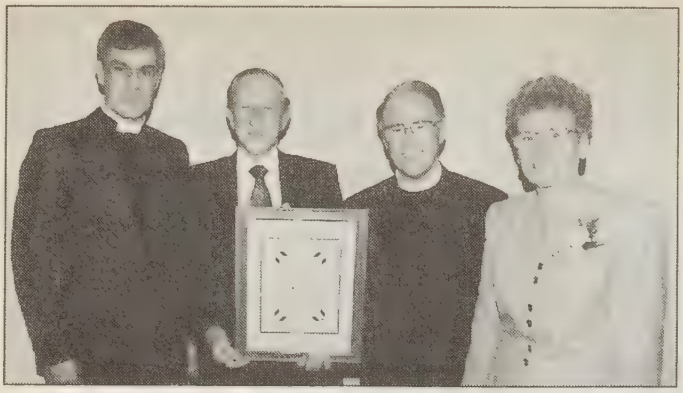
THE CONGREGATION OF Duff's Church, Puslinch, Ont., held a luncheon to honour its organist and senior choir leader Helen Schwartz, who retired after 25 years of dedicated service. Her husband, Don, retired after 49 years as a member of the choir's tenor section. A music box with seven musical mice, one for each of the Schwartz children, was presented along with a gift of money. Helen and Don are pictured with elder John Coburn (left). (Photo: Paul McDonald)



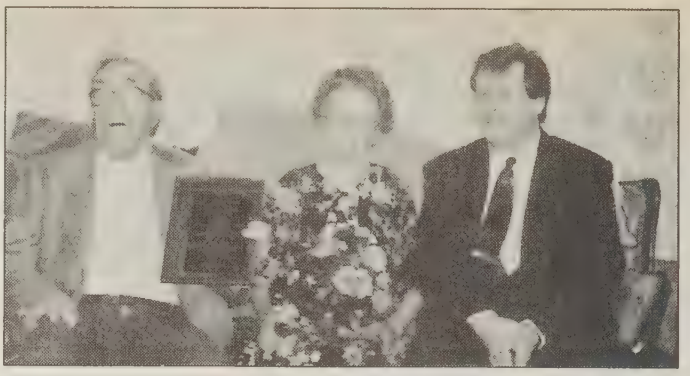
PICTURED ARE Gapany (Ellen) Gaykamanzu and Rosemary Tipiloura, Aboriginal leaders of the cross-cultural orientation program at Nungalinya College in Darwin, Northern Territory, Australia, with Rev. Ellen Lemen. Ellen and her husband, Rev. Bill Lemen, recently took part in the program. The Lemens have been seconded from The Presbyterian Church in Canada to the Uniting Church in Australia since 1991 and serve as a team ministry at Kwinana Parish Mission near Perth, Western Australia.

A Commissioning Service for **Rev. Peggy Reid** and her husband, **Dennis Single**, was held at Carman United Church, Carman, Man., March 20. Their appointment to work in Nigeria is a joint effort of the Presbyterian and United churches. Presbyterians Eileen Parish, Rev. Jean Bryden and Linda Shaw joined Lutheran and United Church representatives in conducting the service. Dennis will serve as manager of Presbyfarms in Itu. Peggy will teach at Mary Slessor Institute, a training centre for young people, and will serve as minister in the vacant Ikot Obong Parish. More than 160 people attended a pot-luck supper after the service.

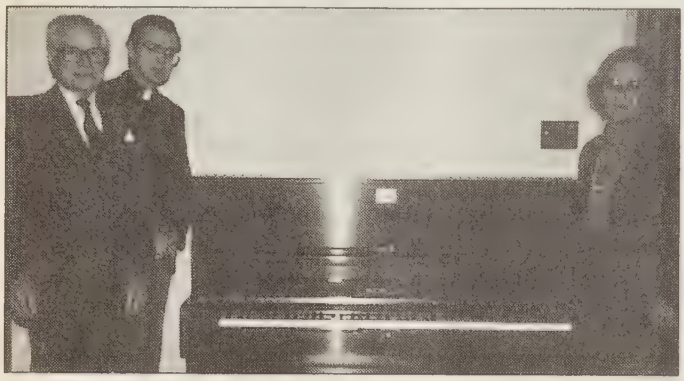
Please note: Photos submitted for People and Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



THE CONGREGATION OF Orillia Church (St. Andrew's), Orillia, Ont., recognized its former minister, Rev. Eric Beggs, on April 17 by conferring on him the title "minister emeritus." Eric served as minister and friend of the congregation for 31 years until his retirement in 1992. After the worship service, at which he was guest preacher, Eric was presented with a commemorative certificate at a reception held in his and his wife Ruth's honour. The Beggs are pictured with Eric's successor, Rev. Cameron Bigelow (left), and clerk of session G. Richard Lauer.



THE SESSION OF Brookfield Church, Brookfield, P.E.I., presented a plaque to Donald (Donnie) Campbell in appreciation of his many years of service to the congregation. Donnie was ordained an elder of Brookfield in the early 1940s and was also a member of the choir for many years. Now in his 100th year, Donnie and his wife, Mae, live in Charlottetown, where they are active at Zion Church. Pictured with them is Rev. Mark Buell, minister of the Hunter River/Glasgow Road/Brookfield pastoral charge.



THE CONGREGATION OF First Church, Port Colborne, Ont., celebrated the dedication of a piano presented in memory of elder Douglas E. Hanham by his wife, Gladys, and family. Douglas was a respected and active member of session at First Church for 27 years. The piano is located in the church's social centre and is used at Sunday morning choir practice prior to the worship service. Pictured, left to right, are: Rev. J. R. Esler, minister emeritus; Rev. W. J. Baswick, minister; and Gladys Hanham.



IN CELEBRATION OF 20 years of ministry together, the congregation of First Sackville Church, Lower Sackville, N.S., burned the mortgage on the church facilities during its annual meeting. Pictured, Rev. David Sutherland (far left) looks on while charter elders John Campbell and Elvie MacDonald, and board of managers convener Sinclair Bannerman do the honours.



THE LADIES GUILD of Sedgwick Memorial Church, Tatamagouche, N.S., presented the congregation with a quilt at a recent anniversary service. The quilt includes three pictures of the church, each from a different time in its history, and lists the names of the elders and ministers who have served the congregation. Pictured, left to right, are: Joann Langille, Leslie Jean Tucker, Audrey Bonnyman, Lola Langille, Jackie Baillie and Mary Hunter.



AN AFTERNOON TEA was held recently to honour Graham Holm (pictured left), an elder at Knox Church, Walkerton, Ont., for 50 years. Pictured with him are clerk of session Jim Armstrong, who presented a token of appreciation on behalf of the session, and Rev. Andrew Human, who expressed appreciation on behalf of the congregation.



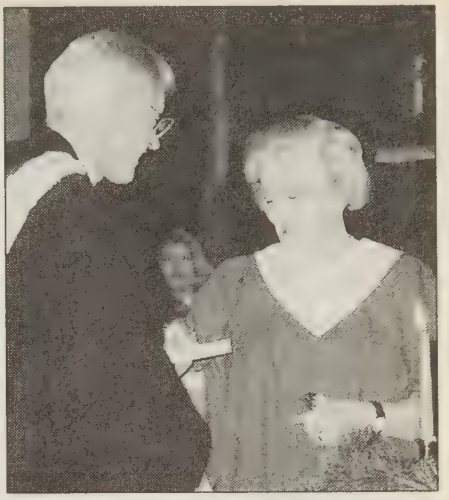
THE YOUTH GROUP OF St. Andrew's Church, Dartmouth, N.S., participated in "Project Davis Inlet," holding a pancake supper which raised $500 to buy sports equipment for the youth of Davis Inlet. Members of the group also sent letters of encouragement and support to the Davis Inlet young people.



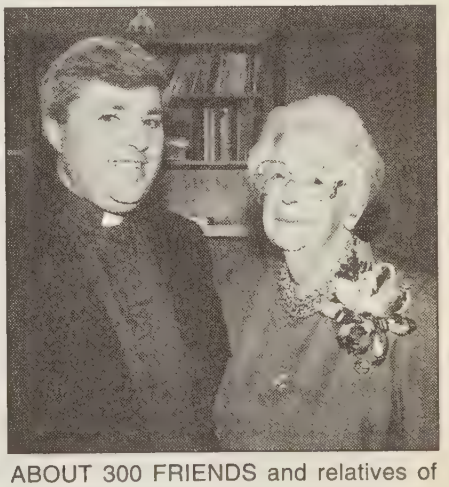
SATURDAY, MARCH 12, was Caribbean Festival Evening at Knox Church, Agincourt, Ont. Members of the congregation originally from the Caribbean region presented a colourful program which reflected the diversity of their cultures. Pictured, left to right, are: church school superintendent Cynthia Ramdeen, Christine Ramkisson, Jeremy Thomas, Jeanette Williams, Diane Thomas, Violet Guppy, Jean Coolman and Deborah Guppy.



THE CONGREGATION OF St. Giles Church, North Sydney, N.S., dedicated a new organ recently. Pictured behind organist Nancy Robinson are members of the choir who served as the committee in charge of acquiring the organ, a Rogers 505 with external speakers. Pictured in the back row are Anna and Dan Lewis. In the middle row are Jack Stagg, George MacLean and Rev. Murdock MacRae, minister of St. Giles. In the front row are Norma MacAdam, Bonnie LeBlanc, Sheila MacDonald and Ruth MacRae.



PICTURED IS Elsie Flett, being presented with a gift of appreciation by Rev. George Turner on her 25th anniversary as organist and choir director of St. Paul's Church, Peterborough, Ont. During her tenure, Elsie has been instrumental in developing the music program at St. Paul's. She established an intermediate girls choir which toured throughout Ontario from 1972-74. Over the years, her senior and intermediate choirs have frequently won awards at the local Kiwanis Music Festival. The junior choir sings regularly at morning services and on special occasions. Elsie has also directed several music jamborees, raising money for various church projects. One of her most popular projects is "Bethlehem Live," a re-enactment of the nativity story through pantomime and song which has become a Christmas tradition in the Peterborough area.



ABOUT 300 FRIENDS and relatives of Leamington, Ont., resident Marie Faber gathered at Knox Church to celebrate her 100th birthday. Only three years younger than Knox Church, Marie is a lifetime member of the congregation and lifelong resident of Leamington. She is pictured with Rev. Thomas Kay.

Books and Resources

Life After God *by Douglas Coupland (Pocket Books, 1994, $20). Reviewed by Chris Vais.*

"And then I got just plain lonely and just so fed up with all the badness in my life and in the world and I said to myself, 'Please, God, just make me a bird — that's all I ever really wanted — a white graceful bird free of shame and taint and fear of loneliness, and give me other white birds among which to fly, and give me a sky so big and wide that if I never wanted to land, I would never have to.' But instead God gave me these words, and I speak them here."

So says a character in one of the eight short stories that make up Douglas Coupland's *Life After God.* The words of this book are a gift to those of us who belong to Generation X, a term taken from Coupland's first novel of the same name. In *Generation X*, he succeeded in speaking for a whole generation although he is reluctant to accept this role. "My voice is always my voice," he said recently. "I've never pretended to speak for anyone else.

Life After God is also a significant departure from Coupland's other two books. The epigraph to one of the stories reads: "You are the first generation raised without religion." That story, called "In the Desert," opens with the narrator speeding through the Nevada desert on his 31st birthday, the "Nothingness" very much on his mind, constantly pressing the SEEK button on the car radio. This is a common theme in the book. All the characters are looking for meaning, searching for a place for themselves in the world, trying to make sense of the chaos around them.

In another story, the narrator talks of those few little moments each of us experiences every day that have "just a bit more resonance than other moments ... a small experience that pulls us out of ourselves...:. And if we were to collect these small moments in a notebook ... we would realize that we have been having another life altogether, one we didn't even know was going on inside us. And maybe this *other* life is more important than the one we think of as being real — this clunky day-to-day world of furniture and noise and metal. So just *maybe* it is these small silent moments which are the true story-making events of our lives."

The people of my generation — Xers — are looking for meaning. They are trying to find their place in the world. Many will connect with the characters of *Life After God.*

Chris Vais is minister of Knox, Waterdown, Ont.

Music for Wedding Services: An Ecumenical Selection *(Novalis/Wood Lake Books, 1993, Musician's Book $49.95, Couple's Planner $3.50, Congregational Booklet $2.95, cassette tape $14.95). Reviewed by Hugh D. McKellar.*

Many efficient ministers or musicians have doubtless dreamed of being able to tell engaged couples: "If you want to be married here, we can easily and gladly enhance your ceremony with any items from the following musical menu, but anything else you ask for will involve negotiation." With this material, Novalis brings such dreams to the verge of fulfilment.

The spiral-bound, beautifully legible *Musician's Book* contains 20 keyboard and 20 vocal solos of moderate difficulty, appealing but saccharin-free; eight responsorial psalms and 37 hymns. All these selections are listed, with texts where needed, in the *Couple's Planner* and recorded, at least in part, on the 45-minute cassette tape, enabling the bride and groom to select a logical sequence of pieces. If they wish their guests to sing, the *Congregational Booklet*, containing the psalm refrains and the words and melody of each hymn, is available for the ushers to distribute.

All this material is unabashedly aimed at couples who see, or can be guided to regard, their wedding ceremony as an act of worship, rather than merely a personal and social occasion. Thus, the process of choosing the music gives the minister a chance to focus their attention on questions deeper than "What shall we eat?" and "What shall we drink?" and "Wherewithal shall we be clothed?"

Unless a congregation completely lacks marriageable members, it could buy a copy of the *Musician's Book* for the organist, copies of the *Couple's Planner* and the cassette for the minister to lend to engaged couples (who, once married, would have little use for them). Purchase of the *Congregational Booklet* could be left to couples.

A couple content with a ceremony where "anything goes" presumably knows the way to city hall; those who want their wedding, however modest, to be meaningful can profit from the guidance offered by this package.

Hugh D. McKellar is a hymnologist, teacher and free-lance writer.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation.

New Resources

For Summer Church School

Summer is coming. You want to offer something exciting for the children in your Sunday church school. But attendance is "thin," and you never know if you will have enough children for a class. Consider this new resource. It is broadly graded. You can have all the children from kindergarten to Grade 8

CONTINUED FROM PAGE 42

in one group. Older children can be "buddied" with younger ones.

Sensational Learning Centres *(Augsburg Fortress, 1993, $12.50).*

Features of this resource:

- Contains five themes, each lasting two to five weeks.
- Focus is on children helping each other learn.
- Each session begins at a "gathering place." This could be a special carpet, a blanket, a felt circle. Depending on the unit, the gathering place has a different name. For instance, it may be called the "Star Centre" or the "Celebration Station" or the "Good News Place." A change in the name of the gathering place signals to the children that the theme has changed.
- Each theme is highly sensate. There is tasting (Middle East candy), smelling (flower walk), feeling (desert in a jar), seeing (kaleidoscope sun-catchers), hearing (creation wind chimes) and doing (celebration dance).
- Many of the suggested activities could be done outdoors on a church lawn.
- Many of the themes have a "caring for God's world" or a summer ecology focus.
- Many international activities, foods and stories are used.

For Year-Round Use

101 Openings for Church Schools *by Carolyn Short (Augsburg Fortress, 1993, $12.50).*

This resource offers teachers, leaders and ministers ideas for worship and gathering times with children.

Features of this resource:

- There is a broad range of themes: church seasons and festivals, special celebrations (e.g., Rally Day), church symbols and words, life in Bible times, contemporary heroes, local and global mission.
- The sessions encourage mystery and celebration. For instance, leaders are instructed to ask "I wonder ... " type of questions. "I wonder what is in this box?"
- There is a broad variety of presentations — drama, story, making a fruit salad, planting bulbs. Some are brief (five minutes); others are longer (15 minutes).

Seasons to Celebrate: God's Children Celebrate the Church Year *by Mary Albing (Augsburg Fortress, 1994, $12.50).*

Does your congregation stress the church year cycle? You'll find ideas and activities for all six seasons — Advent, Christmas, Epiphany, Lent, Easter, Pentecost — in one attractive resource. The material could be used for worship time in church school, in the worship service, in special intergenerational events and in church newsletters.

Features of this resource:

- The resource includes ideas for worship, activities, songs, food, drama and story.
- There is a family pull-out page with mealtime prayers and activities. Congregations are invited to photocopy these pages and send them home with families.
- For each season, people are invited to learn "signing," the language of people who are deaf.

Dorothy Henderson is a curriculum development editor for The Presbyterian Church in Canada.

Luxfer Studios Ltd
ARTISTS AND CRAFTSMEN
IN STAINED GLASS
(905) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

STAINED GLASS
Custom Designed Memorial
Windows and Restorations
OBATA STUDIOS
2255 Queen St. East, Suite 140
Toronto, Ont. M4E 1G3 (416) 690-0031



The Chorister Robe
"The Gown That Likes To Be Compared"
Formerly Claude W. Vincent (1968) Limited
ROBES for **Choir** and **Pastor**
CASSOCKS — SURPLICES
CHOIR ROBES — MORTARBOARDS
Samples and prices on request
1-(902)-463-5150
Chorister Robes Limited
270 Wyse Road
P.O. Box 397, Dartmouth, Nova Scotia B2Y 3Y5

FULL-TIME MINISTER
required for a large church family located in the downtown area. Deadline for applications is August 15/94.



Address to: The Search Committee
Knox Presbyterian Church
53 CHURCH STREET,
ST. CATHARINES, ONTARIO,
CANADA L2R 3C3

Gregor Reid

The World Is Watching Now

And the lights are all on, the world is watching now, people looking for truth, we must not fail them now." This could be words from a sermon in any church, but it's the chorus to **Phil Collins'** *Both Sides of the Story* (Atlantic Records). It goes on: "Here we are all gathered in what seems to be the centre of the storm, neighbours once friendly now stand each side of the line that has been drawn. They've been fighting here for years but now there's killing on the streets, while small coffins are lined up sadly, now united in defeat."

Some might be critical of a well-to-do Englishman saying he's in the centre of the storm; but I think he's suggesting the storms of Sarajevo, Durban, Belfast, India and Israel, while being greater than ours, could one day become ours. For the record, if you pardon the pun, this is a powerful song on an otherwise enjoyable, mellow, if somewhat lonely CD. Songs like "Everyday" and "Please Come Out Tonight" will touch many hearts. The overall effort illustrates his talents as song-writer, musician and composer. I'm not sure about his faith, but perhaps there's a hint when he sings, "There must be somewhere ... someplace ... there's a place for us."

Much has been written, mostly complimentary, about the **Crowded House** CD *Together Alone* (Capitol Records), recorded on a lonely beach north of Auckland, New Zealand. The compilation is mixed, including ballads which are like extensions from "Woodface," to melodies which are reminiscent of the Beatles. "Catherine Wheels" (not related to the Simple Minds' song) and "Nails in My Feet" are excellent. Unlike the critics, I do miss Tim Finn's unconventional personality, but Neil Finn is slowly establishing himself as a Lennon/McCartney calibre song-writer. "Locked Out" (its crazy video is set in some British alleyway) is a let-your-hair-down tune typical of the band. The finale, "Together Alone," features an absolutely wonderful, spiritual Maori choir. The decision to end the CD like this was a stroke of genius.

Another band which I recently caught up with is the **Cocteau Twins** (actually there are three of them!). I purchased the 1990 *Heaven or Las Vegas* (Polygram) and highly recommend it. I don't mean to sound like an upstart Glaswegian, but the lyrics of this Edinburgh band are almost impossible to comprehend. The best example is my favourite track "Iceblink Luck" which sounds to me like: "Lolla my chalk cherry coal that will burn this whole mad house down on ma floor"! Trust me, though, it's still a great CD.

Two others worthy of mention. After five years and Hollywood exposure, the **Proclaimers** are back. When they were interviewed recently on CBC radio, I was sorry to hear they are not religious, having been moved by their songs on *Sunshine on Leith.* Nevertheless, they did declare a belief in God, and their new production will uplift many people, especially "Let's Get Married" and "Childhood." Watch for their Canadian summer tour.

I close with a late mention (not so much a review) of **U2**'s *Zooropa* (Island Records). Although there are some excellent tracks ("Stay," "Lemon," "Zooropa" and "The First Time"), I found the band's once uplifting spirit gone, perhaps exploited or hardened by sights they've seen. "I have no compass, and I have no map, and I have no reasons, reasons to get back." Unlike the early days when none of their songs was bad (sorry, another pun on their hit "Bad"), too many now are awful. Any hope of spiritual recovery seems lost when you hear Bono sing, "And I threw away the key." The world would be a better place if only more people kept "The Keys to His Kingdom (Coming)."

Gregor Reid attends New St. James Church, London, Ont.

CHURCH LIGHTING FIXTURES



DEDICATED TO ENERGY CONSERVATION MANUFACTURERS OF LIGHTING FOR HOUSES OF WORSHIP

Catalogue upon request
English or French
Lighting Fixtures ■ Memorial Plaques
Collection Plates ■ Long-Life Bulbs

mills
ARCHITECTURAL LIGHTING

P.O. Box 411, Depot 1
Hamilton, Ontario L8L 7W2

1-800-268-1526

Made in Canada



FRIENDSHIP GROUPS CANADA

Do you have persons within your church family and community who are developmentally disabled?

Friendship Groups Canada can assist your church in developing a meaningful program to meet the spiritual needs of the developmentally disabled.

Friendship Groups Canada is a non-denominational ministry which is a resource and support to local groups and churches in establishing programs for the developmentally disabled.

Begin planning now for fall programs.

Give us a call.

Ron Mullin, Director
Friendship Groups Canada
Box 220, Simcoe, Ontario N3Y 4L1
Phone: (519) 426-5152
Fax: (519) 426-1536

CANADIAN COUNCIL OF CHRISTIAN CHARITIES
FINANCIAL ACCOUNTABILITY
CCCC

From the Past Record

June 1944 (50 years)

Chaplaincy Service
The Church Behind Barbed Wire
The Ministry of John Weir Foote

Captain John Weir Foote is a Presbyterian minister.... Shortly after the outbreak of war, Mr. Foote enlisted in the chaplain service and in due course proceeded overseas as chaplain to the Royal Hamilton Light Infantry Regiment....

Capt. Foote's unit was one of those engaged in the Dieppe raid, and in the course of duty he went with them. Casualties among the regiment were heavy, seven hundred and forty in all, but the padre was unscathed and managed to regain his transport after the raid. What then took place is described by the London *News Chronicle* of last August 25th.

"The raid was over. Loaded barges were pulling out at Dieppe. Suddenly on one barge carrying Canadian soldiers, a man stepped to the side. On his battledress he wore the three pips of a captain and a deep purple ribbon. He was the Presbyterian padre who had accompanied his unit on the raid and had landed with the troops, scaled cliffs, and when the signal was given, returned to the beach.

"'I'm going back,' the padre shouted to the men, 'there are enough padres in England. Our fellows left behind will need help.'

"He dived overboard and swam ashore. Before the barge pulled out of sight he could be seen wading up the beach."

Once on the beach Capt. Foote worked under the Red Cross flag with a doctor from Cobourg caring for those who had been wounded....

June 1919 (75 years)



June 1894 (100 years)

Prof. Campbell's Case

In the spring of 1893 Rev. Prof. John Campbell of the Presbyterian College, Montreal, in a "Sunday Afternoon Address," to the students of Queen's University, made statements which were held by many to be subversive of truth and opposed to the teaching of Scripture.

The Presbytery of Montreal, of which he was a member, appointed a committee to confer with him on the subject. A lengthened conference was held and when the result was reported, the Presbytery decided that it could not be responsible for his teaching and that the only course open to it was to proceed regularly by way of libel.

When prepared, the libel consisted of two counts or charges, viz, that Prof. Campbell held and taught:—

1. A doctrine of inspiration which impugns and discredits the Holy Scriptures as the supreme and infallible source of religious truth.
2. A view of God which sets Him forth as one who does not smite, either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked.

The Presbytery on trial of the case, Sept. 15th, 1893, found both the counts proven from the lecture. Against their decision, Prof. Campbell protested and appealed to the Synod of Montreal and Ottawa.

The Synod met in Carleton Place May 8th, 1894.... In the course of his replies Campbell apologized for the language of the Kingston lecture, said it had been very hastily written, that he had spoken in terms of "exaggerated contrast;" that what he meant to teach was, first, the development of Revelation, which beginning in the Old Testament, grew fuller and clearer until the perfect revelation of God in Jesus Christ; and secondly, that active agency of the evil one in the physical ills of life....

After some further discussion the representatives of the Montreal Presbytery in view of the statements Prof. Campbell had now made, asked leave for their Presbytery to meet and confer with him. This was granted, and on meeting with the Presbytery he was asked if he would accept the following as a setting forth of his belief regarding the subjects complained of in the two counts of the libel:—

1. The statements of the Old Testament writers as to the character of God were true as far as they went, but in a few cases, were not the whole truth.
2. That in the great majority of cases, the Father, when smiting in judgment and discipline or chastisement, acts in accordance with general laws, or through secondary causes.

Prof. Campbell agreed to do so. The Presbytery accepted his statement of belief and reported the fact to the Synod.

The previous motion was then withdrawn and the following substituted in its place and unanimously adopted:—

The Synod having heard the statements now submitted, receives the same [and] gives thanks to God at the happy termination of the case.

Deaths

MacLEAN, REV. ROSS C., 85, died February 10, 1994, in St. Catharines, Ontario.

Ross MacLean was born in Kirkfield, Ont. He graduated from McMaster University, Hamilton, Ont., and Knox College, Toronto. Prior to his ordination, he served in three mission fields across Canada — in Western Canada; Webwood, Ontario; and Neil's Harbour, Cape Breton. Following ordination, he served in Carluke, Ont., then Trenton, Ont., until 1954. During his ministry in Trenton, the church was gutted by fire and MacLean expended great energy in leading a program for the rebuilding of the church. He ministered at Knox, Elora, (1954-69) and then West St. Andrew's, St. Catharines, until his retirement in 1978. He is remembered for his tireless devotion and dedication to the building of Christ's kingdom in this world.

Ross MacLean was predeceased by wife Irmgard. He is survived by son Allan.

McDONALD, REV. KENNETH HOWARD, 69, died suddenly April 1, 1994, in Oakville, Ontario.

Kenneth McDonald was born in Edmonton, son of Rev. Malcolm N. and Bessie McDonald. He grew up in Big Bras d'Or, Cape Breton, N.S., and Avonmore, Ont., and was an elder at St. John's, Cornwall, Ont. In 1967, he graduated from The Presbyterian College, Montreal. He ministered at St. Andrew's, Lancaster, and St. Andrew's, Martintown, Ont. From 1974 to 1987, he worked with the Federal Department of Manpower and Immigration. He also did extensive ministry supply in Ontario at Victoria Harbour, Coldwater, Moonstone; St. Andrew's, Streetsville; Hopedale, Oakville; Leaside, Toronto; and served as interim minister at St. Mark's, Don Mills. He was a volunteer and trainer at the Toronto Distress Centre. He is remembered as a man who lived the Christian faith, to whom children responded with enthusiasm and joy. He was kind, gentle and nonjudgemental.

Kenneth McDonald was predeceased by his parents; sisters Isabel Carmichael and Anna McDonald, both diaconal workers; brothers Richard and Norman. He is survived by wife Glenna Fair; daughters Cathy McIntyre, Charlynn Locke; five grandchildren; sisters Alice Konduros and Catherine MacAskill; and former wife, Phyllis McDonald.

SINCLAIR, REV. ROBERT A., 80, died in Edmonton, February 10, 1994, while visiting family.

Bob Sinclair was born in Cochrane, Ontario, to the late Rev. Dr. N.R.D. and Adeline Sinclair. After graduating from the University of Toronto (1935) and Knox College (1938), he served the congregations of Memorial, Sylvan Lake; St. Andrew's, Innisfail, and St. Andrew's, Olds; Knox, Bassano, and Gem, all in Alberta. Returning to Ontario in 1953, he served at Knox, Embro, and Knox, Harrington; St. Peter's, Madoc, and St. Andrew's, Tweed; Westminster, Smith's Falls; First, North Pelham and Rockway. After retiring in 1983, he ministered six years at First Church, St. David's, Ont. Bob and Josephine Sinclair endeared themselves to every congregation.

Sinclair was clerk of every presbytery he served and moderator of the synods of Alberta and Hamilton-London. He was a member on the board of missions, board of Christian education, secretary for 20 years of the articles of faith (church doctrine) committee and on the board of the Canadian Council of Churches. He was instrumental in establishing Camp Kannawin in Alberta and served on the board of Gracefield Camp in Quebec. In recognition of his contribution to the church, Knox College bestowed on him the honorary Doctor of Divinity degree.

Robert Sinclair is survived by wife Josephine (Virgil, Ont.); daughters Margaret Norris (Innisfail, Alta.), Anne Tucker (Cold Lake, Alta.); sons Glenn (Vancouver), Alex (Toronto); and 11 grandchildren.

SUTHERLAND, JOYCE AILIE VICTORIA, 63, died in Peterborough, Ontario, March 15, 1994.

Joyce Sutherland was born in Toronto. She grew up in Moose Creek and St. Jacobs, Ontario. In 1951, she received her BA from the University of Western Ontario, Waterloo College, and became assistant to the secretary of stewardship and budget of The Presbyterian Church in Canada. In 1955, she went to Taiwan where she married James Sutherland. They served as missionaries of The Presbyterian Church in Canada with the Presbyterian Church in Taiwan until 1976. Joyce's commitment to her family, her graciousness and her readiness to help whenever needed marked her life. She had been active in St. Andrew's, Port Credit, Ont., in the WMS and in St. Mark's, Malton, before becoming a member of St. Giles Church, Peterborough.

Joyce Sutherland is survived by husband Jamie, daughters Deborah and Catherine, sons Robert and Douglas, sister Sheila McIntyre, and three grandchildren.

AINSLIE, AGNES, 91, longtime faithful member, church historian, Ladies Aid, Drummond Hill, Niagara Falls, Ont., June 3.

ANDREWS, HAROLD RUSSELL "RUDDY," 70, longtime member, elder, board of managers, St. Paul's, Oshawa, Ont., March 29.

BITTNER, MARY OLGA, adherent, Knox, Vernon, B.C.; mother of Rev. Don Lindsay, Armstrong, B.C.

BLACK, STANLEY G., 82, former official board member, elder, St. Paul's, Winchester, Ont., March 30.

BOOK, CLARENCE, elder, Drummond Hill, Niagara Falls, Ont., Feb. 9.

BOWMAN, JESSIE, 95, member over 60 years, WMS, Ladies Aid, Sunday school teacher, Drummond Hill, Niagara Falls, Ont., Nov. 27.

BOYES, MARK, 85, former longtime member, Glenview, Toronto; faithful member, elder, St. David's, Vankoughnet, Ont., Sept. 21.

BURNS, JAMES, 87, devoted member, elder, board of managers, trustee, representative elder to Sarnia Presbytery, Point Edward Church, Point Edward, Ont., April 22.

CAMPBELL, CECIL, 91, longtime member, attended First, Second and Third Guthrie churches, Alvinston, Ont., April 10.

CARSON, ETHEL, loved member, Sunday school teacher, elder 17 years, WMS life member, Trinity, Victoria, B.C., April 14.

CLARIDGE, MARGARET, 93, lifelong member, organist 60 years, Fraser, Tottenham, Ont., April 15.

CLIFFORD, MERVILLE, G., 89, faithful elder 42 years, trustee, Erskine, Ottawa, Jan. 16.

COCHRANE, ISOBEL, 78, elder, Sunday school teacher, Waterloo North, Waterloo, Ont., Feb. 19; served in Geraldton, Georgetown, Montreal, Toronto and Waterloo with her husband, Rev. Dr. Charles C. Cochrane.

CROWTHER, DORA, 95, longtime member, Knox, St. Catharines, Ont., March 17.

DOUGLAS, ARTHUR ROBERT, 82, devoted charter member 35 years, elder, former clerk of session, church school superintendent, social club director-teacher, Strathcona, Burlington, Ont., April 14.

EDWORTHY, LAURA (HARPER), 94, elder, longtime member, WMS life member, St. Cuthbert's, Hamilton, Ont., March 20.

FULFORD, MABEL C., 94, longtime member, Guild, WMS, Erskine, Ottawa, Jan. 21.

DEATHS

CONTINUED FROM PAGE 46

GUNN, LAURA STEVENSON, 84, longtime member, First, New Glasgow, N.S., April 8.

HERBISON, ARCHIBALD T. "ARCHIE," 72, longtime member, faithful elder 39 years, former clerk of session 15 years, trustee, Sunday school superintendent, St. James, Thamesville, Ont., April 2; brother of Rev. Donald J. Herbison, Hamilton, Ont.

HOLMWOOD, ELLEN, 75, longtime member, supporter, Knox, Vernon, B.C., Dec. 12.

HOWES, HILDA, 59, faithful member, Erskine, Ottawa, Dec. 17.

LINTON, STEWART BARRIE, 76, elder, Knox's Galt, Cambridge, Ont., March 26.

MACDONALD, EARL, 77, member 60 years, faithful elder 42 years, choir member over 60 years, beloved Sunday school superintendent, First, Pictou, N.S., Jan. 22.

McCULLOCH, VERA MABEL (SHARPE), 88, faithful lifelong member, supporter, Knox, Vernon, B.C., March 17; Knox WMS renamed Vera McCulloch Missionary Society in 1992.

McQUARRIE, MARNIE (McKERRACHER), 64, longtime member, recent elder, St. Andrew's, Lindsay, Ont., March 31.

MILLER, LLOYD GEORGE, faithful lifetime member, former elder, board of managers, Calvin, North Bay, Ont., April 1.

MORRISON, MARJORIE, former member, St. Andrew's, Islington, Ont.; member, Knox, St. Catharines, Ont., Feb. 20.

PHILLIPS, ARTHUR, 88, member, soloist, St. Andrew's, Monkland, Ont., Feb. 6.

RADOVANCEVIC, VERA, 84, member over 60 years, Ladies Aid, choir, Drummond Hill, Niagara Falls, Ont., March 25.

ROBINSON, AGNES, 79, faithful member, WMS member, choir, First, Kenora, Ont., Feb. 19; matron, Cecilia Jeffrey Residential School; outreach work, Kenora Fellowship Centre; widow of the late Steve Robinson.

RUTA, MURRAY, former manager, Drummond Hill, Niagara Falls, Ont., June 4.

SWAN, WILLIS, 83, lifetime member, elder many years, Knox, Harvey Station, N.B.

THOM, JOHN, former manager, choir, Drummond Hill, Niagara Falls, Ont., Jan. 16.

WARREN, DONALD, elder, former manager, Drummond Hill, Niagara Falls, Ont., Dec. 8.

WERT, ELVA M., 91, longtime member, former organist, St. James', Gravel Hill, Ont., March 8.

A. MILLARD GEORGE
Funeral Home Limited
London, Ontario N6C 3X1
60 Ridout St. S.
Telephone: 519-433-5184
Managing Director—Paul J. Mullen



For quality **CHOIR GOWNS AND CLERICAL VESTMENTS**
Write D. MILNE
3075 Sartelon St.
St. Laurent, Quebec H4R 1E6
Tel. (514) 856-0862
Fax (514) 856-1009

DISNEYWORLD/ORLANDO
Deluxe 1 bedroom, 1 1/2 bath, furnished townhouse near Disneyworld. Weekly/monthly rates. Write or phone: McEwens, 4 - 1241 McCraney St. E., Oakville, ON. L6H 3A3. (905) 844-8648.

WANTED
A quiet blower for a church pipe organ, 2 h.p. minimum. Call (416) 425-7977 or (416) 463-2388.

ORGANIST/MUSICAL DIRECTOR
required
Brand new Artisan Classic two-manual, electronic organ. Kawai baby grand. Senior and Children's Choirs. Instrumentalists. Negotiable R.C.C.O. rates. Start September '94. Fallingbrook Presbyterian Church, (416) 699-3084.

AT HOME IN THE BEACH
Bed and Breakfast guest homes, Toronto Beaches area. Easy access to downtown and tourist areas. Clean, comfortable homes. Non-smoking. Reasonable rates. Phone or write for brochure: 2255B Queen St. E., Suite 104, Toronto, Ont. M4E 1G3. (416) 690-9688.

ORGANIST/CHOIR DIRECTOR
Wexford Presbyterian Church, Scarborough, needs a dedicated Christian musician. Weekly choir practice and one Sunday service. Well-trained Senior choir. Congregation is beginning to incorporate worshipful contemporary music in service. Inquiries and resumés to: Search Committee, Wexford Presbyterian Church, 7 Elinor Avenue, Scarborough, Ontario M1R 3H1. Tel. (416) 759-5947.

FIRST PRESBYTERIAN CHURCH
Port Colborne, Ontario
"125th Anniversary Celebrations"
We invite past and present members and friends to join us for our Homecoming Weekend, November 5-6, 1994. For information, call (905) 834-4288

ORGANIST/CHOIR DIRECTOR
Orillia Presbyterian Church (St. Andrew's) is seeking an Organist/Choir Director. Our church has a four-manual Casavant organ. Duties to include direction of a 35-voice Senior Choir, Handbell Choir and the development of Junior and Youth Choirs. Opportunity for private teaching. Duties to commence November 1, 1994. Please send resumés by August 31, 1994, to: Orillia Presbyterian Church (St. Andrew's), 99 Peter St. N., Orillia, Ontario L3V 4Z3; or FAX (705) 325-5823. Attention: Search Committee.

WANTED
Two-manual tracker action pipe organ. Condition unimportant. (519) 595-8392.

LEASIDE PRESBYTERIAN CHURCH
Seeks Organist/Choir Director
Commencing September 1994
Applicants must place equally high emphasis on excellence in musical standards and rehearsal technique. We offer in return a dedicated senior choir, excellent acoustics and a two-manual Allen Digital Organ. Send resumé to:
Search Committee,
670 Eglinton Avenue East
Toronto, Ontario M4G 2K4
Tel: (416) 422-0510
Fax: (416) 422-1595

ST. JAMES PRESBYTERIAN CHURCH
6432 Main Street,
Stouffville, Ont. L4A 1G3
(905) 640-3151
Calling all former members, adherents and friends of St. James, Stouffville, to a celebration of 100 years in the church building. Special events are planned for the weekend of October 29-30, 1994. For further information, please contact the church office.

COTTAGE FOR RENT
Newly renovated one-bedroom cottage at Camp Oak-A-Lea. Can sleep 4-5. Excellent beach. Available July to September. Contact Graydon Boyes (705) 645-5534.

TRANSITIONS

ORDINATIONS

Carter, Rev. Christopher, Bridlewood, Scarborough, Ont., April 24.

Draffin, Rev. Ruth, St. Andrew's, Scarborough, Ont., Feb. 13.

Lowther, Rev. Jeremy, St. Giles Kingsway, Etobicoke, Ont., April 24.

INDUCTIONS and RECOGNITIONS

Fensham, Rev. Dr. Charles J., Eastmount, Hamilton, Ont., April 17.

Garvin, Rev. Robert C., Haney, Maple Ridge, B.C., Jan. 9.

Kang, Rev. Robert, associate minister, Korean, Edmonton, Feb. 13.

Lowther, Rev. Jeremy, assistant minister, St. Giles Kingsway, Etobicoke, Ont., April 24.

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Bathurst, N.B., St. Luke's. Rev. Tom Saulters, PO Box 2379, Dalhousie, N.B. E0K 1B0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

East River, N.S. pastoral charge (Springville, St. Paul's, Sunny Brae) and Caledonia. Dr. Paul Brown, RR 1, Trenton, N.S. B0K 1X0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2

Merigomish, St. Paul's; French River, N.S. Rev. Ian MacLean, RR 5, New Glasgow, N.S. B2H 5C8.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Saint John, N.B., St. Matthew's. Rev. Douglas Gordon, 102 MacFarlane St., Fredericton, N.B. E3A 1V4.

Synod of Quebec and Eastern Ontario

Dunvegan, Ont., Kenyon (part-time; commuting distance to Ottawa and Montreal). Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Kemptville, Ont., St. Paul's. Rev. Greg Blatch, Box 1042, Morrisburg, Ont. K0C 1X0.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St., #25, Montreal, Que. H3H 2L7.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Pincourt, Que., Ile Perrot. Rev. Ken Wheaton, 13140 Monk Blvd., Pierrefonds, Que. H8Z 1T6.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Synod of Toronto and Kingston

Aurora, St. Andrew's. Rev. Jean Armstrong, 32 Mosley St., Aurora, Ont. L4G 1G9.

Barrie, St. Andrew's. Rev. James Sitler, RR 3, Bracebridge, Ont. P1L 1X1.

Bolton, Caven; Nashville. Rev. Theodore Olson, 244 Harrygan Cres., Richmond Hill, Ont. L4C 4J1.

Bradford, St. John's. Rev. Jim McLenaghen, Box 164, Beeton, Ont. L0G 1A0.

Caledon East, Claude (half-time). Rev. Sidney Chang, 6 John St., Orangeville, Ont. L9W 2N9.

Cambridge, St. Andrew's Hespeler. Rev. Linda and Rev. Brooke Ashfield, 50 Erb St. W., Waterloo, Ont., N2L 1T1.

Cochrane, Knox. Dr. James J. Gordon, 17A Ash St., Kapuskasing, Ont., P5N 3H1.

Cookstown; Baxter; Ivy. Rev. Sandy Fryfogel, 435 Jamieson Dr., Orillia, Ont. L3V 4Y6.

Elmira, Gale. Dr. Zander Dunn, 20 Quebec St., Guelph, Ont. N1H 2T4.

Guelph, Knox (associate). Dr. Zander Dunn, 20 Quebec St., Guelph, Ont. N1H 2T4.

Kirkland Lake, St. Andrew's. Rev. John Blue, 535 Hemlock St., Timmins, Ont. P4N 6T6.

Leaskdale, St. Paul's. Rev. Douglas Rollwage, 140 Guildwood Pkwy., Scarborough, Ont. M1E 1P4.

Mississauga, West Korean. Rev. Douglas McQuaig, 4288 Taffey Cres., Mississauga, Ont. L5L 2B7.

New Liskeard, St. Andrew's. Rev. Drew Jacques, c/o Search Committee, PO Box 908, New Liskeard, Ont. P0J 1P0.

Oshawa, St. Paul's. Rev. W.J.S. McClure, 34-229 Jeffrey St., Whitby, Ont. L1N 6E4.

Port Credit, St. Andrew's Memorial. Rev. Peter Ruddell, 156 Third Line, Oakville, Ont., L6L 3Z8.

South Monaghan, Centreville; Millbrook, Grace (effective Oct. '94). Rev. Reg McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.

Toronto, Knox. Dr. George C. Vais, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.

Weston, St. Stephen's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.

Whitby, St. Andrew's. Dr. Stephen Farris, 209 Cochrane St., Whitby, Ont., L1N 5H9.

Willowdale, Iona. Rev. Michael Barnes, 3159 Bayview Ave., Willowdale, Ont. M2K 1G2.

Synod of Hamilton and London

Alvinston, Guthrie; Euphemia, Cameron; Napier, St. Andrew's. Rev. Keith McKee, 601-10 Derby Lane, Sarnia, Ont. N7T 4S4.

Brantford, Central. Rev. Heather J. Vais, 410 Colborne St., Brantford, Ont. N3S 3N6.

Brantford, Knox; Mt. Pleasant. Rev. Ross Macdonald, 12 Burdock Blvd., Brantford, Ont. N3R 6B6.

Corunna, St. Andrew's (effective Nov. '94). Convener, Search Committee, PO Box 1381, Corunna, Ont. N0N 1G0.

Dover, New St. Andrew's; Valetta, Valetta Church. Rev. Evelyn Carpenter, 60 Fifth St., Chatham, Ont. N7M 4V7.

Hamilton, St. John and St. Andrew; St. David's (effective Jan. '95). Rev. George Robertson, 7 King St. W., Stoney Creek, Ont. L8G 1G7.

Kirkwall, Kirkwall Church; Sheffield, Knox. Rev. Chris Vais, Box 221, Waterdown, Ont. L0R 2H0.

London, St. George. Rev. Dr. J. Czegledi, 977 Oxford St. E., London, Ont. N5Y 3K5.

Hagersville, St. Andrew's; Port Dover, Knox. c/o Search Committee, Rev. John J. Hibbs, 29 Oak Ave., Vista Gardens, Dundas, Ont. L9H 4Z1.

St. Catharines, Knox. Rev. W.I. McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

Tara, Knox; Allenford, St. Andrew's. Rev. Ken Wild, Box 404, 47 Albert St. N., Southhampton, Ont. N0H 2L0.

Thamesville, St. James; Duart, Duart Church. Rev. H. Lane Douglas, Box 93, Dresden, Ont. N0P 1M0.

Synod of Manitoba and Northwestern Ontario

Brandon, Man., First. Rev. Jean Bryden, Box 429, Carberry, Man. R0K 0H0.

Carberry, Man., Knox-Zion. Rev. Mavis Currie, PO Box 633, Virden, Man. R0M 2C0.

TRANSITIONS

CONTINUED FROM PAGE 48

Synod of Saskatchewan

Estevan, Westminster (half-time). Rev. Robert Flindall, PO Box 247, Kipling, Sask. S0G 2S0.

Moose Jaw, St. Mark's; Briercrest, Knox. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.

Prince Albert, St. Paul's. Rev. Andrew Song, 1446 Sibbald Cres., Prince Albert, Sask. S6V 6B4.

Synod of Alberta

Chauvin, Westminster; Wainwright, St. Andrew's. Rev. Bruce Kemp, 2903-67 St., Edmonton, Alta. T6K 1N2.

Edmonton, Eastminster (interim minister). Rev. Lloyd Fourney, 10025-105 St., Edmonton, Alta. T5J 1C8.

Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Cariboo House Church Ministry (second staff person). Rev. G.N. Peters, 526 Garden Terrace, Kamloops, B.C. V2C 1J4.

Kimberley, St. Andrew's. Rev. Calvin Brown, 602 Kootenay St., Nelson, B.C. V1L 1L2.

North Vancouver, St. Andrew's and St. Stephen's. Rev. Jack Mills, 2725 Fir St., Vancouver, B.C. V6J 3C2.

Prince George, St. Giles. Rev. Douglas Swanson, 1971 Third Ave. SE, Salmon Arm, B.C. V1E 1V2.

Summerland, Lakeside (half-time). Rev. Dr. Lorna (Raper) Hillian, 805 Young Rd., Kelowna, B.C. V1W 2K7.

Vancouver, Chinese (senior minister). Rev. Neville Jacobs, 4397 W. 12th Ave., Vancouver, B.C. V6R 2P9.

Vancouver, St. Columba. Rev. Robert J.P. Foulis, 20-323 Governors Ct., New Westminster, B.C. V3L 5S6.

Vancouver, Taiwanese. Dr. Nancy Cocks, 6000 Iona Dr., Vancouver, B.C. V6T 1L4.

Victoria, Chinese. Rev. Campbell Smyth, 2964 Tillicum Rd., Victoria, B.C. V9A 2A8.

Victoria, Knox. Dr. John F. Allan, 680 Courtney St., Victoria, B.C. V8W 1C1.

LIFE AND MISSION AGENCY
International Ministries

China ESL Teachers

Contact: Dr. Marjorie Ross, 50 Wynford Dr., North York, Ont. M3C 1J7.

Canada Ministries

Ministers — for new mission work and new church development in Barrhaven, Ottawa Presbytery. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

YOUTH IN MISSION
Opportunities for Summer 1994

VBS workers in Northern Manitoba and Saskatchewan.

Hospitality Assistant at Crieff Hills Community, Ontario.

For more information or application forms, contact: Youth in Mission, 94 Calvin Chambers Rd., Thornhill, Ont. L4J 1E7. Phone/Fax: (905) 889-1644.

ADDRESS CHANGE

Attach an OLD label from your magazine or PRINT name and address of YOUR church.

Church .....Cong. Code.....

1. OLD ADDRESS: .....
..... apt. # .....
City.....
Prov.....Postal Code.....
NAME.....

2. NEW ADDRESS: .....
..... apt. # .....
City.....
Prov.....Postal Code.....
NAME (if changed).....

3. Moving Date.....

SEND TO: PRESBYTERIAN RECORD
Circulation Dept.
50 Wynford Drive, North York, Ontario M3C 1J7

Welcome to

St. John's
Port Perry, Ontario
a new member of the
Record's Every Home Plan

The *Record*'s **Every Home Plan** can keep your congregation in touch with the church-at-large *and* save you money. Call (416) 441-1111, ext. 308

Position Available

St. Andrew's Presbyterian Church
Guelph, Ontario

is looking for a Christian Development Assistant to work with its ministry team, in the areas of youth, education and outreach.

Theological education and congregational leadership experience are essential.

Resumés should be sent to:
Search Committee
St. Andrew's Presbyterian Church
161 Norfolk Street
Guelph, Ontario N1H 4J7

CO-ORDINATOR OF ADULT MINISTRIES

This will be a half-time position to start, with responsibilities for the development of both program and leadership within a growing congregation of 300 families. Primary emphasis will be on the development of small groups.

Contact: Staff Liaison
St. Andrew's Presbyterian Church
RR 1, Site 1, Box 13
Belle River, Ont. N0R 1A0
(519) 979-8082

Dominion Regalia Ltd.



- Embroidered Paraments
- Linens
- Banners
- Altarware
- Engraved Plaques

For A Free Catalogue of These Items and More, Phone or Visit Our Showroom
1550 O'Connor Dr., Toronto, Ont. M4B 2V3
(416) 752-2382 phone; or fax (416) 752-4615



You Were Asking?

Tony Plomp

A Clerk's Session

I see many references in the obituary notices of the *Record* to the deceased being clerk of session for 30 or 37 years, etc. My question is, How is the clerk of session appointed or elected and, other than by death, how is the term of office terminated? Is it more or less a permanent appointment?

The session elects and appoints the clerk of session, and he or she serves at the pleasure of the court. This appointment is not for life; although, in many congregations, it often does become a long-term appointment, especially if the members of session express continued confidence in the clerk's stewardship.

According to the *Book of Forms*, the specific duties of the clerk of session are "to take regular minutes of the session's procedure and engross the same in a permanent record, to take charge of all sessional documents, and to prepare and issue all extracts of minutes and papers authorized by the session" (section 118). On the face of it, not such a challenging task!

There is, of course, far more to the role of clerk than what is described in this section of the *Book of Forms*. The clerk can become a genuine pastor to the pastor. And because of his or her knowledge of the law and traditions of the church, the clerk can give helpful guidance to individual elders, the whole session and the people of the congregation. How blessed is the session where a woman or man of faith, wisdom and love is clerk. It also helps if he or she has administrative abilities.

If the clerk is competent and sees himself or herself as a true servant of Christ and the church, and has the appropriate gifts for this ministry, tenure is not such a bad thing. Historical or "corporate" knowledge, as well as the experience and wisdom gained over many years, can be an immense benefit to the congregation. Unfortunately, sometimes the clerk, for a variety of reasons (among them illness or frailties associated with the aging process), may become unable to fulfil the tasks assigned, or may become an obstacle to any progressive thinking in the session, or come to see his or her role not as the servant of God's servants but as one who lords it over others.

In the church, we find it very difficult to ask for someone's resignation or to take other action to remove a person from office, especially if the individual has given many years of fine and devoted service. For this reason, some think we need detailed job descriptions for all volunteer positions, a regular process of evaluation and, above all, defined terms of service.

If our denomination ever agrees to accept term service for elders, the problem at which your question may have hinted would no longer exist. If elders were to serve only six years at any one time, there would be a constant change in the leadership of session. R

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

How to order your own poster as shown on the inside back cover of the *Recor*

24" x 15" Full Colour Poster
A Great Gift Idea!
Order Form

Please fill in shaded areas

Quantity		cost per poster taxes included	Total $
	1 - 10	$15.00 + 6% s&h	$
	11 +	$12.00 + 6% s&h	$

Send to:

name _____

street _____ apt. # _____

city _____ prov. _____ postal code _____

Send no money now. All orders will be invoiced.
Send your order to: Resource Distribution,
The Presbyterian Church in Canada,
50 Wynford Drive, North York, ON M3C 1J7.
Phone: (416) 441-1111. Fax: (416) 441-2825.



The Presbyterian Church in Canada

THE HIGHEST RETURN FROM OUR CHARITABLE GIFT ANNUITY ISN'T THE RATE



A Gift Annuity provides a guaranteed income during your lifetime and continues the Church's mission in the years to come.

Presbyterian Gift Annuities provide:

- long-term support for the work of the Church
- an investment opportunity beginning at age 60 or beyond
- a guaranteed income for as long as you live
- tax benefits

The Stewardship of Accumulated Resources

TO RECEIVE DETAILED INFORMATION, PLEASE COMPLETE AND RETURN THIS FORM.

Name: _____ Telephone: (____) _____

Address: _____ Postal Code: _____

Date of birth: ____ ____ ____
day month year

I would like to consider a Gift Annuity for the amount of: _____
($1,000 minimum)

FOR INFORMATION ABOUT A JOINT ANNUITY, PLEASE FILL IN THE FOLLOWING.

Other Person's Name: _____

Date of Birth: ____ ____ ____
day month year

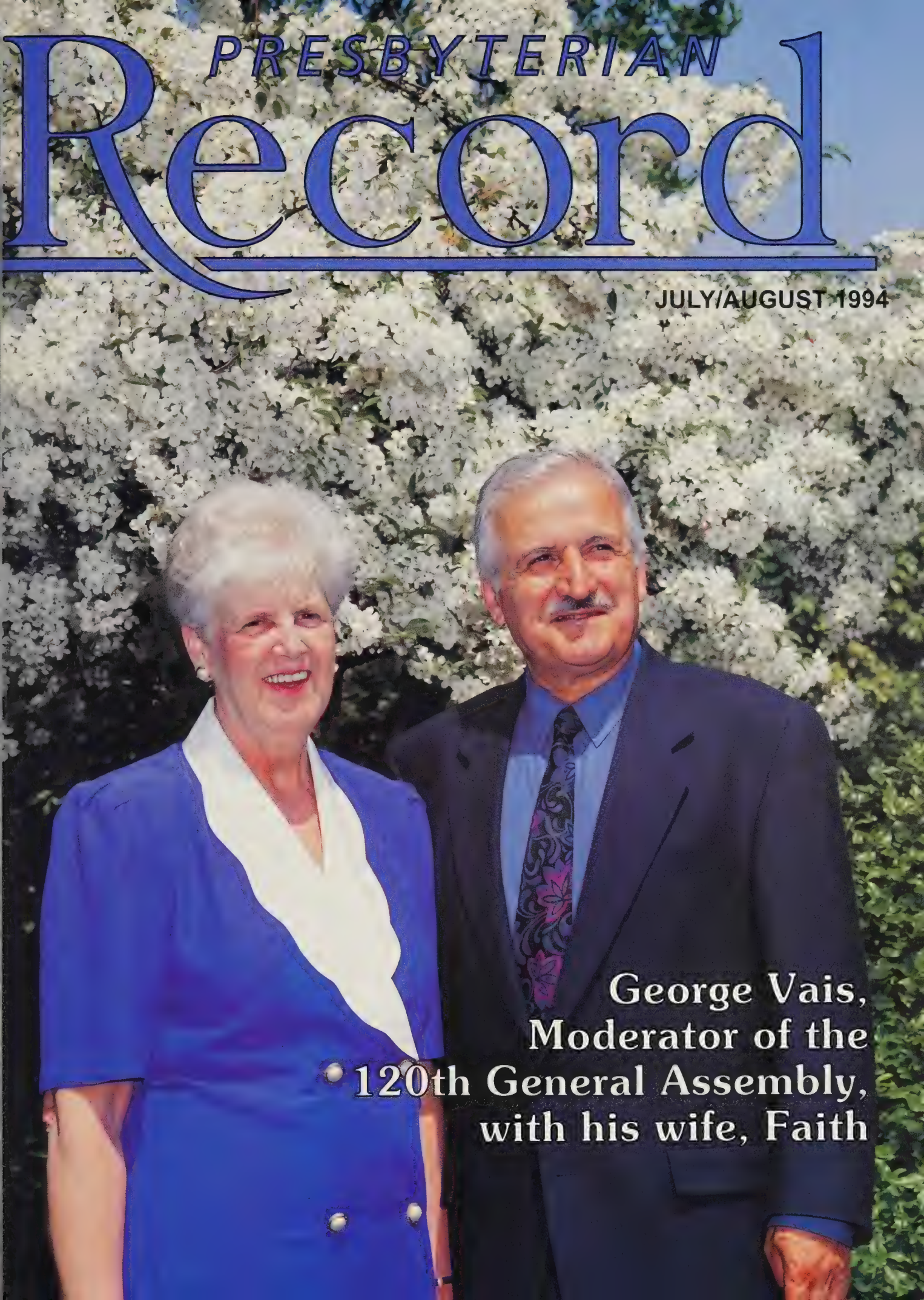
Relationship to you: _____

Mail to: Stewardship of Accumulated Resources, The Presbyterian Church in Canada,
Ms. Hendy Andrews, Consultant, 342 Pond Mills Road, London, Ont., N5Z 3X5

Phone: (519) 649-2695
Fax: (519) 649-5142

PRESBYTERIAN Record

JULY/AUGUST 1994



George Vais, Moderator of the 120th General Assembly, with his wife, Faith

Gleanings

Arrogance

It … behooves all people to receive a general instruction. Therefore, when we come to hear a sermon, let us not bring here such haughtiness that we chafe against God when we are reproved for our sins. Let us not bring any bitterness so as to be angry when our itching backs are scraped; let us not be so foolish and presumptuous as to think that God ought to hold his peace for us … under the pretext that there is some good quality in us … for all haughtiness must be cast down, as St. Paul says.

— John Calvin

The True Centre

Our problem today is not that we as a people do not believe in God, but that we as a people have many gods from whom to choose; this lack of a true "centre" is one reason for our plight. Idolatry, or the worship of false gods, is perhaps the sin to which the Bible most often calls attention, particularly within the Hebrew Scriptures. If we do try to name the chief idol in our national pantheon, it is undoubtedly some form of "nationism." What has at times been a healthy pride in our heritage and its contributions to the entire human venture has degenerated into a crabbed insistence not only that because of our heritage we behave better than any other nation, but that we also have the right to determine how other nations behave.

— Robert McAfee Brown

Whose Fault?

If people don't "hear" the message in our worn statements about grace and salvation, it's not their problem. It's ours. If people can't relate to all-male images of God, that's not their problem either. Again, it's ours. Ours is the task of communicating — not just witnessing, but communicating."

— Patricia Van Gelder

A Father's Legacy

What a father says to his children is not heard by the world, but it will be heard by posterity.

— Jean Paul Eixhter

What Difference?

Does God's absence make me sin, or does it make me … dull, lifeless, passionless? Does it rob me of the joy and wonder of meaningful work?

I would like to suggest that what a pagan culture does first is steal the wonder and mystery from life. A pagan culture methodically takes away risk, danger, spontaneity, intuition, passion, chance, threat and peril. We become the slaves of predictability, rules, policies, uniformity and sameness…. What is gone is the passion, the sense of belonging, the pleasure, the joy that comes from knowing you are called.

— Mike Yaconelli

One Race

The fight against racism is non-partisan. We are all one people.

— Don Cousens

A Wonderful Truth

Once, I met a Baptist pastor in El Salvador who stood up for his people: for justice, for peace, for change in the oppressive system. He received death threats. The Jeep Cherokee with darkened windows that carried the death squads was often seen following him. But still he persisted in his work. I was amazed. Finally, I blurted out, "But aren't you afraid?"

"I used to be," he said. "But one day my people and I realized a wonderful biblical truth: all they can kill is our bodies."

— Glen Davis

Reconciliation

There can be no reconciliation until the truth is told and faced.

— Peter Storey

Wasting Our Energy

For a nation with a reputation for accommodating differences and being peacemakers, our country is rife with hostility. Our allegations pre-empt listening. Our belligerence fuels intolerance. Our polarization precludes negotiation. Our alienation feeds our anger. We are wasting energy which steers us away from finding creative solutions. The negative nature of the debate is inflicting injuries which will take a long time to heal. And our children are watching and listening.

— Don Posterski

The Consumers

The unconscionable consumption of a disproportionate share of the non-renewable resources of the earth: the United States and Canada comprise six per cent of the world's population, but together we consume 54 per cent of the planet's non-renewable riches.

— Ernest T. Campbell

The Calm of Forgiveness

Once, when I was driving home at night after having conducted an evening church service, a police car appeared behind me, flashing his light for me to pull over. That can be an unsettling experience at best, especially if you have been taught to respect the law. If you've been driving too fast, it can be even more ominous.

But that night, I knew I was clean. I had been driving legally. Whatever the officer wanted, it was not anything that was on my conscience. I awaited his arrival at my window with a calm so satisfying I have never been able to forget it.

Psalm 32 offers us that kind of poise with this difference: it is not the calm of innocence, but the peace of forgiveness — the quiet, satisfying knowledge you have come out into the open with God, and he has covered your sin.

— Stanley Walters



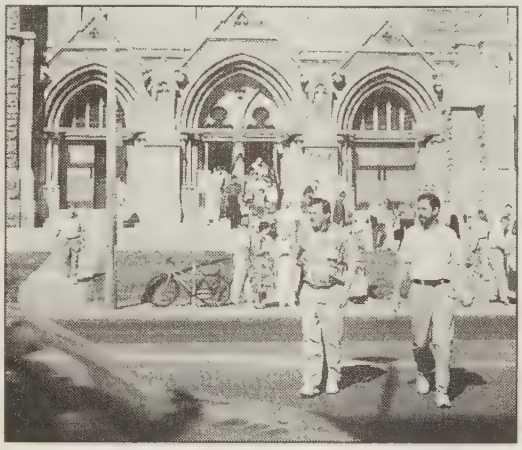
John Congram

The Surprises of Assembly

I'm glad I take our church's injunctions about no gambling seriously. Otherwise, I might have left the Assembly significantly poorer.

Who would have imagined, for example, that the Assembly would have directed Knox College to return the statue of Margaret Wilson to the rotunda of the college? Or, perhaps more surprising, that commissioners would donate more than $1,500 to ensure this would happen.

That the Assembly refused to add *Living Faith* to our subordinate standards surprised me. Everywhere I go, I see this document used by congregations. No one seems to have a bad word for it. Yet the Assembly, by a large majority, rejected adding it to our subordinate standards along with the Westminster Confession and the Declaration Concerning Church and Nation.



Running the gauntlet across Spadina.

A request from the Task Force on the Revision of the *Book of Praise* that Assembly petition Parliament to address issues of inclusivity and symbols of fairness in our national anthem by revising it to be more consistent with the Canadian tradition also went down to a decisive defeat.

Perhaps the common thread in these three outcomes is that Presbyterians don't like mucking about with history.

The strong stand Assembly took in telling the Assembly Council it had overstepped its authority by rolling back the salaries of inducted staff without reference to presbyteries who had inducted them surprised me. And despite serious financial problems, the Assembly refused to give the council authority to consider this action in 1995. Nor were the commissioners prepared to suspend the 1995 Assembly in the cause of conserving financial resources.

A sad but not unexpected surprise for some commissioners was to learn that Live the Vision will probably fall about $4 million short of its projected goal of $10 million. Alan McPherson commented on the financial problems of the church with a story. A preacher told the congregation he had both bad news and good news for them. The bad news was that the roof was leaking. The good news was that they had money to fix the roof. The bad news was that it was still in their pockets. Maybe that's true for both Live the Vision and Presbyterians Sharing.

Morning worship provided daily, delightful surprises — at least for those who enjoy variety in worship. Prayers were offered in various languages, including French, Korean, Spanish, Hungarian and Arabic. Hymns from the hymn-testing program of the Presbyterian Church were sung. Forms not common among Presbyterians, like foot-washing and liturgical dance, were sprinkled throughout the traditional fare of strong preaching by staff and students of Knox College, the reading of Scripture and reciting of the Psalms.

Other surprises included:

- no one died jay-walking and running across Spadina Avenue between Knox Church where morning worship was held and the athletic complex of the University of Toronto;
- no one suffocated from lack of oxygen or extreme heat in the rooms provided for the briefing sessions by the University of Toronto;
- no one suffered permanent hearing loss from trying to listen to debate in a large gymnasium with a sound system one commissioner described as worse than a bingo hall.

Two major debates reached significant milestones in what will no doubt be a continuing journey when the confession regarding aboriginal peoples was accepted and the Report on Human Sexuality was adopted. In a future issue of this magazine, we will reprint the complete text of the confession. I would advise readers to secure a copy of the Report on Human Sexuality to study for themselves rather than relying on the rhetoric of either the supporters or detractors of this report.

In reporting to Assembly on his moderatorial year, Earle Roberts noted he is constantly amazed how "God works in mysterious ways." We should all hope and pray that God will continue to work "in mysterious ways" through the sometimes surprising and mysterious ways of the Presbyterian Church.



PRESBYTERIAN Record

Volume CXVIII, No. 7
July/August 1994
ISSN 0032-7573

Editor
John Congram

News and Advertising
Tom Dickey

Editorial Assistant
Margaret Lane

Contributing Editors
Roberta Clare
Gordon Hodgson
Hans Kouwenberg
Sheldon MacKenzie
Joseph McLelland
Ian Victor
Ivor Williams

Design and Production
Tim Faller

"Something Wonderful"—Whitman
Caldwell Communications Ltd.

Circulation
Eva Breeze, *Manager*
Zainab Kamalia

Published on the first of each month except August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to Christian faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

Member of The Canadian Church Press and Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates
Individual: $13
Every Home Plan: *(80% families subscribe)* $9
Group Plan: *(50% families subscribe)* $11
U.S.A. and Foreign: $18
Single Copies: $2
All prices include GST.

Acceptance of advertising does not imply endorsement by the *Presbyterian Record* or The Presbyterian Church in Canada.

Address all correspondence and changes of address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825

Features

Meet the Moderator 13
John Congram

Playing It Safe 15
F. R. George

Project Love 17
Ivor Williams

The *Other* Presbyterian Seminary 19
Gwyneth Whilsmith

Assembly Asserts Itself 23
John Congram

Presbyterian Profile
Out of China:
How Stephen Shih Made a New Life in Canada 51
Bob Phillips

Columns

From the Editor 3
UNcommon Lectionary 8
An Everyday God 9
Full Count 10
Peter Plymley II 12
Suggestion Box 32
You Were Asking? 38
Meditation 50

Departments

Gleanings 2
Letters 5
Something Wonderful 31
News 33
People and Places 39
Books and Resources 42
From the Past Record 45
Deaths 46
Transitions 48

Our Cover

Photo by D. A. Hill.

Letters

Pre-'60s Vais

I am writing with reference to the news item (May *Record*) "George Vais elected Moderator-Designate." The item mentions his ministry and service after his ordination in 1960.

As a student at The Presbyterian College, Montreal, George Vais was an assistant to Rev. Clifton J. MacKay at Knox-Crescent and Kensington Church in 1957 and 1958. It might be of interest to *Record* readers to know that our congregation, too, was greatly helped by its then assistant minister.

M. J. Howe,
Montreal

Remote Appreciation

The April *Record* did a fine job of looking at rural and remote ministry from all angles.

There are no easy solutions to difficult situations. However, there is comfort in knowing that the rural and remote problems have been heard and, possibly, understood.

W. D. Allen,
Kitimat, B.C.

Part-time Ministry, Full-time Benefits

The cost of professional clergy weighs heavily on rural and remote congregations (Full Count, April *Record*). Perhaps the Anglican church in Englehart has hit on a response that we Presbyterians are reluctant to embrace. We view part-time ministry as a signal of defeat rather than as a creative initiative in ministry.

After almost two years serving in a two-point, two-thirds ministry in central Ontario, I have become a firm advocate of part-time, paid professional ministry. I believe the benefits to both clergy and the congregation in shared responsibility for ministry are greater than we yet realize.

I found the map on the front cover of the April issue informative but would appreciate having the communities identified.

Kathie Matic,
Markdale, Ont.

Editor's note: *The church communities designated by the cover were meant to be representative of ministry in remote areas. We did not include every location.*

Scripture-Mocking ...

It was disappointing to read Full Count in the May *Record.* While different views on homosexuality might be expected, the treatment of Scripture was a shock. For many people, Scriptures are the essence of faith and communion with God. To make light of them wounds deeply.

The writer makes reference to the two great commandments of love given by Jesus. Disturbing questions remain. How does mocking Scripture, rejoicing in making others squirm and wounding the faith of still others relate to love?

I am left with the conviction that the way we deal with Scripture will have a greater impact on the future of our church than any other issue.

Mervyn Jessop,
Bradford, Ont.

The May 7, 1994, *Toronto Star* reported in its Religion Roundup column that the Moderator-Designate, Rev. George C. Vais, says the Presbyterian Church must adapt to the realities of a changed Canada. A few days previous, I had received my May *Record* in which I found the subject of the Full

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Watson's World

Noel Watson



Letters

CONTINUED FROM PAGE 5

Count column to be homosexuality.

I am wondering if I should make a connection between these two incidents? If not, why did you include the article on homosexuality in the May *Record*? Is this what we must adapt to?

Was there some Christian message from which I should have received benefit in Allen's article? If so, I get a failing grade.

John A. Lowndes,
Queensville, Ont.

... Or Plain Speaking

I was delighted with the article in the May issue, "In Search of the 'Biblical Ethical Mandate'," by Wayne C. Allen. I have thought for a long time that various individuals were selective with the verses they used to justify whatever stand they were taking, but I did not have any examples to trot out when the occasion warranted it. Now, however, I do, and I thank the author for it.

John A. Boan,
Regina

I wish to express appreciation for Wayne Allen's "In Search of the 'Biblical Ethical Mandate'" in the May *Record*. It coincided in spirit with your editorial in the same edition.

George Adamson,
Ennismore, Ont.

Uncommon Music

I read your March editorial ("Hitting the Right Notes") concerning the devaluation of "classical" music in the worship of the modern Presbyterian church. You have an impressive heritage of music in your denomination; to blame it for the lack of young people in church is, in my opinion, a serious misplacement of blame.

As a young person, I don't want to hear "culturally relevant" music in church; my friends and I can hear that anywhere, and your music programs will never come close to the quality of a multimillion-dollar recording studio. I'm not there to hear things that are popular in the world; I'm in church precisely because I'm fed up with what I hear in the world. I'm looking for something I can't easily find anywhere else.

The guideline shouldn't be what people want to hear, but rather what you believe is worth hearing. In fact, it must be the best that can be heard. Don't put it in "my" language; that makes it sound common to me, and I'm hoping to hear something uncommon. Say it the way you believe is best and help me learn that language.

Richard C. Baker,
Whitby, Ont.

I write as one of the unchurched you say you are trying to attract (March *Record*).

Is it not significant in discussions such as the March editorial that music, not theological scholarship nor homiletical skill, is used as the excuse, either positive or negative, for church attendance. In a desperate state of mind caused by steadily declining membership and a significantly aging population, many clergy are quick to identify music as a convenient scapegoat.

Furthermore, it is always for "the younger population" — generously defined in the editorial as "people under 45 years of age." It was my privilege and delight to teach music in a public secondary school for 25 years. I know from experience what music attracts young people when artistic standards in both repertoire and performance are set and achieved.

Surely church music should be different from that of popular culture. If you try to replicate on Sunday morning the "culturally relevant" instruments of a Saturday night rock concert, the result must be but a pale reflection of the real thing — another amateurish religious sham when compared to the high tech of either live or recorded contemporary music.

The organ may not be a perfect musical instrument. It remains, however, the only single instrument with the scope, flexibility and power to lift a large congregation in full-throated song, accompany a choir in many styles of anthems, and provide voluntaries to cover the mechanical parts of worship: prelude, offertory and postlude.

If those of us, the unchurched, do not understand the language or traditions of the church, perhaps it is time the leadership sorted out what the church stands for and embarked upon realizing and teaching those principles, both theological and artistic, with conviction. Then the unchurched, the under-45s, both young and middle-aged, might take the established church seriously.

One of my distinguished musical colleagues once admitted ruefully: "I have long since realized the futility of discussing musical matters with unmusical people." Perhaps, there the matter rests.

R. S. J. Daniels,
Kitchener, Ont.

I greatly appreciated your March editorial regarding "Hitting the Right Notes." You have had the courage to touch on an issue I believe is important to the continuing life of The Presbyterian Church in Canada. As a pastor, I know that implementing changes in worship and music is one of the important challenges to face a congregation.

Even though you said it was not an ideal solution, you stated that "many congregations should seriously consider two services — one traditional and one contemporary." That, I believe, is a short-term solution. While it may appear to solve what is perceived by many as a generational problem, it reduces the stimuli for growth — both ways. Our intolerances for those in the "other service" are only strengthened because we think we can live without them, or we don't need them. This results in growing apart rather than struggling through the issue together. It would be a tragedy to destroy our unity through an apartheid in the church based upon music.

Harold M. Wiest,
Dawson Creek, B.C.

LETTERS

CONTINUED FROM PAGE 6

Leet It Not Be

Somehow or another, I missed Tony Plomp's You Were Asking? column in the March *Record* and only now have read it. In it, Plomp states that no interim moderator can rule out the preaching of a leet. In my presbytery, there are standing orders which make a leet impossible.

Frankly, I find the leet approach to be antiquated and inadequate. I know I would never preach in a leet, and more and more clergy are feeling the same. The process is difficult enough without having to go head-to-head with other clergy in a "preach-off." My hope is our church might consider alternative approaches to the Call process in the future.

William G. Lamont,
Kitchener, Ont.

Remembering Grant

Kevin Little's review in the May *Record* (*George Grant: A Biography* by William Christian) reminded us of that brilliant Canadian philosopher. Grant was a prophetic voice on abortion and other issues. All orthodox Christians in this country grieve over the loss of his leadership. May his witness not be forgotten.

John Vaudry,
Wingham, Ont.

The National CGIT Association

40 St. Clair Ave. E., Ste. 200
Toronto, Ontario M4T 1M9
(416) 961-2036

Helping girls 12 - 17 to become the girls God would have them be by assisting them to better understand themselves, the world and Christ.

You should have seen her 18 months ago



She was malnourished, sick, with no chance for an education.

Millions of children around the world grow up in wretched conditions. But they don't have to live like this forever. The young girl in this photo has a World Vision Sponsor and is now happy and healthy. Won't you sponsor a child too? For only $27 a month — you'll give a child things like health care, an education, clean water and the knowledge of Jesus' love. For more information or to start your sponsorship, call: **1-800-268-1650.**

☐ **Yes!** **I want to sponsor a child.** **Send my sponsored child's photo right away.**
I prefer to sponsor a: ☐ boy ☐ girl living in: ☐ Africa ☐ Asia ☐ Latin America
☐ whoever needs my help the most.
☐ I can't sponsor a child right now, but here's a special gift of $_____to help.

NAME

ADDRESS

CITY PROVINCE

POSTAL CODE ( ) TELEPHONE NUMBER

☐ I will send my first monthly gift within 10 days of receiving my child's photo, or return it so someone else can help.
☐ I have enclosed a cheque for $27.
☐ I would like to use: ☐ Visa ☐ MasterCard

CARD NUMBER EXPIRY DATE

SIGNATURE

Please make cheques payable to: WORLD VISION CANADA
6630 Turner Valley Rd., Mississauga, ON L5N 2S4 1659408

WORLD VISION CANADA
is a Christian humanitarian organization, providing relief and development assistance for over 40 years in more than 90 countries.



Michael Farris

I'm Talking to *You*

10th Sunday After Pentecost — July 31
II Samuel 11:26-12:13a; Psalm 51:1-12; Ephesians 4:1-16; John 6:24-35

How do you get through to some people? When the direct route fails and all the hints don't work, how do you get the message through all the pride and stubbornness human beings are known for?

David clearly has not got the message about Bathsheba. You recall the story from "As the Bible Turns." The king is in mid-life crisis because he cannot go off to war with the young men (II Samuel 11:1). He sees beautiful Bathsheba one hot afternoon and sets out to prove he is not so old after all. In a classic proof of the phrase "One thing leads to another," a voyeur becomes seducer, abuser, liar and murderer. Somehow, David has not got the message about even the simple things: like right and wrong, and what it means to be king of God's people.

Enter Nathan, the prophet, the one whose job it is to get the message through to the king: "You're a royal abuser." Good luck! (There are safer jobs, like sword-swallower or crash test dummy.)

The prophet must get the message through. So he tells a little story. "Once there were two men, one rich and one poor. The rich man had it all. The poor man had only one thing precious to call his own, a lamb. When the rich man threw a party for a friend one day, he didn't go to his own deep-freeze, he took the poor man's lamb and tossed it on the grill. What do you think?" asked the prophet, eyeing the nearest exit. "Just hypothetically, of course."

David just about blew the crown right off his head he was so mad. "This guy is a dead man! You wait till I find out who he is!" (12:5).

"Bingo!" said Nathan. "You got it. If the shoe fits ... I'm talking to *you*."

The message got through — not with logic, or proof-texts, or even an appeal to morality. It was a story. Someone once said, "We do not just tell stories; we live in stories, we are stories."

The king didn't have his story right. He had been living in some fairy-tale that said the king could do whatever he wished, have whatever he wanted, get away with whatever he did. But that wasn't God's story. The real story was a case of royal abuse of power, an old story of cruelty and greed. It was the prophet's story that opened up the truth: what the king did was sin (12:13).

Now the 51st Psalm can have a deeper place. From earliest times, this confession was attached to David at this moment. "For I know my transgressions, and my sin is ever before me" (verse 3). David finally has his story right. He is not in charge, but in need. In some things, he is powerful; but in this matter, he is powerless. "Create in me a clean heart, O God, and put a new and right spirit within me" (verse 10).

What story are we living by these days? What do we like to hear and love to tell about human living? Do we get our story from *Gentleman's Quarterly* or *Total Woman*? Who spins tales for us — the Wealthy Barber or Leo Buscaglia? Guard the tales you tell your children. It's not just sex and violence you have to watch for; it's the values. What are we telling the young ones with our stories? What are we telling ourselves? The *Care Bears*, *Barney*, *Power Rangers*: they're not "just stories." Perhaps we need a Nathan or two to tell us some real stories so we can see ourselves for who we really are.

In Ephesians, for example, Paul wants the members of a church to get their story straight. "There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all" (verses 4-6). The operative word in the story is "one." One can only guess by looking at the letter that more than one church member preferred a story of individual freedom to the story of unity in Christ.

"We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming" (verse 14). It sounds like a rough world! Our solution is not to be even more cunning. It is to speak the truth in love (verse 15). We have to tell the right story. Ours is a story of victory and disaster, of people rising to the call and falling to the depths. Most of all, it is a story of God weaving together the broken yarns of our failed tales. God redeems our stories, and so we call it the Gospel.

As for David, we leave him today on his knees. But his story continues (II Samuel 12:13). The story is often as sordid as it is saving. It is probably more bloody than blissful. His story goes on as witness to the greater story of a judging and saving God who intends to spin out the story of salvation to a glorious end. And don't forget, in the words of old Nathan, "I'm talking to *you*."

Michael Farris is minister at First Church in Winnipeg.



Jim Taylor

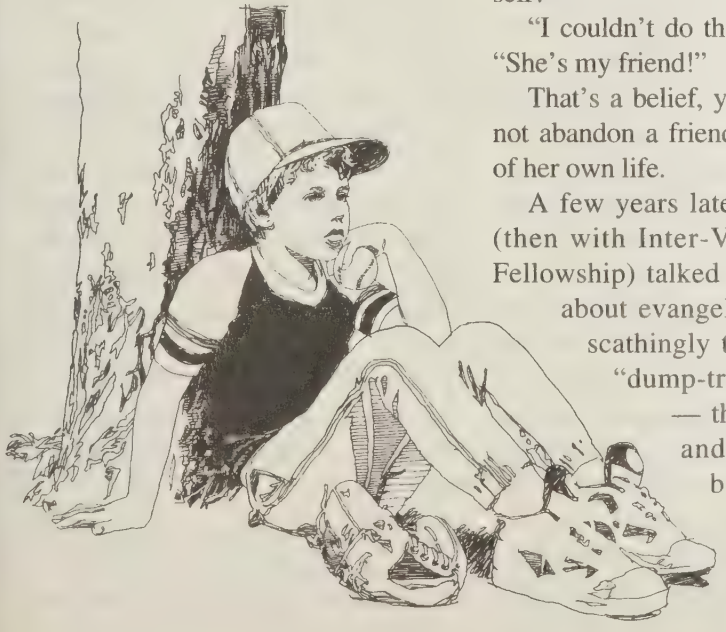
Beliefs and Behaviour

Our actions should correspond to our beliefs

Long before the environment became a popular issue, a group of ecumenical denominations held a conference on the subject. I was there as a reporter. I sat through a number of predictable speeches — even though, in those days, we didn't know about the greenhouse effect and the ozone layer. But people talked about toxic waste dumps, about poisons in the water and the land, about forestry and mining …

Then, Cliff Elliott got up to speak. I remember how he stood, in a rumpled, old crew-neck sweater, behind a body-weary, old kitchen chair, leaning his weight on its back. He didn't talk about facts and forecasts; he talked about his faith.

"I believe in creation," he said. "I don't mean that God made the earth in seven days, or that humans were made out of clay, but that all of this was created — however it happened — for a purpose. God was involved in it, and God saw that it was good … "



It was the first time I had heard anyone argue that theology affected actions. Oh, I had heard lots and lots of sermons, but the abiding impression was that the Bible had specific instructions for specific situations. Turn the other cheek. Give generously. Treat others as you would like them to treat you. But that was far different from having a theology — a system of beliefs — that could affect every aspect of life, including those things the Bible never worried about.

Often, we don't know what we believe. At a youth conference, a teenager named Laura talked about going swimming in a river with a friend. They went out too far into the current. "I didn't think we could get back," she admitted, "and I was a better swimmer than she was."

"What did you do?" I asked. "Did you have to leave her to save yourself?"

"I couldn't do that," she protested. "She's my friend!"

That's a belief, you see. She could not abandon a friend, even at the risk of her own life.

A few years later, Don Posterski (then with Inter-Varsity Christian Fellowship) talked to another group about evangelism. He referred scathingly to what he called "dump-truck evangelism" — that is, backing up and unloading your beliefs onto other people, whether they want to hear them or not. People don't want to discuss their beliefs, he suggested; we cling to our beliefs the way a drowning person clutches a water-logged life-jacket because it's the only thing we've got to keep us afloat.

But, Don said, you can get at those beliefs. Once you get to know someone well, you hear them tell a story: a joke, perhaps, or what happened during a sale on the weekend. And you say, "You know, it sounds to me as if you believe — "

Often, people are shocked. They have no idea their actions imply a conviction that other races are semi-human, that women are inferior, that it feels good to make others feel bad, that happiness depends on possessions …

These are systems of belief, whether or not we call them theology. And they shape our behaviour.

If our actions don't correspond to our beliefs, we have two choices. We can change our beliefs. Or we can change our behaviour.

If we believe the planet was created expressly for us, we will use it exclusively for our own needs. On the other hand, if we believe this is God's creation, then we will not harm it. If we believe all people are God's children, we will not tell racist or sexist jokes, and we will not take advantage of others' weakness. If we believe in Christ's resurrection, then we will not despair when life turns sour. We may suffer, but we will not despair.

Our theology — whatever we believe, deep down, about ourselves and the world we live in — may be the most important thing about us. R

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

John S. Moir

Creeping Congregationalism

"The parish is my world" (with apologies to John Wesley)

John Wesley, the founder of Methodism, once stated his understanding of the Christian mission in five words: "The world is my parish." My phrase — "The parish is my world" — reflects my perception of a continuing theme in Canadian religious history. It also explains the regrettable lack of response, co-operation and understanding of too many Presbyterians to our church's Live the Vision campaign.

During the many years I taught Canadian religious history, I found two things had to be explained to university students at the beginning of each course. First, I pointed out that incipient congregationalism remains as a legacy of Canada's colonial past, in *every* denomination, from the largest to the smallest, without regard to theological tradition.

Congregationalism can be defined as giving all power to the individual congregation. This means putting the power base at the bottom of the pyramid, with the higher courts of the denomination having only as much authority as all the individual congregations can agree to, or wish to, delegate to those courts.

In Canada's past, much of this independence of congregations, and their "we'll do it our way and a fig for the national office!" attitude, developed in pioneer days. Distance (and sometimes the indifference of the "old country" parent churches) forced settlers to provide their own religious facilities and to find some acceptable (but not necessarily educated) preacher. This came about because the higher courts and institutions of the denominations were either non-existent or virtually powerless in the frontier areas.

The second explanation I had to give to students before they could understand the history of the Christian church was a simple account of the *types* of church organization. Essentially, there are only two types of church government — congregational (its power structure and frequent appearance in Canada I have tried to explain above) and *episcopacy* in which government flows from the top down through bishops (overseers with responsibility for a particular region).

At this point, Presbyterian readers will be asking: "But what about Presbyterianism? It isn't congregational, and it doesn't have bishops." The answer is simple: our presbyteries are our bishops. All the powers of a bishop are vested in the collective wisdom and action of a presbytery. A presbytery becomes a corporate or collective bishop, rather than having an individual or personal bishop. There are undeniable advantages to both corporate and individual episcopacy (despite the anti-Presbyterian jibe of one theologian that "God so loved the world he did not send a committee!").

Like other denominations, The Presbyterian Church in Canada has its share of congregationalists, both lay and clergy, who have challenged the authority of the church's higher courts on such varied issues as the ordination of women, world mission involvements, social teachings and even funding programs such as Live the Vision. Such actions as these, based on the claim that each congregation is a final authority on every issue, are both unpresbyterian and anti-Presbyterian. Perhaps hymn #307 in the *Book of Praise* should begin: "The Church's one foundation is the opinion of each congregation!"

This kind of congregationalism still infects some individuals and courts of The Presbyterian Church in Canada 120 years after the church was united in 1875 as a national institution. Why? Is it this mind-set, apparently a hangover from pioneer days, that has led so many "Presbyterian" sessions to ignore, reject and even vilify their church's efforts to make the world its parish?

Perhaps I should end with another apology, this time for misquoting Lenin: "All power to the presbyteries!" R

John S. Moir is professor emeritus of history, University of Toronto, and author of *Enduring Witness: A History of The Presbyterian Church in Canada.*

"Robemakers and Tailors Since 1842"
HARCOURTS
LIMITED
Clerical Vestments
Choir Gowns and Cassocks
Prices and samples on request
Telephone (416) 977-4408
26 Duncan St., Toronto M5V 2B9

CHURCH LIGHTING FIXTURES
DEDICATED TO ENERGY CONSERVATION
MANUFACTURERS OF LIGHTING FOR HOUSES OF WORSHIP
Catalogue upon request
English or French
Lighting Fixtures ■ Memorial Plaques
Collection Plates ■ Long-Life Bulbs
mills
ARCHITECTURAL LIGHTING
P.O. Box 411, Depot 1
Hamilton, Ontario L8L 7W2
1-800-268-1526
Made in Canada

RISTIAN CHILDREN'S FUND • CHRISTIAN CHILDREN'S FUND • CHRISTIAN CHILDREN'S FUND

Do you know me?



m a child.

Just like the children you see playing in the park, eating in restaurants and laughing with their friends. Except I don't have any toys. I don't always eat every day. And sometimes my friends get very sick. But I am still a child. Please help me to live like one.

If you would like to know a child like this and help to provide food, medical attention and education and hope for a happier future, then please call now, and say you will sponsor a child.

CALL TOLL FREE
1-800-AND-KIDS
Or complete and mail in the coupon below.

YES! I want to know a child like this for just 83¢ a day.
Please find enclosed my first monthly sponsorship cheque for $25.

Thank You!

Please send me more information on Christian Children's Fund of Canada.

Name _____

Address _____

City/Town _____ Province _____

Postal Code _____ Phone _____

PR0794

ristian Children's Fund is dedicated to reaching out to needy children of all faiths. Since 1938, over 2 million children have en helped through sponsorship, emergency relief and long term development programs. CCFC is a registered Canadian harity #0211987-01. Your donation is completely tax creditable. Audited financial statements available upon request.

CHRISTIAN CHILDREN'S FUND OF CANADA • 1027 McNicoll Avenue • Scarborough, Ontario • M1X 3X2

IMAGINE

Pastoral Epistles from Peter Plymley II

My dear editor:

Ol' Sederunt (my faithful Calvinist canine) and I were comfortably ensconced before the TV one evening, watching the Stanley Cup play-offs, part four, subsection three, deeply engrossed in the tradition that continues … now well into early summer. To tell you the truth, ol' Sederunt was more engrossed in the possibility of snaffling the odd potato chip: he is especially partial to salt 'n vinegar. Unless he can catch the Soo (Sault Ste. Marie) Greyhounds on an infrequently telecast junior game, Sederunt adopts a pensive mode throughout the contests, immune to the variably pitched voices of the announcers, but ever alert to the thud of a chip hitting the carpet.

I confess that I, too, had slipped into a ruminative state, lulled into indifference by a carbohydrate overdose and too many shots of toothless combatants spitting on the penalty box floor. In company with many other viewers, I am sure, my senses and I did rouse ourselves to full alert after the first period when "Coach's Corner" came on. The "Coach," Don Cherry, is without doubt Canada's most famous, albeit recent, Presbyterian. But, alas, it is not for his denominational allegiance that he is known. For all non-fans who will be reading this in the middle of summer, the hockey season only an unpleasant memory, it is hard to describe the source of Mr. Cherry's drawing power. Perhaps it is sufficient to say that nobody, anywhere, at any time, has ever had to say: "C'mon, Don. Tell us what you *really* think."

He has, as you know, inspired mention in my letters to you once before. On this night, as a passing comment, he spoke of hockey as "Canada's religion." That is not an original insight, of course; but in the context of "Coach's Corner," it suddenly made many things clear. I sat bolt upright. Even Sederunt opened one rheumy eye to see what I was excited about, hoping that it was about getting more chips or, secondarily, that Mr. Cherry's bull-terrier, Blue, was making a guest appearance. A negative appraisal on both counts sent him back to meditating; but I was mentally agitated.

Here, in Canada, we in the church have been ignoring a near-perfect model for success! Mr. Cherry's comments are nothing if not sermonic. He is blunt, forceful, adheres to a simple vocabulary, worries not about incoherency, and enjoys browbeating his colour-man (or should that be "colour-person"? — it is hard for an old elder to be "au courant" — descriptions Mr. Cherry would *never* use, nor worry about). So successful is he that Mr. Ron MacLean's (the colour-person) eyebrows are beaten up and down his serried forehead. A model for preaching, dialogical or not!



Jung Soon Kim

Instead of our ministers bedecking themselves in preaching robes and stoles marking the colours of the Church Year (or in "power suits" like CEOs), let them wear the black and white zebra stripes of referees. Much of their time is spent "refereeing" anyway. Let the congregation don team colours, varying the home and away uniforms, if they so desire, according to the liturgical calendar.

Keep the hymns simple! We don't need many, just two or three along the lines of "Na na na na, na na na na, hey heyyyey, good-bye" or "We will, we will ROCK you!" A restoration of chant, though definitely not Gregorian.

And as we find ourselves in the midst of the long string of Sundays in Pentecost and the summer lull, could we not take a page from the hockey schedule? As the teams in the NHL play a near interminable season to little purpose, and then crown their season with the revenue and excitement of the almost-as-interminable play-offs, could we not rearrange the Church Year and pack all of our play-off, pay-off type days into one month? By putting Christmas, Epiphany, Easter, Pentecost and, say, an Anniversary Sunday into one month, probably December (since many of our folk save and hold back everything until December anyway), would we not come out ahead?

After all, it's the Canadian way!

Yours for sportsperson-like conduct,

Peter Plymley II

Meet the Moderator

by John Congram



George and Faith Vais at their summer home in Vankoughnet, Ontario.

How does someone born at the foot of Mount Olympus in Greece become the Moderator of The Presbyterian Church in Canada? For George Vais, it helped that his father was a Presbyterian minister in Greece. Yes, there is a 6,000-member Presbyterian Church in Greece called the Greek Evangelical Church. The church there still fondly remembers Vais's father. (George wonders about making a visit to his childhood church while he is Moderator.)

The Vais family immigrated to Canada when George was 15 years old. His father became a minister of The Presbyterian Church in Canada.

Vais remembers family life as strict and conservative. Yet, he never recalls a time when he did not feel he was a loved member of the family of God. He admired his father and wanted to serve people the way he saw his father serving.

But early in his ministry, identifying with his father became a problem. Though doing well as a minister, Vais felt uncomfortable. "The important discovery I made at the time," he recalls, "is that I had to be myself. I could not simply copy my father." As his own children grew, he has tried to share this insight with them.

During his early years in high school, he intended to become an engineer. Much to the dismay of his physics teacher, he decided, between grades 12 and 13, to enter the ministry. His father influenced him in this direction. But he had also rubbed shoulders with several students from Knox College who had come into the area on choir tours or speaking engagements. They excited him about becoming a minister.

Vais says the family of his wife, Faith, also played an important part in his decision. He met Faith while still in high school. Vais describes the Boyes family as "the salt of the earth, clever, but unsophisticated people who inspire others with their enthusiasm and commitment. And besides," he adds, "they're a lot of fun."

Family continues to be an important part of Vais's life. All members of the family have learned from Faith's supportive and understanding ways. Sensitive to the needs of others, she has always been "there" for the family.

Vais describes all of his children as ministers. Two sons, Tom and Chris, are ordained and serving Ontario parishes. Their fairness in assessing people and situations impresses their father. And they've helped him learn to laugh at himself. "Not an easy thing for a perfectionist," Vais admits. "I still aim

at batting 1000. But, now, if I don't reach that goal, I'm over it in a few hours. At one time, it took me days."

Daughter Michelle has the gift of insight and the ability to help people. Nancy and her husband, Lyndon, practise the ministry of hospitality. For Vais, his daughters serve as ministers of Christ just like his sons.

Who else has influenced his life and ministry? Findlay Stewart, former minister of St. Andrew's, Kitchener, Ontario, taught him to be brief and to the point. "He taught me that in one hour you can do any number of things and not feel rushed. Your message should have one central thrust," Vais says.

Wayne Smith, a former Moderator, taught him in preaching to come in the back door. "Wayne would often begin with an illustration from life," Vais says, "and end up with the Bible. For example, he would tell a story about forgiveness and then add, 'This is the precise meaning of what the Bible means by forgiveness.'"

"Joe McLelland," Vais says, "gave us no pat answers but always provided designs for ministry." He values the fact that McLelland (now retired from teaching at The Presbyterian College in Montreal) explored the possibilities within the Reformed tradition like an artist, but allowed the students flexibility to develop their own styles.

And John Carr from Emory University in Atlanta, Georgia, taught Vais how to dig into a Scripture passage.

Vais admits he gears most of what he reads, outside of his holidays, to sermon preparation — books by Fred Craddock, Robert Schuller, Lyle Schaller, John Stott and John Savage are a few of his favourites. When he goes on holidays, he turns to autobiographies, anything from sports heroes to leaders in business or politics.

Vais admits others see him as an activist whose mind is made up when he comes to an issue. "That," he says, "is a long way from the truth. Sure I know where I want to go but I always welcome amendments along the way."

Others view Vais as success-orientated. In response, Vais contends he never expects a 100 per cent response, but does admit he finds it hard to believe that people who try their best won't come up with something good. And he adds: "I believe in the ministry of referral. If I can't do it or help out in a situation, I find someone who can."

Does a person like George Vais find time for quietness and prayer? Fifteen years ago, he recounts, he made a commitment to a group studying prayer and its meaning to set aside a regular time for prayer. Ever since, he has reserved the early, quiet hours of Sunday morning for this purpose. For the rest of the week, he says, "I more or less pray on the run or as the occasion demands."

Recently, Vais was quoted by a local paper as indicating he welcomed a future in which there would no longer be denominations. What he really said, Vais recalls, is that for most people today denominations are not important. Even for himself, although he is glad to be a Presbyterian, denominational loyalty is far from the first priority in his life or faith.

The church must learn from Jesus and Paul to start where people live

Vais also believes the church should change the way it does things and learn again from Jesus and Paul to start where people live. "When Paul visited Athens," Vais says, "he didn't immediately begin to preach. Not until he had spent some time getting the feel of the local culture." We should do the same with the so-called baby boomers or members of Generation X, those who have grown up without God. Practically, Vais believes, this means beginning the conversation where people are, with what interests them, and looking at alternatives to Sunday morning worship services.

Vais finds the question of ordaining practising homosexuals one of many difficult and vexing questions facing the church today. He thinks the church should be careful about offering dogmatic answers. But he is sure the church should reach out in love to those of homosexual orientation. He recalls a young woman revealing to him that she was lesbian before telling her parents. He recalls reassuring her that this would not affect their friendship.

Direction offered by the church on this subject, Vais believes should be accepted by the whole church as where we stand at the present time.

For George Vais, Jesus Christ is "the truth." But that does not prevent him from learning about and appreciating other religions. Nor should it deter us, he says, from working co-operatively with other religions on a whole range of common concerns such as the environment and peace.

Vais says he has no regrets about his life so far. The one thing he would like to do differently, if he could start again, would be to work in a team ministry. He believes the church would act wisely by promoting team ministries whose members could divide their responsibilities and have more opportunity for specialization.

If he could deliver one message to the Presbyterian Church, it would be to "forget our differences and get on with the job." By "job," Vais means, in the words of his mentor John Carr, "making God's love liveable and believable."

"There's so much gloom and doom," Vais says, "let's loosen up and celebrate what we have."

Vais, a football fan, enjoys telling what Tom Landry, former coach of the Dallas Cowboys, allegedly requested as an epitaph on his tombstone: "The coach was right." In the same mode, Vais's inscription might read, "He got the job done."

After being nominated for Moderator, a former Moderator urged him to "Go for it" but not to expect to change the church much. "If I didn't think I could make a difference," Vais declares, "I wouldn't have let my name stand."

And what if General Assembly had decided not to meet next year, making him Moderator for two years? "That," Vais says, "would simply give me more time to get the job done." R

PLAYING IT SAFE:



A Light and Lively Look at "Safe Music" for Weddings

by F. R. George

For those who missed it, the wedding took place on Saturday, the honeymoon Saturday night, the separation Sunday morning, the divorce to follow soon after. All part of a recent trend toward ultra-short marriages. But the photographer, according to a *Globe and Mail* report, following the new practice of wedding photographers in Britain's Midlands, demanded payment in advance. Such foresight!

What could possibly contribute to such a trend in ultra-short marriages? Could it be the influence of television, magazines or books? Nobody reported what music was played at the wedding. Could the influence toward ultra-shortness be the result of a lack of foresight in the couple's choice of wedding music?

Two people planning to marry in the 1990s cannot afford to treat lightly their selection of music for their wedding. In keeping with recent trends, I recommend that such a couple practise "safe music."

My wife and I recently unearthed some notes about the music for a wedding that took place in Scotland many years ago — our own wedding — long before the days of safe anything. My wife-to-be would process down the aisle to Johann Sebastian Bach's "Sheep May Safely Graze." (The organist slipped up on that one, playing "Sheep May Safely Graze" long before the bride appeared, and played Wagner's "Bridal March," instead, for the processional.) We would recess to Felix Mendelssohn's "Wedding March."

We chose to ignore the Wagnerian slip, assuring each other that the original music chosen, the Bach and the Mendelssohn, provided "safe music."

Why "safe music"? Consider the following.

Johann Sebastian Bach was a married man, married twice in fact, and fathered 20 children, seven to his first wife, Maria Barbara, and 13 to his second wife, Anna Magdalena. Two happy and productive marriages. Felix Mendelssohn, that gentle and considerate 19th-century composer, had a happy — albeit short — married life during which he was devoted to his wife, Cécile, and she to him. They had five children.

I like to think we absorbed their influence by some form of musical osmosis. We must have chosen correctly, for that day in February was 35 years ago and we remain married. No, we didn't have 21 children, just three. Influence has to stop somewhere.

Not all composers, however, led happy, blissful married lives like Bach and Mendelssohn.

Consider Henry Purcell, that 17th-century English composer whose trumpet tunes still set standards at weddings. If you think Purcell's influence as well as his music might cross the years, then you could be heading for trouble.

Henry habitually caroused in London until the wee small hours, enjoying wine, women and song. One cold, wet night, his wife, fed up with his escapades, locked him out of the house. Purcell caught a chill and died soon after.

Ludwig van Beethoven, on the other hand, never married. But he fell in love with all the women he saw, from 12-year-old Eleonore von Breuning who read poetry to him when he was 14 to Lisa Flohberger, the girl on the dung-heap, whom, tradition has it, he immortalized as Leonora in his opera *Fidelio.* He loved them all, but married none. He ended up a lonely, unhappy man, unable to relate to women.

Poor Johannes Brahms might also influence your forthcoming marriage negatively. Brahms, although single all his life, was well-known for his liaisons with prostitutes in both Hamburg and Vienna. On being asked about marriage, he would often reply, "Alas, I am single, thank goodness!"

And Richard Wagner? Married? Definitely. But if the ribald ditty that accompanies Wagner's "Bridal March" doesn't immediately classify his music as unsafe (you know the one, "Here comes the bride"), then perhaps his example will.

Richard married twice, first to Minna Planer, then to Cosima, daughter of Franz Liszt. He also maintained numerous affairs, the women often becoming the inspiration for his operatic heroines.

Nor is Hector Berlioz a composer to emulate. Hector, in his 60s, finally told the woman of his dreams (then nearly 70) he had loved her from the time he was 12 years old. Alas, too late. She was stunned, hadn't even known he existed; he, of course, was heart-broken.

As for the music of old Franz Joseph "Papa" Haydn, not a safe choice for your wedding either. As a young man, he fell in love with the younger daughter of a friend. She, however, unaware of his existence, married someone else. Haydn allowed himself to be talked into marrying the older sister whom he did not love. In later years, when pointing to a portrait of his wife, he is reputed to have said, "This is my wife; she often infuriates me."

And so, on to that old stalwart, George Frideric Handel. As safe as ... well, think again.

George Frideric loved all the women in his life other than his wife. Jonathan Swift, then Dean of Dublin Cathedral, said of the very private and circumspect Handel, "I admire him principally because he conceals his petticoat peccadilloes with such perfection."

Avoid, also, Charles-François Gounod, no matter how much you love his "Ave Maria." Gounod, married and with children, was notorious for his numerous affairs with dancers and chorus girls. He always returned to the family fold after each affair, abject and full of apologies, only to set off again on his amorous adventures.

All these bad boys with their "unsafe music"! They seem to outweigh the steady, monogamous influence of composers such as Bach and Mendelssohn.

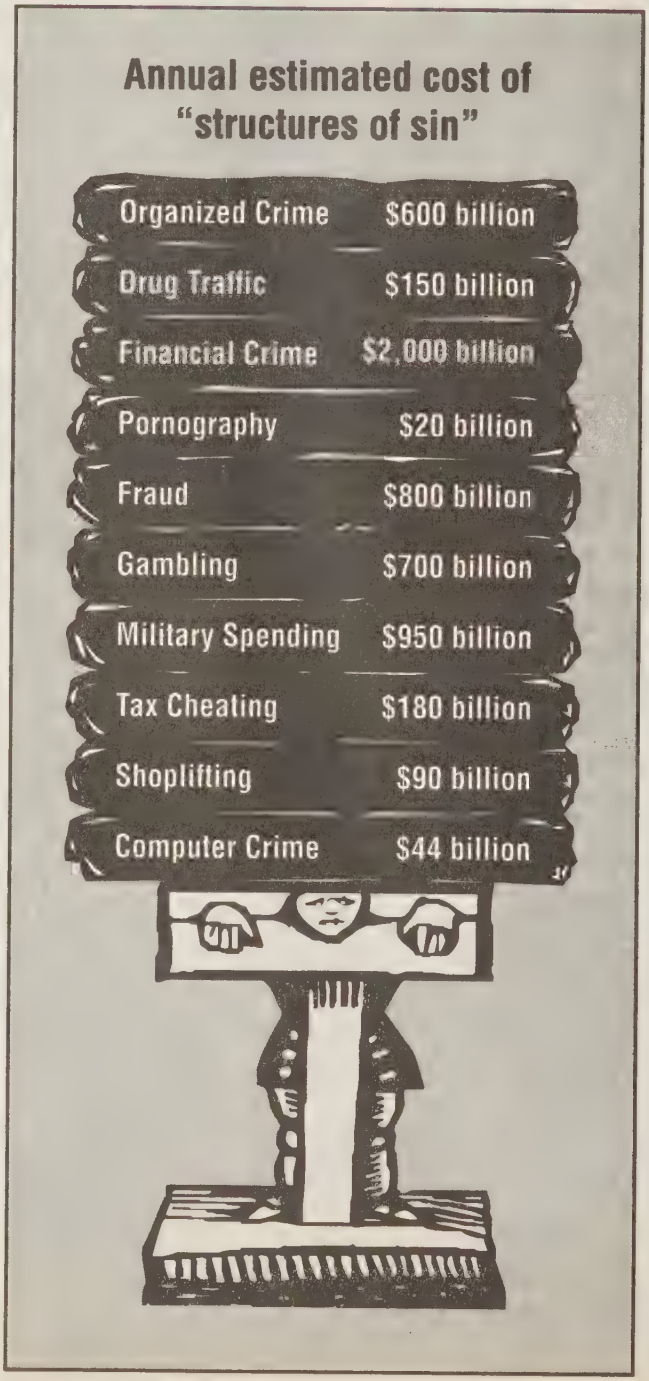
Am I truly opposed to the music of Beethoven, Brahms, Berlioz, Gounod, Handel, Haydn and Wagner for weddings? Well ... no. You see, I rather like what Shakespeare said, that music, all music, is the "food of love," and, in reality, I am only too happy to play any music by those bad boys of music at a wedding. But, in these days of "unsafe" everything, I can't help wondering just how much influence composers have on their listeners through their music. Shouldn't we, at least, rate their music safe or unsafe?

Arthur O'Shaughnessy said music-makers are "the movers and shakers of the world forever." If true, the influence of the composer through music is profound. And if, as Gustave Flaubert said, "The artist must be in his work as God is in creation, invisible and all-powerful; one must sense him everywhere but never see him," then we definitely need to look further than the immediate delight to the ear and heart music provides.

So, if we wish to reverse the trend toward ultra-short marriages, don't forget to practise safe music — next wedding, please!

Forbes R. George is choir director and elder at First Church, Winnipeg.

Structures of Sin



in God's world ...

- Just over 30 per cent of the gross world product is related to the "structures of sin."
- The total cost of the "structures of sin" every year is $5.2 trillion.
- The great majority of the activities which constitute the "structures of sin" are done by the affluent and the well-off.
- It is estimated that $520 billion per year would be sufficient to provide the world's poor with adequate food, water, education and shelter.

What effect might a world-wide revival of righteousness have on meeting the basic needs of the poor?

Source:
Barrett and Johnson,
Our Globe, 1990.
Reprinted with permission of
MARC Newsletter.

PROJECT *Love*

by Ivor Williams



Children in Ekwendeni, Malawi, who inspired the children of Westmount Church in London, Ont., to send $1,000 worth of school supplies.

If you see something that needs doing …

"Just do it," says Silvia MacLean.

But if you're doing it because you expect immediate thanks or gratitude, then "don't do it."

Silvia saw pictures shown at Westmount Presbyterian Church in London, Ontario, by Dr. Fraser and Karen MacKay after they returned from missionary service in Ekwendeni, Malawi. She saw seriously sick and injured children, seated on the ground in a miserably equipped building, doing their lessons without pencils or paper. But the Malawian children feel fortunate to be getting an education in any sort of accommodation.

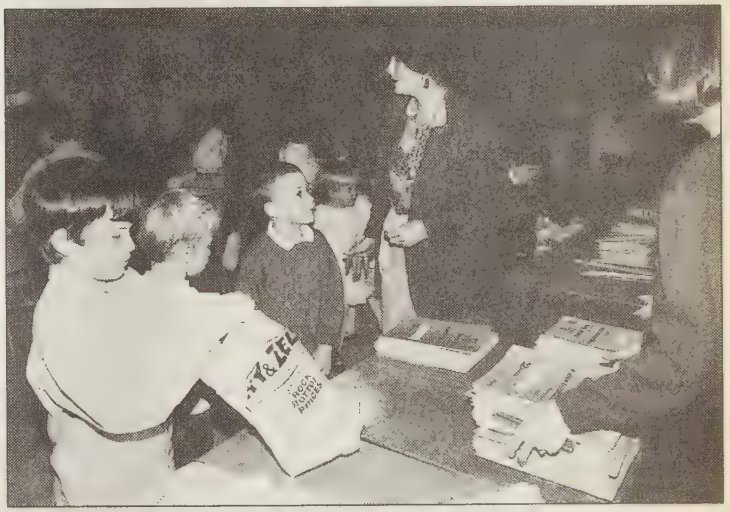
Profoundly affected by the presentation, MacLean, the busy mother of four young boys, a supply teacher for the London Board of Education and a Westmount Sunday school teacher, was sure Westmount could help. With the approval and support of her congregation's Christian education committee and session, she set to work.

"I knew it would be a 'go,'" she said. "It just needed somebody to organize it." She drew support from her Sunday school class and all the other classes from kindergarten to Grade 8. "And we were able to get the adults involved through the children."

And so, Westmount's Project Love got its start. It eventually involved all the children, the adult congregation and the support of the church's organizations.

"Sometimes we need to become involved and get our hands a bit dirty," Silvia says. "People have to see and touch to become involved in any project."

With the encouragement and support of Rev. Bob and Donna Robinson, and an anonymous loan of $1,000, MacLean toured three London stores buying 1,000 rulers and other supplies. One thousand improperly labelled plastic bags which



Children of Westmount Church package their gifts of school supplies for shipment to the children in Ekwendeni, Malawi.



Robin Gurr, of the Canadian Organization for Development of Education (CODE), receives a shipment of school supplies from children of Westmount Church. Rev. Robert Robinson is at left; Silvia MacLean, who initiated the project, is at right.

came to her husband's store were recycled for Project Love. All that was needed was $1,000 to repay the loan and about $500 to get the material to its destination.

There were "loonie" days at the Westmount after-worship coffee hour when enough of the dollar coins were donated to outline the huge words "HOPE" and "LOVE." And for 25 cents, a donor could move a ruler or pencil from one box labelled "Canada" to another marked "Malawi." Desserts, provided by parents of the children, were sold for 25 cents during the coffee hour following church services.

Near the project's completion, members of the congregation had the opportunity to assemble the assorted items into uniform packages. Then, the 1,000 plastic envelopes, each lovingly packed with a pen, pencil, eraser, ruler and notebook, were sent to Malawi. They were transported through the Canadian Organization for Development of Education (CODE), a secure, non-political, government-assisted service agency which monitors the transportation and co-ordination of such projects.

Project Love initiatives are operated throughout the London Board of Education system which provides similar support for other developing countries. The Westmount children feel proud they have been able to share with those in need and blessed in all they have received.

"Our rich culture can make us so soft, so full of excuses," says Silvia. A challenge to do something useful for those in need is necessary. "And we need ongoing involvement."

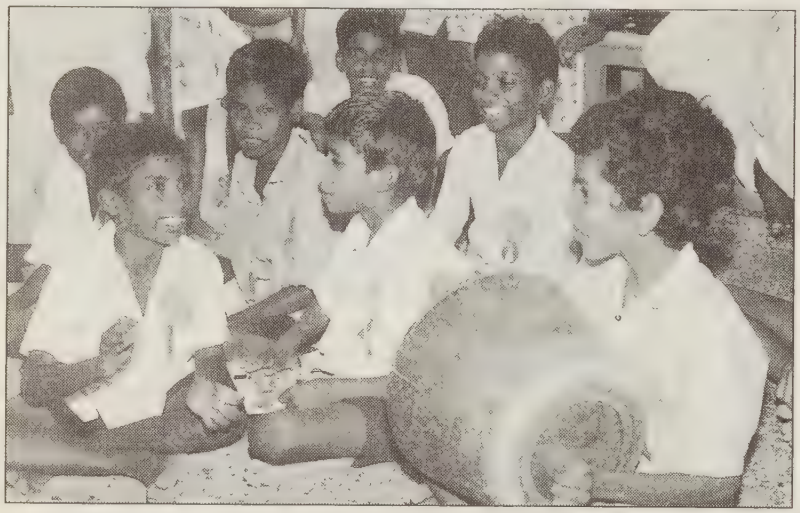
With the whole-hearted support of the Westmount congregation, the project raised $1,950, covering all the costs, and with a little seed money left over for the next project.

A stronger fellowship now exists within the church. The congregation's children and adults have become closer as the Sunday school project, and Bob Robinson's weekly promotion of it, became an integral part of every Sunday's worship. R

Ivor Williams is a contributing editor of the *Record* who lives in London, Ont.

Presbyterian World Service and Development

supports projects around the world



Thirty-one children attended the 1993 summer camp conducted by Roofs for the Roofless of Madras, India. Camp provides an entry point for village children to join Functional Literacy classes. Here are some of the boys keeping time to the music. The plastic pot is being used like a ***muruthangam*** *(local drum) by 10-year-old Chandrakumar.*

Presbyterian World Service and Development is the agency of The Presbyterian Church in Canada which provides grants for emergency relief in disaster situations and community-based development projects. It also promotes awareness among Presbyterians of the needs of the developing world, and the ways they can respond.

Presbyterian World Service and Development receives no funds from Presbyterians Sharing, but is authorized to appeal directly to congregations within our church.

Please donate to Presbyterian World Service and Development, either through your local congregation or send donations directly using the "tear-off" form below.

I would like to make a donation of $_____ to Presbyterian World Service and Development.

Name _____

Address _____

City _____

Province _____

Postal Code _____

Please make your cheque payable to Presbyterian World Service and Development

Mail to:
Presbyterian World Service
and Development
The Presbyterian Church in Canada
50 Wynford Drive
North York, Ontario
M3C 1J7



Knox Presbyterian Church, Bayfield, Ontario.

The *Other* Presbyterian Seminary

by Gwyneth Whilsmith

Tucked in a corner of Ontario, on the shores of Lake Huron, is an academy most Presbyterians never heard of — yet many of their ministers trained there. This "seminary" is tiny Knox Presbyterian Church located on Main Street in the picturesque village of Bayfield. Every summer, it teems with tourists, boaters and shoppers. Amid all the hoopla of sidewalk cafés, craft shops and expensive boutiques where shoppers search for the unusual, Knox Church goes on quietly dispensing the familiar and hopeful message of Jesus Christ.

That this has been possible for almost a quarter of a century is due mainly to the student ministers who come each summer, from May to September. The presbytery appoints them to shepherd the summer flock of local people, cottagers and tourists.

Arriving bright-eyed and brimming with dedication, usually after one or two years in seminary, these young people begin to test the waters of ministry. Some come with fear and trembling, knees knocking and voices quavering as they stand in the pulpit to face the congregation for the first time. By the end of the summer, their knees have strengthened, their ministry has matured immeasurably and they have gained much experience in the dos and don'ts of leading a congregation.

Back in 1970, Knox Church, built in 1933, nearly closed. The congregation had dwindled to five families with insufficient funds to pay even a part-time minister. Elder Ruth Talbot, the only member still attending from that era, remembers the sad little group which met with interim moderator Dennis Clarke to plan for closure.

Clarke, however, would have none of it. "Where's your faith?" he demanded. "How could you even think of closing this church?" He persuaded the congregation to seek financial assistance from the Board of World Mission, the synod and the presbytery. He also sparked the idea of the church becoming a summer charge with seminary students filling the pulpit. The congregation voted to give it a try.

Alumni of Knox Presbyterian Church Bayfield

Lloyd M. Clifton
Douglas Allen
Stephen Farris
Michael Farris
John Hamilton
Dwight Nelson
Anthony Paton
Wendy Paton
David McBride
Ronald Harris
Colin Harris
Steven Webb
Terry Hastings
Ira Mullin
Barbara Young
Peter Bush
David Whitecross
Shannon Wyminga
John Wyminga
Elizabeth Jack
Bruce Clendening
Robbin Congram
Christopher Jorna
Lynn Nichol
Brian Nichol

The following summer, the first student minister, Lloyd M. Clifton, answered the call. He remembers his time in Bayfield as "very interesting." One of the church's members owned a hotel and offered to "put up" the young man if he did a few odd jobs around the hotel. But when she put him to work behind the bar, some of the other members were shocked! Nevertheless, Clifton says, it was in the hotel where he struck up some great, in-depth conversations.

Clifton lives in McMasterville, Quebec, and is now Major Clifton, Assistant Command Chaplain (Protestant), Land Forces Command. His duties include supervising all the Protestant army reserve chaplains across Canada.

Stephen Farris, professor of homiletics at Knox College, spent three summers in Bayfield in the mid-1970s as a student minister. He recalls the congregation supporting his early efforts in preaching. "I always say the Bayfield members were *my* first professors in homiletics. I remember one woman, especially, who seemed to take everything I said from the pulpit to heart. I felt humbled. I realized if people took 'the Word' I preached so seriously, then I

WELCOME TO THE VISIONARIES

These are some of the dozens of congregations that have caught a vision of what is being attempted in Live the Vision — 12 new congregations, 10 special grants, 48 overseas projects in 15 countries. The response of Presbyterians to this challenge of "over and above" giving is exciting. The Spirit of God is at work. Join in this mission. It's important.

St. Andrew's, Pictou, NS
Suggested share $13,815
Cash & pledges $19,865

St. Andrew's, Fredericton, NB
Suggested share $28,340
Cash & pledges $32,740

Brookfield, PEI
Suggested share $2,778
Cash & pledges $7,260

Glasgow Rd., Hunter River, PEI
Suggested share $3,305
Cash & pledges $4,450

Hunter River, PEI
Suggested share $3,321
Cash & pledges $4,110

Knox, Vankleek Hill, ON
Suggested share $14,623
Cash & pledges $15,700

St. Andrew's, Bolsover, ON
Suggested share $4,937
Cash & pledges $25,030

Knox, Oshawa, ON
Suggested share $28,560
Cash & pledges $42,879

St. Andrew's-Chalmers, Uxbridge, ON
Suggested share $17,072
Cash & pledges $60,121

St. Andrew's, Whitby, ON
Suggested share $32,747
Cash & pledges $23,341

Melville, Scarborough, ON
Suggested share $32,221
Cash & pledges $29,775

St. Mark's, Don Mills, ON
Suggested share $25,211
Cash & pledges $25,261

St. Andrew's, King City, ON
Suggested share $12,760
Cash & pledges $17,328

Trinity, London, ON
Suggested share $9,521
Cash & pledges $11,000



Ruth Talbot, elder, welcomes new student ministers, Brian and Lynn Nichol.

should take it *very* seriously myself."

Farris recalls the coffee house in the basement of the church. It had been started the year before by student Doug Allen. Every Friday and Saturday night, it was packed with young people. "When I was wearily cleaning up after the crowd left at midnight, I vowed my next charge would have a janitor!" he laughs.

"Being a summer placement at Knox Church, Bayfield, is a wonderfully widening experience for any student who can arrange it," comments Farris.

One of the more recent students, Elizabeth Jack, together with her husband, Bruce Clendening, conducted a team ministry in the summer of 1991. Ordained a year later, Jack and Clendening now minister at St. Andrew's Church in Winnipeg. But at Bayfield, Jack says, she discovered "you could make a mistake and be forgiven — congregations not only forgive but will help in overcoming the difficulty."

Jack recalls it was also at Bayfield where she learned the importance of not trying to do everything herself. "I discovered there are incredibly gifted people in congregations who often, if given the opportunity, greatly enrich the life of the church."

She also learned to pace herself, found out ministers have limitations and discovered how crucial a congregation's ministry is to the minister. "It makes a world of difference when people realize ministers need support too. If people love God, are open to the influence of the Holy Spirit and work together, even a seasonal ministry with fledgling student ministers can grow and flourish."

In Bayfield, the summer students plan and conduct the village's only Vacation Bible School. While volunteers pitch in, the students must guide this successful summer activity which dozens of children from all denominations attend.

Christopher Jorna, last year's student, felt such a strong ministry to the tourists walking by the church doors he set up a table on the lawn where passers-by could pick up free Christian literature and Bibles. This successful initiative will continue each summer.

Lynn and Brian Nichol, second-year seminarians, will share their special talents and faith with the congregation this summer. Lynn brings the gift of music. A variety of local musicians will provide concerts every Saturday noon for the community.

The Bayfield church is growing. As people discover the charms of this lovely village, many return to retire. All this benefits Knox — 12 people have transferred their memberships to the church in the past two years. The congregation is now financially self-supporting, the grants having been discontinued some years ago. Recently, members repaired and decorated the church inside and out. When Ruth Talbot views the difference between 25 years ago and now, she believes "It's a miracle!"

The whole congregation (locals, tourists, cottagers) has gained much from the dedication and enthusiasm of all 25 students who have come to begin a lifelong commitment to preach the gospel and work for God across Canada and beyond. Wherever they go, Bayfield members keep a watchful and loving eye on them, rejoicing in their successes and proud of playing a role in forming new ministers for Christ.

Gwyneth Whilsmith is a member of Knox Church, Bayfield, Ont., and the author of *A Basket of Stones: Symbols of Faith and Hope.*

crieff hills community

PROGRAMS 1994 / 95

Seniors' Fall Week September 12 - 16/94
A week long retreat focusing on an interesting issue for senior adults.

Sunday School Teachers' Skills Workshop
September 24/94 (Saturday)
For new teachers to gain insight and encouragement.

Corn Roast, Open House and Crieffland Games
September 25/94 (Sunday) A day of fun and food for everyone. Prize for best congregational participation.

Solitude in Community September 25 - 30/94
A week of reflection to draw close to God. Private, guided or personal retreat.

Public School Teachers Retreat Sept 30 - Oct 2
A sharing opportunity for Christian teachers, with Jim Mitchell of the Waterloo Bd. of Education.

R.E.A.L.Y. October 14 - 16/94
A Resource Event for Adult Leaders of Youth, and youth groups.

Workshop for Jobseekers October 16 - 18/94
An educational and motivational event for persons who are unemployed.

Women's Fall Retreat October 28 - 30/94
A time for women to meet and dialogue in Christian fellowship, with Dr. Heather Johnston.

Men's Fall Retreat November 4 - 6/94
A time away for men to share their mutual concerns.

Elders' Training November 18 - 20/94
A training event for recently appointed members of sessions especially with two or less years.

Christmas at Crieff Hills November 27 and December 4/94 (Sunday p.m.)
A pleasant celebration of fellowship and food; an old time Christmas in the country.

Jr. Hi. Joy Break December 9 - 11/94
An exciting learning time for teenagers aged 13-15.

New Years Celebration December 31 - January 1
Welcome in the New Year with worship and joy.

Workshop on Business Ethics January 27 - 29 /95
A weekend to explore and develop a Christian approach to our vocation.

Solitude & Community Jan. 30 - Feb. 3/95
A personal retreat of reflection and renewal. (guided & self-directed)

Pastoral Care February 10 - 12/95
Training event for lay pastoral visitors and other care givers.

Learning to Live Together March 3 - 5/95
A pre-marriage weekend for engaged couples.

Presbyterian Youth Leadership Course
March 13 - 16/95
A three year training program, starting at age 14/15.

March Break Youth Break Out March 13 - 16/95
Proving that a spiritual retreat can be fun. (13 - 15 yr. olds)

General Information

Weekend events begin with registration at 6:00 p.m. and supper at 7:00 p.m. on Friday, unless stated otherwise. Full weekend events usually conclude around 2:00 p.m. on Sunday

Early Registration (up to 3 weeks prior) for most weekends is approximately $122./person in 1994. Specific details available on request. Cost includes double occupancy accomodation, 6 meals, program costs and taxes.

To Register for a program please send us your name, full address, phone number, name and date of event along with a holding fee of $2.00 for single day events, $10.00 for events going over one night, $20.00 for those over two nights, $30.00 for longer events. Registration should be sent as soon as possible since some of the events tend to fill up quickly.
For further information about any of these programs, please contact us at Crieff Hills Community,
R.R.#2, Puslinch, ON, N0B 2J0
Phone:(519) 824-7898 Fax:(519) 824-7145

crieff hills community

- a beautiful country retreat centre
- located close to major highways
- open year round
- equipped to serve groups of 1-80 people

a place apart....

...to come together.



For You

Crieff Hills Community and its programs are designed and prepared to receive you into a Christian community in which:

- God's creation is honoured
- Christ's example is followed
- Holy Spirit's presence is sought

For Your Church

Whether you come for:

- one of our programs,
- a personal or group retreat,
- a conference or work shop,
- a volunteer project,

you will find a friend at Crieff Hills Community.

For Your Other Groups

Many midweek time periods are available for educational programs of parachurch, not-for-profit, government, and business groups. If you belong to such an organization that is planning a meeting contact Crieff Hills Community for residential and meeting space.

Crieff Hills Community, RR#2, Puslinch, ON N0B 2J0 Phone (519) 824-7898 Fax(519)824-7145

ELDERHOSTEL at Crieff Hills Community



Elderhostel IV .....October 2 - 7/94

Courses: a) A behind the Scenes Look at the Scriptures
b) The Scottish Reformation: Continuity and Change
c) Sketching and Painting the Outdoors

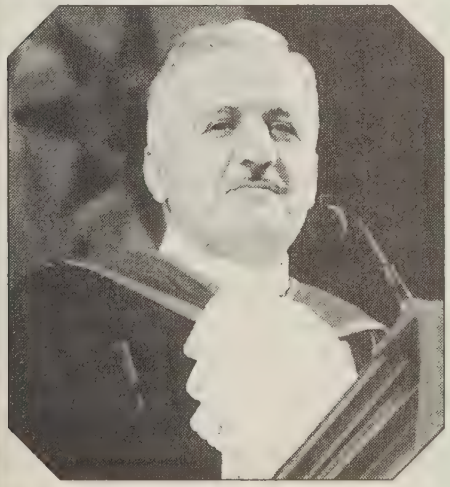
Senior adults (aged 60+) have travelled the length and breadth of the continent to attend Elderhostel at C.H.C. Our Meals, facilities & programs are rate tops.
Register through Elderhostel Canada - c/o Enrichment Studies, Queen's University
Kingston, ON, K7L 3N6

REPORT ON THE 120TH GENERAL ASSEMBLY:

ASSEMBLY ASSERTS ITSELF



Chief Eli Mandamin from Shoal Lake, Ont., addresses the Assembly.



George Vais addresses Assembly after his election as Moderator.

by John Congram

Taking the Covenant Seriously

"I get frightened some days when I look at our church. I'm not here to judge this evening. But it seems to me the Scriptures are less and less important, and the trends of society override everything."

Earle Roberts addressed over 900 people gathered for the opening worship service of the 120th General Assembly held in Convocation Hall, the University of Toronto. On this pleasant June evening, he continued: "We have a great church with many dedicated members, but we could be much stronger if we took our covenant relationships seriously and stepped out under God's guidance."

Roberts based his sermon and remarks on II Chronicles 7 and the story of God's renewal of the covenant with Solomon at the time of the dedication of the temple. He also paralleled our present situation with the spies the children of Israel sent earlier into the Promised Land. Overwhelmed by the occupants, they failed to take God's promises seriously and move ahead. Whenever people fail to accept God's challenge, Roberts declared, the church becomes weaker.



Clyde Ervine presents the Human Sexuality Report.



A gentle hint: (left to right) Gordon Ross and Clare MacLeod consult the unofficial clerk James Hurd.

Following the worship service, conducted by Earle Roberts, Knox College faculty and friends, the name of the Moderator-Designate, George Vais, was officially put forward as Moderator. When no others were nominated, he was declared Moderator of the 120th General Assembly.

In his first remarks as Moderator, Vais noted he came to the office as a general practitioner — a parish pastor who takes preaching seriously and makes house calls. He pointed out to the commissioners that they were there not to get their own way or to make a point but to try to see things from God's point of view, to discern what the Spirit is saying to the church in our time and then to respond by doing their part.

Confession, Yes; Apology, No

"This is the first day of a new relationship," declared Chief Eli Mandamin from Shoal Lake, Ontario, when he addressed the Assembly. The previous day, Assembly had adopted a confession regarding the Presbyterian Church's past relationships with Canada's aboriginal peoples. Chief Mandamin is a former student of the Cecilia Jeffrey Residential School.

"I speak against the motion to cover our collective butt."

— John Young, during the debate on the confession regarding aboriginal peoples

The confession acknowledges that the Presbyterian Church co-operated with the government of Canada to assimilate aboriginal people. Although many members of the church gave themselves in love and compassion on behalf of aboriginal brothers and sisters, the confession also admits to the church's cultural arrogance in believing it knew better than the aboriginal people what they needed. The confession acknowledges our church's role in residential schools where children were deprived of their traditional ways and customs, where disciplinary practices were used which were unknown to the aboriginal peoples, and where students were exploited with physical and psychological punishment beyond natural care and discipline. The confession concludes by acknowledging that lives have been deeply scarred by the effects of this mission and by asking for forgiveness from God as well as from aboriginal people. The report concludes: "With God's guidance, our church will seek opportunities to walk with aboriginal peoples to find healing and wholeness together as God's people."

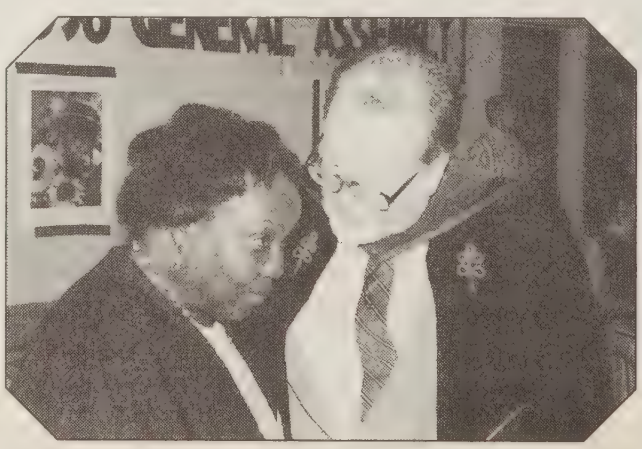
While addressing Assembly, Chief Mandamin raised a feather in one hand, symbolic of the Native culture, and a sheaf of papers in the other, symbolic of western culture. He talked about how the two had been intertwined to the detriment of both. "Your schools," he said, "served your purposes, not ours. Your goal was to civilize and Christianize the pagans. To do this, you used our most precious possessions, our children." He indicated the goal of the Native People was for their children to gain skills in an environment of cultural and religious respect. He expressed disappointment that "some of you might be looking to the legal profession for moral guidance." He assured the Assembly: "Our nation seeks a new relationship with you. We should do it as partners, not adversaries." He indicated he hoped that after a hundred years we were about to start the difficult journey of reconciliation. Native People are a patient people, he said. They have not lost confidence in goodness to emerge. He concluded by inviting the Moderator to visit the aboriginal peoples on his reserve.

When he finished speaking, other members of the band joined him on stage. While Assembly provided a prolonged, standing ovation, the Moderator, clerks and members of the band embraced.

The debate over the confession the previous day proved lively. A number of commissioners felt the statement did not go far enough. James McVeigh (Lindsay-Peterborough) proposed an amendment that it be both a confession and an apology. On the other hand, Earle Roberts expressed the difficulty many commissioners have in judging another era by today's standard. He argued that a confession was appropriate, but an apology was not.

Andrew Jensen (London) said he was distressed that we seem to be motivated by fear of litigation and, as a result, were softening what we had proposed saying. But Angus McGillivray (Oak Ridges) claimed this confession would make the church and all its members financially liable for anyone who has ever worked with aboriginal peoples.

In the end, the attempt to make the statement an apology failed. On a motion by Jack McIntosh, the official title of this statement became: "The 1994 Confession of The Presbyterian Church in Canada Regarding Injustice Suffered by Canada's First Nation Peoples." The Life and Mission Agency was directed to explore ways to bring this confession to the aboriginal people and to further the process of reconciliation.



Robert Matheson welcomes Vera Chirwa.

From Prison Chains to Motar-board

Knox College took the unprecedented step of honouring Vera Chirwa with an honorary Doctor of Divinity degree during the Assembly. In the citation, Iain Nicol indicated Knox had taken this action as symbolic of the church's commitment to the Decade of Churches in Solidarity with Women and as an act of gratitude for "the privilege of

dancing and singing with the spirit of Vera Chirwa."

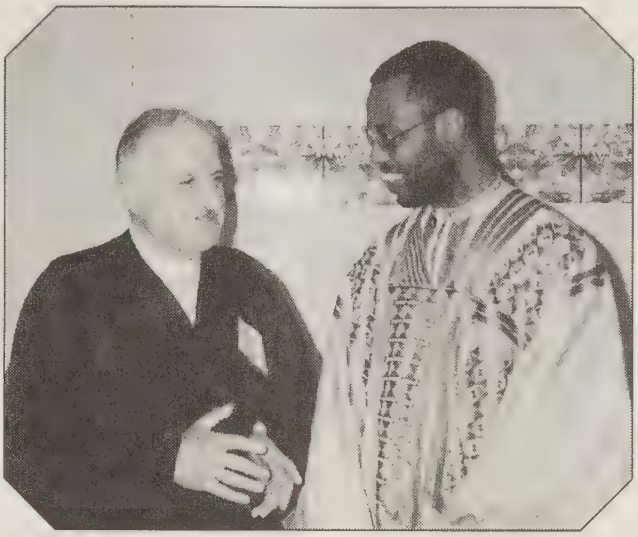
Vera Chirwa played an active role in Malawi's struggle for democratic rights and independence. She and her husband were forced into exile in Tanzania where they founded the Malawi Freedom Movement. In 1981, they were kidnapped, charged, found guilty of treason and sentenced to death. Vera spent 12 years in prison — from 1981-84, in chains, in solitary confinement — until her death sentence was commuted. She survived by depending on her Christian faith. "God was my companion. I memorized the Psalms and other scriptural passages. So even in the darkness, I could recite, 'The Lord is my light and my salvation, of whom should I be afraid.'" Through massive international pressure, Chirwa was released in January '93, three months after the unexpected death of her husband.

Other ecumenical guests included Alyson Barnett-Cowan, who is responsible for interchurch and inter-faith relationships in the Anglican Church of Canada. Barnett-Cowan said that attending the Presbyterian General Assembly gave her a sense of déjà-vu — she almost felt she was at an Anglican Assembly. We share the same Lord, the same land and the same pain, she declared. Can we not also work for each other and work together? "In the face of the crisis of faith, we no longer have the luxury of perpetuating our divisions."

Chang, Ye-Foh (James) came to the Assembly from the Christian Church in China. In the '50s, Chang was labelled a rightist and forced to do odd jobs in a lumber factory. In 1979, accusations against him were corrected and he resumed his work as a teacher. Chang spoke openly of the persecution during the cultural revolution and the terrorism of the Red Guard. "Many thought the church was dead," he said. But it worshipped secretly, memorizing Scripture and hymns. When the church reopened, people wept tears of joy. In his own church on opening day, there were only 100 members. But now, in the same city, there are two churches, each with 2,500 members. In China today, he says, there are 8,000 churches either reopened or newly constructed. After retiring from teaching in 1987, he was ordained an elder, then ordained as a pastor in 1991. At 70, he is the youngest pastor on the staff of his church.

Rev. Okokon Udo from Nigeria was introduced by Earle Roberts who had baptized him as an infant while serving as a missionary in Nigeria. Udo is one-half of the first clergy couple in the Presbyterian Church in Nigeria.

Chang In, Kim, the present Moderator of the General Assembly of the Presbyterian Church of Korea, also addressed the Assembly. He said he hoped for the peaceful reunification of North and South Korea and asked for our prayers to that end. He also asked the Assembly to be supportive of the 20 Korean congregations in The Presbyterian Church in Canada.



The Moderator welcomes Okokon Udo from Nigeria.

"The Privilege of Living in Mission"

In presenting the E. H. Johnson Award to Beth and Jack McIntosh, Marjorie Ross recalled her first journey to Japan after becoming secretary for International Ministries. A pastor told her: "Look after Jack. We love this man."

Beth and Jack McIntosh have served among the Koreans in Japan since 1961. They responded to the award together, talking about "the privilege of living in mission." They shared stories and offered their reflections on mission and of their struggle with the Japanese government over fingerprinting laws. (Japanese law has required people it considers foreigners to be fingerprinted every three years. Even those whose grandparents were born in Japan are considered foreigners if their ancestry is not Japanese.) After their seven-year struggle, a Japanese court ruled against them. Yet, in the eyes of many, they were winners. Even Japanese citizens felt shame in what had been done to them. Soon after the court decision, Jack's missionary status was restored. After 11 years of not being able to leave Japan without losing his right to re-enter, he can now come and go freely.

The Korean Church in Japan, the McIntoshes said, is a small, insignificant church but, in "the absurdities of mission," it has become salt in society — in the alleys and the courtrooms of the country.

"So what if we're reduced in numbers. There are still a lot more than 12 of us."

— Alyson Barnett-Cowan

Knox Hits the Big 1-5-0

The Assembly banquet, sponsored by Knox College in celebration of its 150th anniversary, was held at Ellas Restaurant in Scarborough. The highlight of the evening was a series of humorous sketches outlining the history of Knox College. Sketches included such luminaries as former professor Donald Wade playing former principal Walter Bryden and present professors Iain Nicol and Calvin Pater receiving ethical instruction via television from three present-day students.

GENERAL ASSEMBLY

Report on Human Sexuality Adopted

After several years of debate and controversy, the Presbyterian Church now has a statement on human sexuality. This report was a revised and expanded version of a report first introduced to the Assembly two years ago. Last year, the Assembly instructed the committee to produce its final report for this year's Assembly. Along with many revisions, there were also new sections added. For example, one on masturbation: "It can be viewed positively" if "not engaged in to such an extent that reality is distorted." On the question of homosexuality and homosexual practice, the report urges a pastoral approach to all those who struggle with homosexuality. But, in the end, the report calls for gay people to remain celibate. The committee moved that the statement be adopted as a guideline by the church and as a basis of ongoing thought and discussion.

During the year, Andrew Fullerton resigned from the Committee on Church Doctrine citing he could not find "my own mind, or the spirit of enquiry I brought to this discussion, reflected in the Report on Human Sexuality." Roberta Clare, Byron Jordan, Iain Nicol and Ted Siverns also dissented from the report.



Marjorie Ross presents the E. H. Johnson Award to Beth and Jack McIntosh.

The main point of contention centred on whether or not the report should be adopted as a guideline, as suggested by the committee, or adopted as a statement of the church. Among others, Harrold Morris (East Toronto) spoke against adopting the report because, he said, "It shows no pastoral concern." He also felt it was significant that almost one-third of the committee had dissented from the report. In this area of life, and at this time, he said, we need to "live with the ambiguities" and continue in compassionate dialogue. On the other side, Wally Whyte (Pickering) felt the report reflected a great deal of compassion without abandoning our allegiance to Scripture.

Wendy Paton (Chatham) spoke of the difficulty of our present practice that forces gay people into heterosexual relationships which, in the end, often results in destroying families and hurting innocent children.

Iain Nicol (Knox College) declared: "To look for grace in this report is like looking for a needle in a haystack."

A motion to take an immediate vote passed and the Assembly adopted the report. A further amendment that the report be distributed to synods, presbyteries and sessions for study, and that their input be considered in the ongoing study of the subject by the Church Doctrine Committee, also passed. When the statement was adopted, about 40 commissioners came forward to record their dissent.

At the conclusion of this report, Clyde Ervine, the convener, spoke of "the long and arduous journey which does not end here." He reminded commissioners the statement does not speak against homosexual orientation or friendship; however, it does speak strongly against silencing homosexual persons or treating them with contempt.

Live the Failure

"We have deliberately used the word "failure" for Live the Vision. We did not achieve it," declared Harry Waite, campaign director. He told commissioners there is no other word in the English language to describe what has happened. He did not attach blame to anyone, nor did he believe the failure was the result of faulty techniques or strategies. And the steering committee has not concocted excuses for this failure. But, he went on, today different strategies and visions drive congregations and denominations.

Convener Tom Norwood indicated that between the last Assembly in St. Catharines, when he reported $3 million already received and $6 million more promised from a phone survey, "we have lost $3 million." He added that the money is still in the pockets of all those who have failed to respond. That, he said, is not good news. Although it appears Live the Vision will raise only 60 per cent of its goal, no financial campaign of the denomination since 1945 has raised that high a percentage of its target.

The Live the Vision committee offered some conclusions from the campaign with the hope that these insights will lead to the development of strategies to address the realities of life in the church today. Among the insights are what the committee describes as the "crippling response" of "tentativeness" on the part of leadership in the church. Some claim the average member household has not even heard of Live the Vision yet. Widespread fear and conflict, especially between congregations and ministers, immobilize congregations. Mission is more and more defined by the congregation, not by the denomination. The committee found little hostility toward the denomination and its structures; more often, it encountered indifference.

Olive Anstice (Waterloo-Wellington) indicated she believes we are "fiddling while Rome burns." She finds a great deal of confusion on the national level about what our



Students Carey Nieuwhot, Kathryn Strachan and Will Ingram provide a "lesson in ethics" for Knox College professors.

unique role is. She made an impassioned appeal to deal with the basic issues.

Harry Taylor (Calgary-MacLeod) said we must get back to the grassroots for there to be any hope. Andrew Jensen (London) said he felt there is too much coming down from on high. A unique aspect of Presbyterianism, he claimed, is that we don't like to be told what to do. William Manson (Montreal) urged the Assembly to listen more to the people in the pews and to get back to the Scriptures.

At the end of the discussion, the Assembly formed a special committee to listen to members of the Presbyterian Church — to seek a consensus view of the church's priorities and to determine objectives and goals for the future. This special committee will hold regional forums throughout the church and will function without national funding.

Harry Waite indicated that if Live the Vision succeeds in motivating the church to grapple with basic issues, failure can be transformed into success.

"Oh, Lord, save this Assembly from senseless controversy."

— prayer by Moderator George Vais

Feeling the Financial Pinch

For Presbyterians Sharing to reach its 1994 budget of $8,600,000, givings will need to increase 3.8 per cent, or over $300,000 from what was given the previous year. Assembly agreed to challenge Canadian Presbyterians to give a minimum of five per cent of their gross annual household income to the ministry and mission of the church. Some have called this five per cent the "modern tithe" because most people in Canada, through tax dollars, already fund social, health and educational programs which contribute to the well-being of others. Based on the average income of Canadians and the number of households within The Presbyterian Church in Canada, five per cent would result in givings of approximately $240 million instead of the present $77 million.

Despite hard times, the Assembly ruled the Assembly Council had exceeded its authority by requiring inducted executive staff to take 12 unpaid days leave in 1994. A petition from the Presbytery of Pickering pointed out the Assembly Council took this action without the knowledge or permission of presbyteries. The Assembly ordered that all staff who serve the church have the 12 days restored.

An attempt to give the Assembly Council the power to take this action in 1995 also failed. However, the Assembly did agree to continue the freeze on minimum stipends for all staff through 1995.

No to Biennial Assemblies

The Assembly Council recommended that General Assembly be held only every two years and that the next one not be held until 1996. The council estimated approximately a quarter of a million dollars would be saved over two years. In making the proposal, the council tried to address both theoretical and practical questions. To questions about whether morale would be lost without an annual Assembly, the council replied that fewer Assemblies would allow the staff to give more time to assist congregations. To the question of whether vision might be lost, council stated vision was not the sole responsibility of an annual Assembly.

The convener of the Assembly Council argued that this proposal was being put forth "not as a philosophical question but as a financial one." However, a number of people spoke against it. Ken Jensen (Niagara) spoke of the fears people had of losing the involvement of people at the grassroots level. Rae Fraser (Stratford-Huron) contended there is no better way to spend our money than to get people together at General Assembly. And on a personal note, he added: "It took me 39 years to get to my first General Assembly. If it becomes biennial, it may take me another 78 years, and I might not make it."

A motion that presbyteries and sessions study the question of biennial Assemblies passed. But the debate continued to rage over whether or not the 1995 Assembly should be suspended in order to save money. James Hurd (St. John) declared: "We have survived two world wars and a depression with General Assemblies. I don't think the present circumstances warrant the suspension of the Assembly." The Assembly will reconvene in 1995.

Yes to Multiplicity of Financial Appeals

The Assembly Council has been considering the possibility of letting the various agencies of the church make financial appeals to the constituency. Council claims that givings to special campaigns like Knox College and Live the Vision have not affected givings to Presbyterians Sharing. The council also concludes that non-Presbyterian agencies which are not bound by the conditions of our own agencies have an unfair advantage in terms of publicizing their needs and urging support from Presbyterians. They also claim that the general stewardship principle of a single unified budget limiting rather than encouraging donations is accurate. Therefore, the Assembly Council recommended that all the agencies of the church be given the right to make financial appeals to the constituency on the same basis as parachurch organizations, and the Assembly agreed.



The Mothers of the Church return to help Knox College celebrate 150 years.

GENERAL ASSEMBLY

New Regional Staffing and Structures

A task force was established by the Assembly Council in response to Recommendation #20 of the Special Committee on Restructuring in 1992. Its mandate was to receive responses concerning synod/regional configurations and staffing. The regional staff it would recommend should function as a team, be generalists and work interchangeably with each other. The emphasis for regional staff would be "to empower and equip others." Since this task force was established, it has received submissions from all synods and synodicals across Canada as well as from other interested groups.

The current regional staff of the Presbyterian Church includes mission superintendents, area educational consultants and synod youth directors. The task force recommended to the Assembly that regional staff be funded as a priority on expenditures for the 1995-96 budget. It noted there was a great diversity of opinion across Canada as to the shape and the kinds of ministries which should be carried out. As a result, job descriptions for regional staff should be worked out jointly between representatives of the regions and the national church.

In the end, the task force recommended the following: that two regional staff be funded on the national level (which includes contributions from the WMS) for each of the synods of British Columbia, Hamilton and London, Toronto and Kingston, Quebec and Eastern Ontario (including the half-time co-ordinator for francophone ministries); one staff person for the Synod of the Atlantic Provinces; one and one-half positions for the Synod of Alberta; and two and one-half positions shared between the synods of Saskatchewan and Manitoba/Northwestern Ontario.



Brenda Adamson speaks at the opening of Ewart Chapel in Knox College.

Living But Winded

The defeat of the proposal from the Church Doctrine Committee for *Living Faith* to become a part of the subordinate standards of our church shocked the convener of the committee. In discussion groups, he found little or no opposition to this recommendation. But a number of people spoke against the proposal. Iain Nicol (Knox College) indicated he feared the proposal would make *Living Faith* the possession of the clergy. A motion to refer the question back to the committee for consultation with congregations was defeated, as was a request to prepare a book of confessions for use within our church.

The proposal arose with an overture in 1992 from the session of St. Paul's Church in Peterborough, Ontario, requesting the Assembly to declare *Living Faith* a subordinate standard of our church. The Church Doctrine Committee studied this proposal. In the light of its wide acceptance in the church both liturgically and educationally, that it has already been translated into both French and Korean, and because it is a fine statement of Reformed faith, the Church Doctrine Committee recommended to Assembly that *Living Faith* be added to our subordinate standards which already include the Westminster Confession and the Declaration of Faith Concerning Church and Nation.

Centring on the Economy

Taking its cue from the 1993-94 mission studies on global economic justice, the International Affairs Committee centred its report on economic matters. A number of recommendations regarding trade and trading agreements to assist smaller and less-developed countries were directed to the Government of Canada. The committee also asked that the government work to cancel or reschedule debts owed by countries in the Southern Hemisphere, and that the criteria for the eligibility for international credit be supplemented by social justice, human rights and democratic participation criteria. The committee drew to the attention of presbyteries and congregations the Bridgehead Trading Company which provides coffee, tea and spices in Canada with a high return to the farmers in the countries which produce the products.

The committee also requested that the federal government shorten the period of patent protection for pharmaceutical drugs which was passed in 1993. Cheaper drugs means health care for people who could not otherwise afford it. The committee also asked the Finance Committee of the Assembly Council to increase the Presbyterian Church's contribution to the Economic Development Co-operative Society in 1995. This organization provides loans for co-operative, self-development enterprises that could not secure funding through the usual lending organizations.

"Where two Scots meet, you'll find three theological positions."

— Zander Dunn

Face-to-Face Evangelism

The Life and Mission Agency called upon the church to make "face-to-face evangelism" the emphasis in our church for the next five years. This kind of evangelism is "conducted at a personal or relational level, individually and in small groups." The agency hopes this ap-

proach will take away preconceived ideas about evangelism, remove the fear and guilt that revolve around evangelism, and assist ordinary people to engage in evangelism effectively. The agency asked that every congregation be challenged to examine and design Advent and Christmas 1994 programming with a commitment to "opening a way for God."

Right to Die

Although the church has affirmed the value and dignity of human life on several occasions, this is the first time the Presbyterian Church has dealt with a statement on euthanasia. In the words of the report: "We support life but do not seek to prolong the process of death." However, the statement opposes assisted suicide when it involves the direct termination of life. "While saying no to euthanasia (the direct termination of life), we can say yes to dying with dignity."

This statement encountered significant opposition. Nicholas Athanasiadis (Montreal) called the statement "simplistic and far surpassed in present literature." Roy Gellatly (Lindsay-Peterborough) said we tend to narrow the statement down "to a very comforting and sterile concept which has little bearing on the realities of the world of refugees and the killing of children." In the end, the statement was adopted as a beginning in our quest for understanding and referred to the presbyteries and sessions for study and use in pastoral care.

"The clerks came to the same conclusions as Mr. Hurd, only it takes us a little longer."

— Tom Gemmell

Rumours of Peace

This statement was a revised version of a report on the "Theology of Peace-making" presented to the Assembly in 1992. Among other things, the statement takes up the question of the "just war" theory which has guided the world since the time of St. Augustine. It points out that in the 20th century alone, at least 53.9 million civilians have been killed in war. It emphasizes that war is a result of human fallibility and the failure to pursue peace aggressively. While recognizing the need at times to support defenders against aggressors, the report states that "God does not glorify our wars, nor allow us to take joy and satisfaction freely from defeating our enemy." The report calls on all Christians to work for a just and peaceful society.

Background Check for Church Leaders

There will be no background check for ministers and diaconal ministers in the Presbyterian Church — at least, for now. A proposal to require a background check and release form which would be filed with the Ministry and Church Vocations office was referred back to the Life and Mission Agency for further consideration. Among the questions which would require answering are: whether the person's licence has ever been suspended or revoked; whether employment has ever been terminated for allegations of actual or attempted sexual discrimination, harassment or misconduct; and whether the person has ever been disciplined by a church court. Commissioners successfully argued that the proposal was both "too broad and too deep."

Since the policy document on sexual harassment/abuse was passed by last year's Assembly, Ministry and Church Vocations has received more data and suggested revisions to this policy. The document is in the process of being "revised, clarified and edited." The hope is that a revised outline of procedures will be ready to present to the next General Assembly. In the meantime, a recommendation was adopted that by June 1996 all professional church leaders should attend or demonstrate they have attended a workshop on how to understand and deal with sexual abuse/harassment.

Roberts' Rules

On Tuesday evening, Earle Roberts reported on his moderatorial year. "God works in mysterious ways," he declared. While visiting Nigeria, he met a man whom he had known as a secondary school student. "You changed my life," the man told him. The incident was one Earle considered insignificant.

Roberts talked about his visit to China. The Christian population today, over nine million, has risen from only 70,000 a few years ago.

The year, he said, has been one of excitement and pain. The pain arose from the number of congregations in conflict, the ministers who have taken vows to be faithful to the church who are now either threatening or actually taking legal recourse in the civil courts, and the problems of morality. He mentioned specifically the number of clergy divorces and incidents of sexual abuse. "We must look to the causes," he said. "These are far bigger than mere guidelines. We must ask ourselves, 'Where are we failing?'"



Brother and sister act: Doug MacCready, Kincardine, Ontario, and Georgia Roberts, St. Stephen, New Brunswick.

Glenn Cooper Moves to Life and Mission

Since restructuring, Glenn Cooper has served as associate secretary, Resource Production and Communication, under the Service Agency. Cooper spends 10 days a month at Wynford Drive; the rest of the time, he works from his home in Pictou, Nova Scotia. A dispute between Cooper and the Service Agency over the vision and carrying out of

his responsibilities has been simmering for some time. The Service Agency proposed two recommendations which would have rewritten the job description and required the holder of this office to be on-site full-time at the Toronto office.

A special committee appointed during Assembly to deal with this matter recommended that the associate secretary, Resource Production and Communication, along with the production designer and co-ordinating secretary be transferred to the Life and Mission Agency. The Service Agency was directed to negotiate with the Women's Missionary Society to provide resource distribution and marketing services. Assembly agreed to these recommendations.

Moving Allowance for Margaret

Readers of the *Record* will recall the uproar in the church when the Margaret Wilson statue was moved from the rotunda of Knox College into the boardroom. Margaret Wilson, a Scottish Covenanter, was tied to a stake and drowned when the tide of Scotland's Firth of Solway came in. A petition in 1993 asked the Assembly to return the statue to its original place. The Theological Education Committee recommended this not be done. However, Beth McCutcheon (Winnipeg) moved to have the statue returned to its original place in the rotunda if sufficient funds, estimated to be about $1,500, could be found among the commissioners. Assembly agreed.



Young adult representatives Allan Pursell, Sarah Travis and Matthew Brough enjoy the Assembly banquet.

Presbyterian World Service and Development asked commissioners to be equally generous in assisting Rwandan refugees. By the end of Assembly, over $1,500 had been contributed to the "Restore Margaret" campaign, and over $2,200 to Rwandan relief.

Youthful Enthusiasm

On Thursday evening, the young adult representatives began their report with a satirical chorus using the tune for "Hello muddah, hello faddah." It began: "We've been sitting in all the meetings / Watching all the acts and proceedings; / So when it came time to write this ditty / We were careful to refer to a committee."

Then each presented impressions of the Assembly. For Rachel Kennedy (Ottawa), the "most important thing was the confession to the aboriginal peoples." For Laurence Barr (Kootenay), it was so many people coming with so many points of view and yet things actually getting done. "It's amazing!" he commented. And Matthew Brough (Winnipeg) said he discovered that "basically what we want as young people is what everyone wants — love and acceptance."

Briefly noted:

- A six-member committee was established to review, revise or reaffirm the terms of the Ewart Endowment Fund for Theological Education. No disbursement of already promised funds will be made (funds had been promised to St. Andrew's Hall, Vancouver).
- Graduates from other than our theological colleges, or those who wish a special course, seeking entrance to our ministry must now have at least a B average as a prerequisite.
- Grant Jones retired after a six-year term as treasurer of the Presbyterian Church. Russell McKay, a member of Trinity York Mills in North York, Ontario, was appointed to replace him.
- Knox College can now appoint members of the order of diaconal ministries and other laypeople who are members of The Presbyterian Church in Canada to the faculty.
- A mission statement for ministry with children and youth was approved.
- The Presbytery of Chatham becomes the Presbytery of Essex/Kent.
- The Presbytery of Brockville amalgamated with the Presbytery of Glengarry to be called the Seaway-Glengarry Presbytery.
- As a result of a recommendation from the clerks of the Assembly, ministers who undertake pastoral services (for example, weddings, baptisms, funerals) in a congregation other than the one for which they are the current incumbent will be required to consult with and receive permission in writing from the session of the local congregation. This new regulation must be approved by a majority of the presbyteries before it becomes the law of the church.
- The 121st General Assembly will open in Knox's Galt Church, Cambridge, Ontario, on Sunday evening, June 4, 1995.

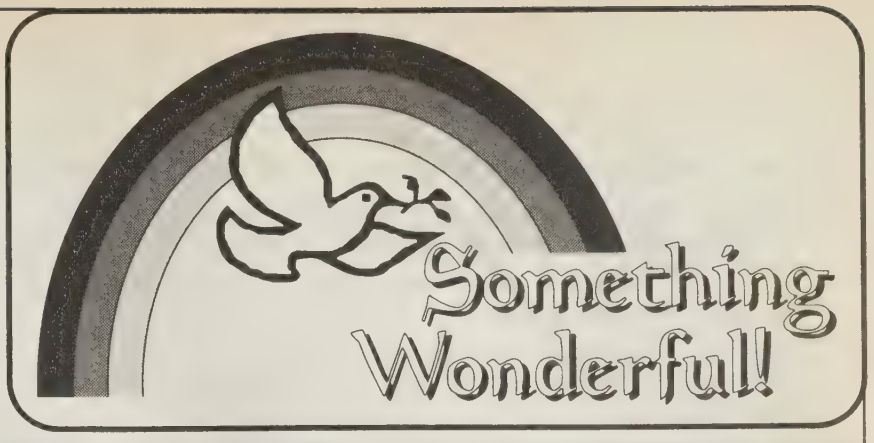
HOW THE YOUNG ADULT REPRESENTATIVES WOULD HAVE VOTED

	Approve	Disapprove	Abstain
Confession regarding aboriginal peoples	20	1	
Statement on euthanasia	13	7	1
Biennial Assemblies	3	18	
Restoration of Margaret Wilson statue	11	7	3
Living Faith as a subordinate standard	12	8	1
Sexuality report as amended	7	12	2

Photographs by: Michael Barnes, John Congram, Don Scott.

Readers 12 and under, this page is for you! God's love ***is*** something wonderful! The rainbow is one sign of God's love. Let's discover more about his love through puzzles, crafts, stories and features – all designed just for you.

Editors: *Susan R. S. MacLaren and Nancy Pinck*



Longing To Be Free

by Anne Saunders

Esther lived in Malawi, Africa. She felt discouraged. Life in Malawi was not free. Esther learned what that meant when she was eight years old.

Her family lived for one year in another country. It was a free country. No one spied on them at church. No army officers barged into their home in the middle of the night. None of their new friends was taken to prison by the police. Esther's family no longer felt afraid.

Then they returned home. Soon Esther knew fear had returned to their lives. She did not like it. Esther told her parents she wanted to live somewhere free.

Esther's parents held her close saying they shared her longing to be free. They believed things would change in Malawi. They felt God wanted them to stay, to use their abilities to bring changes. Crying, Esther said it was hard to believe. Her parents agreed, but trusted God to lead all of the people in Malawi to freedom.

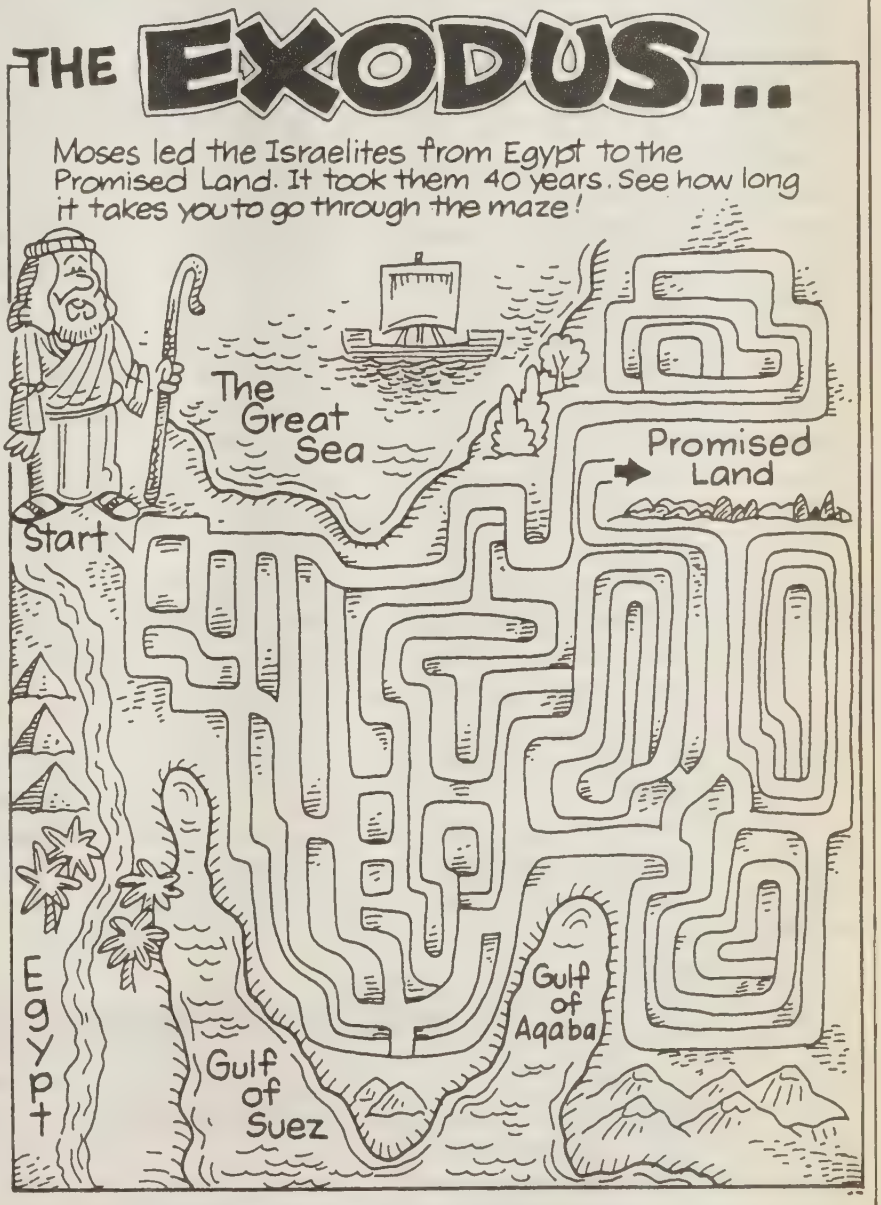
In 1993, Esther turned 18. Changes were beganning to take place. Now Esther and her family do not live in fear. Like all the people in Malawi, they are beginning to feel free.

Anne Saunders is the Presbyterian World Service and Development Education Officer, Eastern Canada, with The Presbyterian Church in Canada.



MEMORY VERSE OF THE MONTH

Then Jesus said ... "If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free." JOHN 8:31–32 NRSV



Source: ***Fun Stuff for Kids ages 4 – 6*** **by Michael Streff, (Zondervan Publishing House, 1992). Available at local bookstores or by calling 1–800–727–3480.**

And now, a brief word from our pews...

Every Sunday morning (except during the summer), the congregation of Melville Church, West Hill, Ontario, holds two worship services: one at 9:30 and one at 11. In the years since the 9:30 service was added, it has become increasingly popular, with a large number of children and their parents participating. The children take part in the "illustrated word" (children's sermon) and experience the worship service before leaving for church school classes. Some seniors in the congregation also attend the earlier service and seating is often crowded. Only about one-third as many people attend the later service.

In an effort to balance the participation of the children in the first service, Myles Leckie, an elder at Melville, suggested the idea of adding a "word from the pew" to the 11 a.m. service. Last September, Leckie, an enthusiastic and creative 79-year-old who still pilots his own plane, wrote letters to an initial group of approximately 30 people, asking them to consider giving a three- or four-minute talk during the 11 o'clock service on their experiences at Melville or some other meaningful part of their Christian life. More than 75 per cent of those contacted agreed to take part.

Although a list of suggested topics (e.g., "How I first started attending Melville," "My favourite Scripture, and why," "My faith journey over the years") was provided, participants have taken initiative and are not limited to those suggestions. Some senior members who were baptized at Melville have related their memories. This has been interesting to younger members and those who have recently joined the congregation. Other members have shared their special interests relating to the church.

One such story is that of John and Cathy Smith. As John explained during his "word from the pew," he was raised a Roman Catholic and had attended church in his early years mostly to please his grandmother and godmother — two people he greatly admired. After leaving their home town to attend university, John and Cathy drifted away from church. They first became acquainted with Melville by chance when, after their son had wandered into the neighbour's yard. the neighbour invited Cathy to a "Tuesday Time-out" at the church. Cathy enjoyed the Tuesday meetings and, some months later, asked John if he wanted to attend a worship service at Melville. John declined, but Cathy asked him again a few weeks later. When he asked her why she wanted to attend the church, Cathy said she wanted to be more like her neighbour. Seeing the positive effect her association with Melville had on Cathy, John agreed to go.

John and Cathy are now actively involved at Melville. John chaired the board of managers last year and Cathy teaches Sunday school. They and another couple serve as counsellors to the youth group. John says what he gets most from attending church is "a constant refocusing of what life is really about.... It's easy to lose perspective given all the pressures, real and perceived, we encounter every week."

A "word from the pew" has become a popular part of the 11 a.m. service. Attendance has gradually increased as well. According to the minister of Melville, Wally Whyte, "It does not appear we will run out of participants in the near future." R

ADDRESS CHANGE

Attach an OLD label from your magazine or PRINT name and address of YOUR church.

Church .....Cong. Code.....

1. OLD ADDRESS: .....
..... apt. # .....
City.....
Prov.....Postal Code.....
NAME.....

2. NEW ADDRESS: .....
..... apt. # .....
City.....
Prov.....Postal Code.....
NAME (if changed).....

3. Moving Date.....

SEND TO: PRESBYTERIAN RECORD
Circulation Dept.
50 Wynford Drive, North York, Ontario M3C 1J7

Canadian Council of Churches Triennial Assembly

More than 100 delegates from 13 member churches, plus observers and representatives of ecumenical agencies, attended the Triennial Assembly of the Canadian Council of Churches (CCC) in Charlottetown, P.E.I., May 14-18.

Among the new officers installed at the meeting was Dr. Alexandra (Sandy) Johnston, a lay Presbyterian, who becomes the third woman to serve as CCC president. A tenured professor of English at Victoria University, Toronto, Johnston is also a member of the World Council of Churches mission and education unit. David Oliver, an Anglican priest from Montreal, is the CCC's new general secretary.

Among other business of the assembly were reports from the CCC's commissions, working groups and committees. Delegates pondered emerging ethical issues such as euthanasia, doctor-assisted suicide, biotechnology, the use of rape as a weapon of war, as well as issues raised during the Ecumenical Decade of Churches in Solidarity with Women. They also agreed on the need to stimulate more local and regional ecumenical co-operation.

The assembly had moments of controversy as well, when a sermon by outgoing CCC president Dr. Bruce McLeod sparked a response from delegates of the Reformed Church in Canada. McLeod, a former United Church moderator, spoke of whole-world ecumenism." He maintained that churches committed to whole-world ecumenism will be "less arrogant in their faith statements" and won't assume "that they're responsible for God in the world."



Rev. Bruce McLeod, outgoing CCC president, and Dr. Alexandra Johnston, new president. (Photo: Jim Hodgson)

Dr. Jonathan Gerstner, executive secretary of the Reformed Church, told the assembly that members of his church do not believe all religions are windows to God, but that Jesus Christ alone is the way, the truth and the life.

Presbyterian staff meet with Renewal Fellowship executive

Five members of the executive of The Renewal Fellowship Within The Presbyterian Church in Canada met with nine members of the national church staff at 50 Wynford Drive, May 12. In welcoming the Renewal Fellowship members, Glen Davis of the Life and Mission Agency pointed out that although the two groups "sometimes come from different viewpoints, it is important we talk with each other."

The Renewal Fellowship representatives shared some of their concerns about evangelism. In response, Diane Strickland explained the emphasis the Education for Discipleship team places on relational evangelism which forms a part of every workshop the team conducts.

One area of consensus between the two groups is the concept of some form of elder rotation so that more people can be involved in the work of sessions.

This was the second meeting between the Renewal Fellowship and national staff. Similar meetings are planned for the future.

African editor suspended by church

Jamlick Miano, a minister of the Presbyterian Church of East Africa and editor of that denomination's magazine, *Jitegemea*, has been suspended without pay by the church. Miano accepted $60,000 from the ruling party in Kenya for writing an article in praise of President Moi. The magazine's board did not publish the issue containing the article, although some copies are said to exist.

Miano has also been disowned by the international journalists organization which had previously supported him in his legal battles with the government.

Gypsies sue Tökés

A Gypsy organization is taking legal action against László Tökés, a bishop of the Romanian Reformed Church, alleging that he has withheld aid from Germany destined for the "Free and Democratic Community of Gypsies," according to the Athens-based *Balkan News*. The newspaper quoted Tökés as saying he had requested the aid be stopped when a first instalment was used for purposes other than those specified by the German benefactor. The Reformed Church has been given the task of ensuring that the money be used for job creation programs. (*EPS*)

Clapton unplugged

While calling on parishioners recently, Rev. Dennis Ackroyd noticed a guitar and asked the owner if he would consider playing in church. The owner agreed. Later, Ackroyd realized the owner of the guitar was Grammy Award-winner Eric Clapton, one of rock music's premier guitarists. Clapton showed up at the tiny Surrey (England) church and delighted the congregation with guitar renditions of favourite hymns. (*EP*)

CONTINUED FROM PAGE 33

Former Presbyterian minister says church failed to confront anti-Semitism

A former Presbyterian minister says the church hasn't done enough to dissociate itself from Malcolm Ross, a Moncton, N.B., school teacher banned from the classroom in 1991 for his anti-Semitic writings.

Rev. William Steele says he was ousted from St. Andrew's Church in Moncton in late 1992 largely because of the way he challenged Ross and a few other members of the congregation who held anti-Semitic views. Steele says he challenged Ross in adult Sunday school classes and from the pulpit. Ross left the church in 1991 because of Steele. But the minister says he felt the situation at St. Andrew's was so bad he needed backing from the national church.

According to Steele, the Presbyterian Church did nothing. He compares the church's inaction to that of the German churches during Adolph Hitler's rise to power. One thing the Presbyterian Church did do, however, was to order Steele to undergo psychological assessment. The examining psychologist found Steele had "no psychosis, no neurosis and no personality disorder ... [and has] excellent qualifications and capacity for the ministry."

Rev. David Dewar, minister of the Harvey Station/Acton charge and chair of the committee that investigated the situation at St. Andrew's at Steele's request, feels the Malcolm Ross conflict was just a side issue and the central problem was Steele's "style of leadership."

Although he acknowledges the majority of members of St. Andrew's are not anti-Semitic, Steele says many were confused by Ross's denial of the Nazi Holocaust and his argument that some Jews had converted to Christianity to undermine the Christian faith. Steele feels the problems at the church haven't yet been adequately dealt with.

Steele is currently a minister of the Christian Reformed Church in Truro, N.S. (Source: *Ottawa Citizen*, March 26, 1994)

In a letter to the *Ottawa Citizen*, Glenn Cooper, communication co-ordinator for The Presbyterian Church in Canada, denied Steele's charges.

Cooper pointed out that in 1943 and 1944 the Presbyterian Church denounced anti-Semitism and urged the federal government to open Canada's borders to Jewish refugees. He also reminded the newspaper that as recently as 1990, the General Assembly "placed on record its repentance for the indifference and callousness which we and those who have gone before us have shown to the sufferings of the Jewish people...."

Cooper also drew attention to the Presbyterian Church's long involvement with the Canadian Council of Christians and Jews and its participation in the World Council of Churches Jewish-Christian dialogue.

"The Presbyterian Church in Canada has denounced anti-Semitism in the past and, I trust, will continue to do so whenever and wherever it needs such denunciation," Cooper concluded.

Canadian Church Press convention held

The 1994 Canadian Church Press (CCP) convention was held April 17-19 at the Queen of Apostles Renewal Centre in Mississauga, Ontario.

The convention was structured around the theme "For Such a Time as This" (Esther 4:14). With the help of workshops and keynote speakers, CCP members looked at how to communicate the good news effectively in today's world.

The workshops examined topics such as: editorial style and organization, design, circulation, readership surveys, and civil law (an exploration of the ways the church media can cover the growing number of legal cases filed against churches and members of the clergy, and some pitfalls to avoid). A workshop on desktop publishing was led by Tim Faller, who manages the design and production of the *Presbyterian Record.*



Guest speakers Maxine Hancock and Tom Harpur debate a theological point with members of the Canadian Church Press.

The keynote speakers were Tom Harpur, well-known author and communicator, and Maxine Hancock, author and lecturer at the University of Alberta. The two are also known as the hosts of the Vision TV program *Harpur vs. Hancock.*

Another feature of the convention was "Off the Record" — an exchange of stories, letters to the editor (that, for obvious reasons, don't make the pages of the church press), embarrassing typographical errors, etc. — conducted by the *Record*'s editor, John Congram, and members of the CCP executive.

At the awards banquet on April 18, the *Presbyterian Record* received an honourable mention in the Theological Reflection (Doctrinal) category for Michael Farris's column "The King in Tattered Robes" (Uncommon Lectionary, November 1993).

CONTINUED FROM PAGE 34

Support Native land rights, churches told

An ecumenical team that visited the Lubicon Cree people in Little Buffalo, in northern Alberta, has called on the World Council of Churches (WCC) to organize an "eminent persons team" to put pressure on Canadian authorities to resolve a struggle over land rights.

The Lubicon Cree nation has been trying for more than 50 years to win rights to their traditional hunting land near Lubicon Lake. They are willing to accept 24,600 hectares — a fraction of their traditional hunting land — as part of a comprehensive agreement with the government covering wildlife and environment management, infrastructure for a new community at Lubicon Lake, and economic development and compensation for resources that have been extracted from the territory.

"They were there from time immemorial; it's their land," Marilia Schüller, executive secretary in the World Council of Churches' program to combat racism, told the *Ecumenical Press Service.*

The ecumenical team called on the WCC and the Canadian Council of Churches to write to the Government of Canada and the Alberta provincial government urging a conclusion to negotiations for a "fair, just and equitable settlement" for the Lubicon Cree people.

The team also recommended that the 324 member churches of the WCC boycott the paper manufacturer using Lubicon land, and that financial support be given to the Lubicon Cree from the WCC's Special Fund to Combat Racism. (*EPS*)

National conference for street workers held

More than 260 people from over 100 agencies and 26 denominations met in Toronto April 28-30 for Street Level, the first-ever multidenominational, national conference for Christian street workers. The event was the idea of the Yonge Street Mission in Toronto, which invited World Vision Canada, Youth for Christ Canada, Mustard Seed Street Ministry in Calgary and Opération Mobilisation in Montreal to organize the conference co-operatively.

A 1990 study by the Metro Toronto Children's Aid Society estimated there were between 10,000-20,000 street youth in Canada, most of them the product of abuse and/or dysfunctional family systems that can no longer afford them. As a result, over the past five years, there has been a proliferation of new services for street youth. A significant number of these services are provided through Christian organizations, by street workers who have little opportunity to talk with other workers, or to nourish themselves spiritually.

With that in mind, Street Level provided both workshops and an opportunity for burned-out street workers to refresh themselves. "The spiritual tone of the event, set by Henri Nouwen and Sue Mosteller of the L'Arche community Daybreak, seemed to touch a dry place in people's souls," said Rick Tobias, executive director of the Yonge Street Mission and chair of Street Level.

Current issues covered in 36 workshops included: AIDS, why youth come to the streets, Native street youth, male survivors of abuse, providing employment for street youth, and suicide.



Pictured, left to right, are three of the Presbyterian delegates to Street Level: Roger Hunter of the Scott Mission, Toronto; June Wienecke of Gate 3:16, Oshawa, Ont.; and Joey Pileggi of the Yonge Street Mission. (Photo: Adrienne Grant-Stewart)

A Protestant Pope?

According to a leading Reformed theologian, some kind of papacy might be a good thing for Protestants.

Writing in *Reformed World*, published by the World Alliance of Reformed Churches, Bernard Thorogood, former general secretary of the United Reformed Church in the United Kingdom, calls on Protestants to "examine much more carefully" whether a form of papacy could provide "the focus of the international fellowship of Christians."

Thorogood admits that many Protestants will instinctively react negatively to the idea and that "the illiberal and centralizing character of the current papal regime makes this a difficult question."

He points out, however, that John Calvin rejected the papacy not because "there should not be a single focus of unity in Rome but because the office had become wholly corrupted." (*EPS, The Banner*)

Luxfer Studios Ltd
ARTISTS AND CRAFTSMEN
IN STAINED GLASS
(905) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7



For quality **CHOIR GOWNS AND CLERICAL VESTMENTS**
Write D. MILNE
3075 Sartelon St.
St. Laurent, Quebec H4R 1E6
Tel. (514) 856-0862
Fax (514) 856-1009

R. K. ROBES
2685A Eglinton Ave. E., Scarborough, Ont. M1K 2S2 (416-265-0150)
Custom Tailored Choir Gowns, Preaching Gowns and Stoles

FULL-TIME MINISTER

required for a large church family located in the downtown area. Deadline for applications is August 1/94.

Address to: The Search Committee
Knox Presbyterian Church
53 CHURCH STREET,
ST. CATHARINES, ONTARIO,
CANADA L2R 3C3

CALLED TO SERVE ACROSS CULTURES?

Graduate Diploma in *"Ministry In a Global Context"*

A unique program of guided experience and reflection for ministry in a changing cultural context for M.Div. (or equivalent) graduates or students with a demonstrated calling to minister amid cultural transformation.

- 3 to 6 month Two-Thirds World experience with a partner church.
- 4 months in the McGill Theological Consortium with guided studies / coursework, peer seminars, local (Montreal area) cross-cultural and interfaith experience.

Tuition and registration fees : $3,500 (overseas placements financed through partner denominations)

McGill, Faculty of Religious Studies
The Presbyterian College / Presbyterian Church in Canada
The United Theological College / United Church of Canada
Montreal Diocesan Theological College / Anglican Church of Canada

For information, contact Pat Hammond
3473 University Street, Montreal, Québec H3A2A8
Telephone: (514) 849-8511 Fax: (514) 849-4113

McGill

News

CONTINUED FROM PAGE 35

Poll rates media over church

Newspapers and television news are rated higher than the church in terms of believability and being good influences in the United States, Canada and five Western European countries.

Only in Mexico did the church get higher marks than the news media.

A survey conducted by the Times Mirror Center for the People & Press found that 60 per cent of United States residents find the church to be believable while 68 per cent rated newspapers believable and 73 per cent said TV news was credible. Canadians, however, tended to rate the church much lower in credibility — 47 per cent — in contrast to 71 per cent who believe newspapers and 81 per cent who trust TV news.

In Mexico, 79 per cent viewed the church as believable, compared to about 75 per cent who saw print and broadcast media as trustworthy.

Less than four out of 10 people in Great Britain and Italy thought newspapers were a good influence in society, but more than half thought TV news was a good influence.

The survey also included population samples in Germany, Spain and France. Only 35 - 40 per cent in those countries found the church believable. (*RNS*)

Knox Presbyterian Church
Bracebridge, Ontario
45 McMurray Street
(opposite high school)
(705) 645-4521
Minister: Dr. James A. Thomson
Morning worship: 9:30 a.m.
Nursery care & program for older children

St. David's Presbyterian Church
Scarborough, Ontario
1300 Danforth Road
(416) 267-7897
Minister: Rev. David Jones
Summer service July & August: 9:30 a.m.
(Winter services beginning Sept.: 9:30 & 11 a.m.)
Everyone welcome
Guests are always expected

Worship with us this summer

First Church
Winnipeg
Vimy Ridge Park
behind 800 Portage Avenue
(204) 775-0414
Ministers: Rev. Michael Farris
and Rev. Brenda Fraser
Worship: 10:30 a.m.

St. Andrew's Church
Whitby, Ont. L1N 5H9
209 Cochrane Street
(905) 668-4022
Interim moderator: Rev. Stephen Farris
Sunday worship and
summer church school: 10 a.m.

Kortright Church
Guelph, Ontario
795 Scottsdale Drive
(corner of Scottsdale & Kortright)
(519) 836-9400
Minister: Rev. Don McCallum
Summer worship: 10 a.m.
Child care provided

Orillia Church (St. Andrew's)
Orillia, Ontario
Corner of Peter St. N. and Neywash St.
Service of worship: 10:30 a.m.
June to September

St. Andrew's Church
Southampton, Ontario
47 Albert Street North (Hwy 21)
(519) 797-2077
We invite you to worship with us
at 11 a.m.
Junior Congregation
Lemonade on the lawn following service

Knox Church
Gravenhurst, Ontario
315 Muskoka Road North
(705) 687-4215
Minister: Rev. Jim Sitler
Sunday service and Sunday school:
10:30 a.m.
Dress is casual

Caledonia Church
Caledonia, Ontario N3W 1B8
117 Argyle Street N.
(905) 765-4524
Minister: Rev. Thomas G. Vais
Sunday service and Sunday school:
10 a.m.

Driving to Alaska This Summer?
St. James Church
Dawson Creek, B.C.
1501 - 108th Avenue
(604) 782-4616
Summer worship services: 9:45 a.m.

Richmond Church
Richmond, B.C.
7111 No. 2 Road
(near No. 2 Rd. and Granville Ave.)
Minister: Rev. Tony Plomp
Sunday services: 10:30 a.m.

St. James' Church
Forest, Ontario
Main and Jefferson Streets
Summer worship (June 12-Sept. 4):
10 a.m.
Nursery and children's program
Casual dress
Everyone welcome

First Church
Brandon, Manitoba R7A 4M3
339 - 12th Street
(204) 727-5874
Ministers: "All of Us"
Service of worship: 11 a.m.

Knox Church
Elora, Ontario
55 Church Street East
Sunday services: 11 a.m.

Glenview Church
Toronto, Ont. M4R 1P5
1 Glenview Avenue
(3 blocks south of Lawrence subway)
(416) 488-1156
Ministers: Rev. J.J. Harrold Morris
Rev. Lillian Wilton
Sunday services
June to Sept.: 10:30 a.m.

St. Andrew's Church
Cobden, Ontario
Highway 17
(between Renfrew & Pembroke)
Worship: 11:15 a.m.
St. Andrew's Church
Ross, Ontario
Kerr Line, east of Foresters Falls
Worship: 9:45 a.m.
Minister: Rev. Patricia Van Gelder

A warm welcome awaits you at ...
Thornhill Church
Thornhill, Ontario
271 Centre Street
(905) 889-5391
Ministers: Rev. Helen Smith
and Rev. Robert Smith
Sunday services, June 26-Sept. 4: 10 a.m.

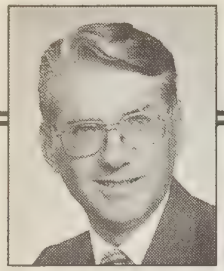
St. Andrew's Church
Victoria, B.C.
Douglas at Broughton
Ministers: Rev. John F. Allan
and Rev. Geoffrey Jay
Sunday services: 11 a.m.
Commonwealth Games Open Church
August 18-28, noon to 8 p.m.
Visitors welcome!

St. David and St. Martin Church
Ottawa, Ontario
444 St. Laurent Blvd.
(613) 745-1756
Minister: Rev. Ian Gray
Worship services:
11 a.m. during June
9:30 a.m. during July and August
Please join us for worship
while visiting the nation's capital.

Visiting the Near North in '94?
Knox Church, Sundridge, Ont.
Service: 9:30 a.m.
Knox Church, Magnetawan, Ont.
Service: 10:30 a.m.
St. Andrew's Church, Burk's Falls, Ont.
Service: 11:15 a.m.
Ministers: Rev. Freda MacDonald
and Rev. Graham MacDonald
Your friendly churches

St. Giles Kingsway Church
Etobicoke, Ontario
15 Lambeth Road
(behind Humbertown Shopping Centre)
(416) 233-8591
Ministers: Rev. Clyde Ervine
and Rev. Jeremy Lowther
Sunday worship: 10:30 a.m.
with "Children's Sunday Club"
Wednesday worship: 7:30 p.m.

St. Stephen's Church
Peterborough, Ontario
St. Paul's Street at Hilliard Street
(705) 743-4411
Sunday worship and Sunday school:
10 a.m all year
Thursday evening service:
July 7-Sept. 1: 7 p.m.
Youth and adult study and fellowship groups
Wheelchair accessible
Everyone is welcome



You Were Asking?

Tony Plomp

The Costs of Restructuring

In the October 1993 *Record*, I read that "our church has recently been restructured at high financial and human cost." How was it restructured? What made the changes necessary? What was the financial and human cost?

The church, of course, has not been restructured, but rather its administrative headquarters, almost always referred to as "Wynford Drive" or "Don Mills" or "Toronto" or, in the parlance of one of my friends, "The Head-Shed." Our polity (form of church government) remains as before.

We are governed through sessions, presbyteries, synods and General Assemblies. But the Assembly offices of The Presbyterian Church in Canada, the agencies and committees that do the work the General Assembly assigns to them, were reorganized in an attempt to meet the needs of the denomination into the next century.

Some years ago, it was felt by many members of the boards and committees of the General Assembly, as well as in many of the courts of the church, that there ought to be a more helpful, efficient and cost-effective way to deliver the programs of the General Assembly to the membership. This disquiet with things as they were led to a process of strategic planning in which all the courts of the church, as well as the boards and committees of the General Assembly, participated. This, in turn, produced what is now called *The Vision*, a document containing nine emphases, of which number nine says, in part: "The administration of the church will be lean and accountable.... The paralysing disease of organizational overload will diminish, from the pastor's study as from the General Assembly offices. The agencies of the General Assembly will do only what cannot be done at the local level ... "

The entire Vision statement is, on balance, a fine document. It is recorded, among other places, in *The Acts and Proceedings of the 115th General Assembly (1989)*, pages 202-203. It is well worth reading and studying carefully.

On the basis of that Vision statement, the General Assembly offices were reorganized in order to try to meet the intent of the Vision. The various boards of the Assembly (such as World Mission, Congregational Life, Ministry) and the functions of many committees of Assembly were replaced by two major "agencies," the Life and Mission Agency and the Service Agency. This was an attempt to streamline the operations of the various departments of the national offices. The General Assembly Office was expanded to include an associate secretary, or full-time deputy clerk, in addition to the principal clerk of Assembly, together with a part-time deputy clerk, in order to assist the courts of the church more effectively in their work. Some boards and committees remained in place, such as the *Record*, Pension Board and the Church Doctrine Committee. Overseeing it all, on behalf of the General Assembly and between assemblies, is the Assembly Council which has wide representation from throughout the whole of the church. (It is clear that a column of this nature cannot go into the intricate details of this major reorganization.)

The cost of restructuring has been estimated at about $600,000, although others have put the figure higher. The "human cost" referred to in your question has been the inevitable high anxiety which such a long process of impending changes induced in those who work in the General Assembly offices, both executive staff and support personnel. Restructuring meant that some positions were terminated, job descriptions were changed, and everyone (having all resigned) needed to apply for the new positions created.

The emotional stress and strain on the personnel at 50 Wynford Drive over the past several years cannot be underestimated, especially since there was also a plan, for a time, to move the General Assembly offices out of the Toronto area where most of the church's national staff had made their homes. Much of the financial cost of restructuring can be ascribed both to compensation packages made available to those whose employment was terminated and to the physical renovations of the church offices.

Only time will tell whether the restructuring of the General Assembly offices has been helpful to the life and mission of our denomination. It is easy enough to be critical and point at flaws which may now becoming more apparent in the system. And there have been the inevitable "growing pains." Some further changes may yet have to be made. Yet one would hope that, having put this new system in place, everyone involved will make the required effort to have it succeed to the glory of God and for the good of the church's mission. R

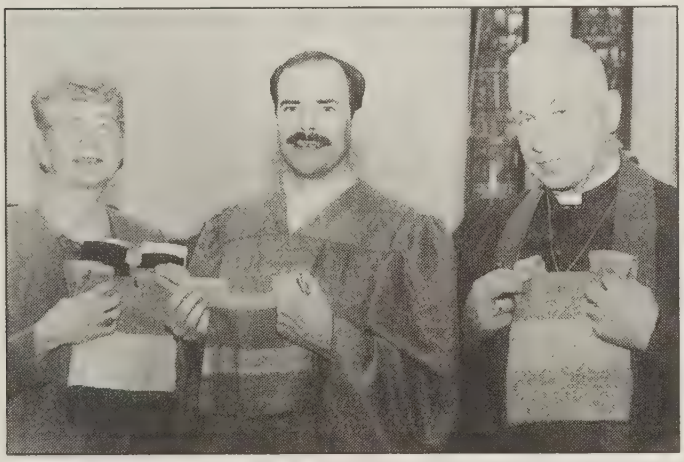
Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond B.C. V7C 4S3. Include your name and address for information.



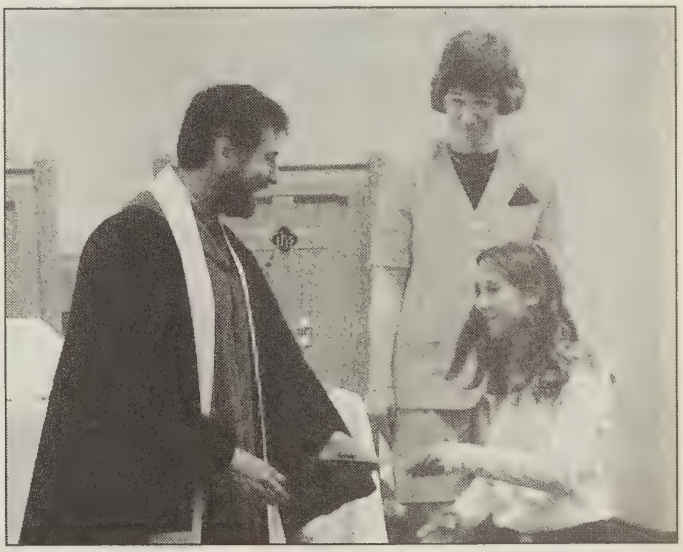
THE CONGREGATION OF Drummond Hill Church, Niagara Falls, Ont., presented a donation for the work of the Brock University (St. Catharines, Ont.) Protestant Ecumenical Chaplaincy. Pictured, chaplain George Tattrie, a Presbyterian minister, receives a cheque for $600 from elder Jean Clay, representing the session's mission and outreach committee.



THE CHURCH OF St. John and St. Stephen, Saint John, N.B., celebrated the 25th anniversary of Rev. Philip Lee's ministry to the congregation on April 24. At a surprise luncheon held after the worship service, Philip and his wife, Roberta, were presented with a framed sketch of the sanctuary. They were further surprised by the arrival of their daughter, Susan, who was flown in from Ottawa by the congregation. Greetings were received from family and friends throughout Canada and the United States.

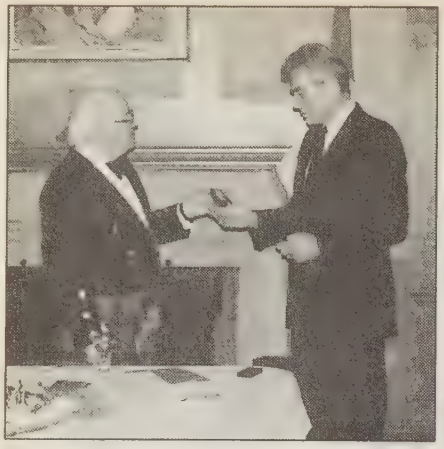


A SUPPLY OF VESTS used to help prevent pneumonia in infants was presented to guest speaker Rev. John Bannerman of the Education for Discipleship team during the anniversary service of St. Andrew's Church, Tillsonburg, Ont., April 17. The vests, made by members of the congregation, will be sent to mission hospitals overseas. Pictured with John (centre) are Flora Thompson, president of the Ladies Evening Group, who made the presentation, and Rev. Biff Jarvis. (Photo: *Tillsonburg News*)



THE 10TH ANNIVERSARY of Rev. Wes Denyer's ordination was recognized by the congregation of Unionville Church, Unionville, Ont., May 15. Pictured, Amy Curley presents him with a gift of baby-sitting time, while clerk of session June Holohan, who presented a gift of money on the congregation's behalf, looks on. Both gifts were particularly useful as Wes was about to begin a 14-week sabbatical.

Please note: Photos submitted for People and Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



SENATOR HEATH MACQUARRIE (in kilt) presented a Canada 125 medal to Rev. James Peter Jones at a St. Andrew's Day Ceilidh on Parliament Hill, praising him for his inspiring sermons as minister of St. Andrew's Church (Ottawa's oldest Protestant church) and his leadership in various parts of Canada.



THE CONGREGATION OF First Sackville Church, Lower Sackville, N.S., dedicated a six- by eight-foot woodcarving of the burning bush in memory of Alexander M. MacLennan, April 10. Pictured are: Rev. David Sutherland; artist Gilles Lepage; Doris MacLennan, wife of Alexander; and their sons Ronald and Douglas.



THE CONGREGATION OF St. Stephen's Church, Scarborough, Ont., recognized the many years of dedicated service of retiring elders William Campbell and Sam Forsyth by conferring upon them the title "elder emeritus." Pictured, left to right, are: Errol Ming, clerk of session; Lois and William Campbell; Rev. Gerald Bylaard; Sam and Doris Forsyth; and elder John Jenkinson.



THE CONGREGATION OF St. Giles Church, Calgary, celebrated its 35th anniversary and the 25th anniversary of Rev. David Crawford's ministry at St. Giles last year. Pictured at a dinner held in their honour are David and Marjorie Crawford, along with David and Janet Hancock (left) and Marjorie Thompson (right). The evening included a slide presentation of the Crawfords' life, entitled "My Buddy," and innovations to popular songs performed by the choir. A purse of money was presented to the couple, which they planned to spend during a trip to Britain.



PICTURED ARE SOME of the 63 participants at the "Lost in the Gospel '94" youth rally co-hosted by Union and Sutherland's River churches at Union Church, Thorburn, N.S. In the centre of the group are theme speakers: Rev. Bill Johnston (with glasses); Rev. Mark McLennan (with beard); and synod youth director Audrey Cameron (seated, leaning backwards, white sneakers). Missing from the photo are: presbytery worker Joanne Vines; Rev. Charles McPherson; youth leaders Doug Cameron, Audrey Hodder and Joyce Howard; and Rev. Glenn MacDonald, minister of Union Church.



THE OFFICIAL OPENING of the new addition and the inauguration of the Margaret Leask Memorial English School in Jhansi, India, was held March 10. The new addition, furniture and equipment were funded by a grant from The Presbyterian Church in Canada and donations from groups and individuals. Margaret Leask was a Presbyterian missionary who worked in Jhansi for over 30 years. She died in Uxbridge, Ont., in December 1992. Pictured is the school's first graduating class with its teacher.



CANTORION GLAN ALUN, a choir from Mold, Wales, performed at St. Paul's Church, Peterborough, Ont., during the Ontario Welsh Festival (*Gymanfa Ganu*), held April 15-17. In addition to a Friday night concert, two Sunday services featured the rousing singing of hymns in both Welsh and English. Large congregations included many people of Welsh origin who came from all over Ontario, the United States and the Bahamas.



THE MINISTER AND ELDERS of Burns Church, Milverton, Ont., made a special presentation to Archie and Hildred White on the occasion of their 70th wedding anniversary. Pictured with the Whites are (left to right): Rev. Gunar Kravalis, Gordon Jack, Lloyd Denstedt, Murray Stewart, Roy McEwan, John Smith and Laura Coxon, clerk of session.



PICTURED AT THE 161st anniversary of New St. James Church, London, Ont., are guest speaker Rev. John Congram (left), editor of the *Presbyterian Record*; Fred Howson, the oldest member of the congregation; and Rev. Donald McInnis.



THE MULTICULTURAL MAKE-UP of Malvern Church, Scarborough, Ont., was evident at the congregation's 17th anniversary celebration. A map, with the names and photos of the members, indicated their birthplaces in Barbados, Continental Europe, England, Ghana, Guyana, India, Ireland, Japan, Scotland, Sri Lanka and other countries. Another visual highlight was a banner constructed of material donated by members and adherents from items of significance to them. It was made by Kathleen Jansz (pictured above), previously from Sri Lanka, and designed by charter member Jim Thomson, from Scotland. Other events included a "Create-a-Pageant" night and the subsequent production of a play called "Such a Little Baby," featuring an intergenerational cast.

Persuade Us to Rejoice *by Robert McAfee Brown (Westminster/John Knox, 1992, $16.85). Reviewed by Fairlie Ritchie.*

In a world where reasons for rejoicing are hard to come by, Robert McAfee Brown finds fiction joins religion in offering such reasons by imagining liberation from sin and guilt, "oppressive social structures," and "the grip of impersonal 'fate.'" It does this by offering "perspectives on struggles in which many of us participate" and thus "confronts us with possibilities for our own lives ... in ways that open new vistas for us."

The first three chapters consider the relationship between faith and fiction. The next three explore authors. Then follow seven reflections on books. The range extends from Albert Camus to Charles Williams to Alice Walker.

Brown provides a biblical grounding by entering the story of Nathan's tale of the ewe lamb. That episode reveals the power of story to impel insight and to transform. He argues that modern fiction does this by "[portraying], in all its starkness, a world without grace," "[challenging] Christians ... to recast their complacent forms of faith," and suggesting logical and artistic skills to help us realize "how best to address [our] message to others."

Brown is obviously familiar with the scholarly work in this field, but he doesn't overload us with secondary references or jargon. Rather, the volume is meditative, even provocative. He does not pretend to pronounce a last word, but rather issues an invitation to encounter those whom he has encountered.

"The final word is a reminder that wholeness (what is elsewhere called 'salvation') does not come through words, and that while books can sometimes conduct us to a new threshold, the decisive step can only be taken by ourselves in a deliberately chosen, risk-filled action that later we will recognize as a work of grace. Such a step, if we finally take it, will be repeated frequently in the course of a lifetime — a series of acts of faith sufficiently grounded in love to bequeath us hope — in sequences and arrangements that we can never predict ahead of time."

This is a beautiful and compelling companion for individuals or groups drawn to the weaving of faith and fiction.

Fairlie Ritchie is minister of Knox Church, Cochrane, Ont.

The Shipping News *by Annie Proulx (Scribners, 1993, $25.50). Reviewed by Bert Vancook.*

The Shipping News, Pulitzer Prize-winning novel by Annie Proulx, takes the reader to the heart of the northern peninsula of Newfoundland. Proulx has managed to listen to the people and to the landscape of this bleak, battered, beautiful land and to speak and to think like an outport resident. She describes the world and the outlook of the people while managing to respect their full integrity. "The world was all knots and lashings once — flex and give, that was the way it went before the brute force of nails and screws."

Quoyle, his life scoured like the island's shore itself, returns to the village of his ancestors to pick up the pieces of his life. He finds an unsparing place — a place where there are as many words for wind as the Inuit have for snow; a place where the sea gives life but also makes people submit to the water; a place that destroys some people or forces them to move away and a place that can heal others; a place where to survive you need to be able to flex and give.

Quoyle works for the local newspaper, writing articles on the ships that come into the port. As we watch Quoyle grow into himself, we can also see what it is like to live in a place where rules made elsewhere eventually entrap people and communities in the same way a long-liner encloses everything in its nets.

In *The Shipping News*, Proulx guages the subtleties and degrees of life and of death in a relentlessly severe place. She has woven a beautifully written, soul-satisfying book.

Bert Vancook is the minister of Summerside Church, Summerside, P.E.I.

Working Harder Isn't Working *by Bruce O'Hara (New Star Books, 1993, $14.95). Reviewed by Bea Logan.*

The subtitle of this interesting and stimulating book is *How we can save the economy and our society by working less and enjoying life more.*

The author is a social worker who found unemployed and overworked individuals on his counselling caseload. Although computers were supposed to produce an age of leisure and abundance, most Canadians find themselves working more for less. In the 1990s, he says, we should have full employment and leisure. We may end up with neither.

Since "sharing" is a fundamental tenet of most faiths, O'Hara suggests church-based study groups explore the merits of a four-day week. This action, he believes, could save several million Canadians from misery.

In 270 pages, he presents a detailed plan to implement the four-day work week. He would begin taxing companies paying overtime instead of hiring more employees. After issuing a warning, he suggests, the government should charge a 50 per cent tax on overtime the first year and 100 per cent the second year based on a 2,000-hour year. The next step would be to lower the work year to 1,600 hours.

Books and Resources

CONTINUED FROM PAGE 42

His plan allows workers to take home 95 per cent of their former pay and enjoy a three-day weekend. No longer would companies or individuals pay unemployment insurance. Sickness insurance costs would be reduced. He allows for a slight rise in wages but a much lower income tax. Productivity per hour would increase.

Beatrice Logan is a member of St. Giles, Sarnia, Ont.

Love and Friendship *by Allan Bloom (Simon and Schuster, 1993, $35.65). Reviewed by Wallace Whyte.*

It is encouraging to read a major work on love and friendship by a philosopher with the intellectual depth and experience of Allan Bloom. He has taught at Yale, Cornell and the universities of Toronto, Tel Aviv and Paris. At the time of his death in 1992, he was co-director of the University of Chicago's John M. Olin Center for Inquiry into the Theory and Practice of Democracy. His former book, *The Closing of the American Mind*, was a sharp rebuke to the academic community's abandonment of the search for truth in favour of relativism. As another reviewer wrote, "Many will no doubt be glad that the 'great sage from Chicago' is no longer around to trouble them."

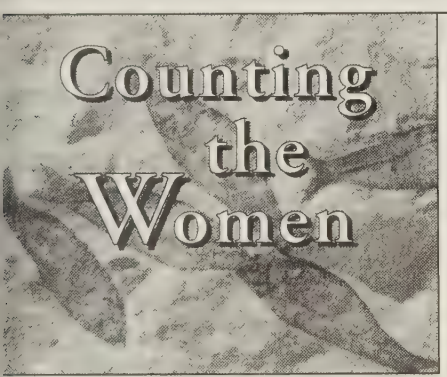
Here is a search for the truth about love and friendship in some of the most recognized writings of English-speaking heritage. References from novelists include Stendhal, Austen, Flaubert and Tolstoy. Major sections are given to the writings of Rousseau, Shakespeare and Plato. The conflicts between the Judaeo-Christian view of love as related to marriage and the family and that of Graeco-Roman culture with its focus on *eros* are clearly presented.

Bloom does not hesitate to relate love to the transcendent. He sees a movement away from the transcendent unity of the loving couple toward Sartre's assertion that "Hell is other people." He mourns the fact that our culture's individualism and egalitarianism have turned romantic relationships into contractual matters to be litigated. People become little more than the means to the ends of others. Without a common good, human relationships are regarded as merely arrangements which permit people to pursue their own goals.

The author explains how love and friendship are the same yet different. He concludes that friendship is the highest form of love. Understanding the manifold experiences of love and friendship, Bloom believes, is the key to self-knowledge.

This lengthy philosophical work is not difficult to read. The author's way with the English language is a bonus. The extensive index makes it a valuable reference source.

Wallace Whyte is minister of Melville Church, West Hill, Ont.



A book of sermons preached by women in The Presbyterian Church in Canada.

"Your Christian faith will be enriched."
— *Lois Klempa*

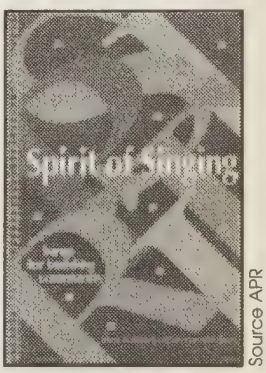
"Here we have preaching about the real needs of people."
— *Bob Cruickshank*

"An engaging read in many diverse ways."
— *Pam McCaroll-Butler*

Available from:
WMS Book Room and Resource Distribution Centre
50 Wynford Dr., North York, ON M3C 1J7
Tel: (416) 441-1111 Fax: (416) 441-2825
Cost: $13.00 plus GST, until September 30, 1994
$15.00 plus GST, after October 1, 1994

Spirit of Singing
Songs for building community
Edited by Mardi Tindal and Kate Middleton

Spirit of Singing is a collection of songs that you might have learned around the campfire. Many of these songs have stood the test of time as expressions of our communities of faith and fellowship. ***Spirit of Singing*** includes religious and secular songs of various types, such as spirituals, graces, rounds, folk songs, chants, etc. The songs are from many traditions, including Canadian, First Nations, African, Protestant and Roman Catholic. In some cases, actions or American Sign Language symbols are included along with the songs.



Source APR

6 x 9", 128 pages, softcover, Wood Lake Books

929-085 • 1-9 **$8.95** ea.
10-49 **$8.00** ea.
50+ **$7.50** ea.

Wood Lake Books

Available from:
Wood Lake Books
PO Box 700,
Winfield BC, V0H 2C0

1-800-663-2775

continued from page 51

permanent resident of Hong Kong. Late in 1952, he managed to come to Canada.

Stephen went first to a school in Hamilton, Ontario, to improve his English. Then he worked for a year in the mailing room at church offices in Toronto. In 1956, he attended Regina College in Saskatchewan where he completed university entrance requirements. The following year, he went to the University of Saskatchewan in Saskatoon where he had to do another preliminary year to improve his English. Eventually, he was accepted into the science program. In his third year, realizing he was not doing well enough to graduate, he returned to Toronto to take a teaching certificate. For two years, he taught at an Indian reservation school operated by the Presbyterian Church at Shoal Lake near Kenora, Ontario.

On this reserve, Stephen met Bernice Barker, a Presbyterian deaconess. After their marriage, they returned to Saskatoon where Stephen entered the University of Saskatchewan again and completed two degrees. For almost 30 years since then, he has taught science and mathematics in Saskatoon elementary and high schools.

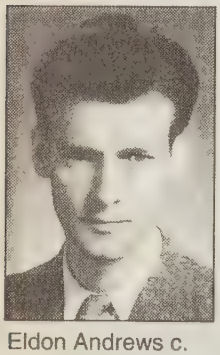
Stephen and Bernice Shih are active in St. Andrew's Presbyterian Church in Saskatoon where Stephen is an elder and superintendent of the church school. Their daughters have sung in the choirs and taught Sunday school. Now Stephen tutors students from abroad and visits shut-ins of the congregation.

"I have always felt I was a guest in Canada," Stephen says. "I was not born here and was admitted under unusual conditions. I must not be greedy and forget my purpose here. I never believed I would stay permanently but expected to be able to return to China. But when you follow Christ, it does not matter where you live."

Stephen has been back to China three times to visit one surviving sister and some cousins. But he has never returned to the area where the kidnapping occurred. R

Bob Phillips is an elder, retired from the session of St. Andrew's Church, Saskatoon. He was also a journalist.

Stephen Shih Recalls Eldon and Carolyn Andrews

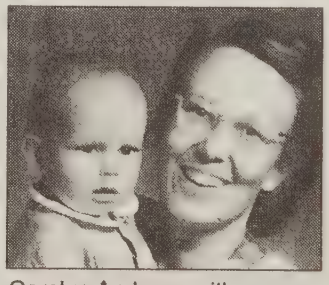


Eldon Andrews c. 1950 before he left China for Canada.

The day I met them was a turning point of my life. Prior to that, I was like an orphan, starved and abused both physically and mentally.

While I obtained a scholarship to cover most of my school fees, nothing was left for food and clothing. Schoolmates made insulting remarks about me in the dormitory and in the dining-room for not paying my share of costs. For a youngster, this was devastating. The Andrews paid all these from their pockets for many months. After I met Jim Munro and Laura Pelton who visited our school in 1948, the WMS came to my aid. This experience often reminds me of the story of the Good Samaritan.

Another day it snowed. This was unusual for that part of China. Everyone was warmly dressed and welcomed the excitement of the snow, except me. I was cold and shabbily dressed. Eldon Andrews sent me to deliver a note to Carolyn at the teacherage. I learned the note asked for some warm clothes for me. I still remember how surprised the others were and how proud I was! The Andrews also helped a number of other poor students.



Carolyn Andrews with son David born in China.

The Andrews' view of Christianity was two-sided: to preach the gospel and to help others. After teaching in China and Taiwan, they returned to Canada. Eldon became a probation officer in Ontario. A series of strokes forced him to retire, and he now lives in Seven Oaks (Home for the Aged) in Scarborough. Carolyn lives nearby in Toronto.

Dewi Sant Welsh United Church

Toronto, Canada

has a need for a minister to sustain its ministry and cultural heritage. We are looking for a bilingual minister; many of our services are in English but some are in Welsh.

Our church welcomes not only people of Welsh heritage, but also those attracted by our friendly services and singing.

Housing allowance in lieu of manse; salary negotiable. Church information package available on request. Applications with resumés will be received up to December 31, 1994, by Mrs. Betty Cullingworth, Chair, Pastoral Relations Committee, Dewi Sant Welsh United Church, 33 Melrose Ave., Toronto, Ontario M5M 1Y6.



BULLAS GLASS since 1904 LTD.
15 Joseph Street, Kitchener
Ontario, Canada N2G 1H9
"Write for Brochure"

Canadian Art China Ltd.

Commemorate your Special Event



The perfect item for anniversaries, reunions or just as a gift to visitors of your church. Choose from our wide selection of plates, mugs, etc. and let our artist capture the beauty of your church on fine quality porcelain.

A great idea as a fund raiser for your school or club.

Write or phone for our brochure today.

Canadian Art China Ltd.
18 Stewart Road
Collingwood, Ont. L9Y 4K1
Phone/Fax: (705) 445-1321

RML

Robert McCausland Limited

Artists & Craftsmen of Stained Glass since 1856

30 Chauncey Ave.,
Toronto, Ont. M8Z 2X4
Tel. (416) 233-9530 1-800-563-1555

STAINED GLASS
Custom Designed Memorial Windows and Restorations
OBATA STUDIOS
2255 Queen St. East, Suite 140
Toronto, Ont. M4E 1G3 (416) 690-0031

EG Established 1920

EDWARDS GLASS COMPANY LIMITED
est. 1920
custom designed memorial windows
traditional - contemporary
releading & restoration - storm glazing
enquiries invited
471 Newbold Street
London, Ontario N6E 1K4
(519) 649-7225, Fax: (519) 649-7226

Travelling Ministerels



We are looking for a few special clergy, active or retired, who are outgoing and organized. You should be well connected with seniors, able to travel for a few weeks each year and can generate enthusiasm about new projects relating to seniors' travel. This is not a full-time job ... just an adventure!

Please reply to:

Rostad Tours
#25, 11440 Braeside Drive S.W.
Calgary, AB T2W 3N4
Phone toll-free: 1-800-361-8687

From the Past Record

July/August 1969 (25 years)

An Experimental Assembly

"What do you think of the way the general assembly is being run this year?" was a question that was asked many times over during the week.

The answer, as we heard it, was that the new format was well received. The two days of working groups provided free and open discussion, and laid the foundation for an understanding of the business that followed.

One minister commented, "Everyone voted with a higher degree of awareness. The elders who are hesitant to speak in the large assembly really opened up in the small groups."

An elder commissioner who had attended two previous assemblies said: "This is an historic general assembly. Attendance has been remarkable. I have never seen so few out in the halls or drinking coffee during business sessions."

July/August 1944 (50 years)

A Presbytery Resolves

Although no question of gambling has arisen within the Presbytery, the Presbytery of North Bay and Temiskaming at its meeting on March 14th passed the following resolutions as a precautionary measure:

"This Presbytery recognizes the threat to the future of Canada in the growing menace of public gambling to raise funds for War and charitable purposes. The evils of the old, basement, back-alley, gambling den, sought out by police, are not lessened when the practice moves out on main street and is made legal and respectable. This Presbytery, therefore, will consider as a grievous offence and a breaking of the 8th Commandment the introduction into any congregation or organization within a congregation of Bingo or any other game or device of chance to raise money for furthering the Lord's work."

July/August 1919 (75 years)

The Five-Year Eldership

To the present assembly came an overture from the Presbytery of Toronto asking that the rules of the Church be so changed that ordination to the eldership will be for a five-year term of service instead of for life as at present.

Some of the reasons given in support of the above overture were:—

That men could be more easily obtained for the eldership if it were for a short term.

That it would give variety in the Session and create a wider and more general interest....

That it would enable congregations to drop out the older men, who might be conservative, unprogressive, with old-fashioned ideas of the Church, or the Sabbath, or the Bible, or many other things....

After some discussion of the subject, the overture was referred to Presbyteries for their consideration and judgment.

July/August 1894 (100 years)

Distinctive Presbyterian Characteristics

by Rev. W. H. Roberts, D.D. LL.D.

The Presbyterian Church (in unison with other Reformed churches holding the Presbyterian system of faith and polity), is characterized both constitutionally and historically, by certain marked characteristics, of which the following are entitled to special prominence:

I. Scriptural doctrine.
II. Simplicity of worship.
III. Representative government.
IV. High standard of Christian living.
V. Resolute maintenance of liberty of conscience.
VI. Insistence upon popular education.
VII. Patriotism.
VIII. Catholicity of spirit. R

Deaths

DETLOR, REV. WINFRED LYALL, 85, died in Seattle, Wash., July 3, 1993.

Lyall Detlor was born in Belleville, Ont. He received BA and MA degrees from McGill University, Montreal, where he was one of the first members of Inter-Varsity Christian Fellowship in North America. While studying at The Presbyterian College, Montreal, he served small churches in Nova Scotia. Following ordination, he ministered at St. James, Melfort, Sask. In 1936, he married Margaret Alexandra Baxter of Tisdale, Sask. After receiving the M.Th. degree from Westminster Theological Seminary, Philadelphia, he served at New London, P.E.I.; Knox, Toronto; St. Andrew's, Parry Sound, Ont.; First, Trail, B.C.; before serving churches in Seattle and Alderwood Manor, Wash. While at Georgetown Church, Seattle, he taught English, Latin and French at Seattle Christian School. He was deeply involved in youth programs and a strong supporter of world missions. He served as stated clerk of Seattle Presbytery for a number of years. After retirement in 1978, he developed slide presentations on hymn writers.

Lyall Detlor was predeceased by first wife Margaret, grandchildren Bobby and Sandra Detlor. He is survived by wife Clarice; son John; daughters Dorothy Langan, Evelyn Probert and Beth Delamarter; and nine grandchildren.

MACKAY, REV. DR. ALLAN LORNE, 79, died in Hamilton, Ont., May 13, 1994.

Lorne Mackay was born in Margate, P.E.I., and educated in Kensington, New London and Charlottetown. He received his BA from the University of Western Ontario, London (1939), and a BD from Union College, Vancouver (1945). He studied theology at The Presbyterian College, Montreal, from which he received the honorary Doctor of Divinity degree in 1962. In 38 years of ministry, Lorne ministered at Vancouver Heights (1942-46), Montreal West (1946-52) and Central, Hamilton (1952-1980). Upon his retirement, Central made him minister emeritus.

Mackay served as moderator of the Presbytery of Hamilton (1958) and convener of the General Board of Missions (1960-63). The *Hamilton Spectator* called him a "man of the city" for his long ministry at Central and wide service with community clubs and agencies. In 1976, McMaster University honoured him with an LLD and The Presbyterian Church in Canada elected him Moderator. In 1986, Hamilton's Gallery of Distinction recognized him for his outstanding citizenship. He is remembered as a man with deep resources of faith who cared for people, who hated bigotry and injustice, who had wide humanitarian outreach and who was a master of words.

Lorne Mackay was predeceased by wife Janet (Garnier) and two brothers. He is survived by the families of daughter Beth Mackay-Reilly and son Allan, three brothers and three sisters.

SELF, REV. J. LEONARD, 80, of Midland, Ont., died April 28, 1994.

Leonard Self was born in Vancouver. He graduated from Toronto Teachers College (1934); received a BA from the University of Western Ontario, London; M.Div. from Victoria University, Toronto; and MA from the University of Toronto (1950). He began his ministry at Sharon Church in Nova Scotia (1943). For 7 1/2 years, he was minister of the Norval and Union churches, Ont., and recreation director for two years in Georgetown, Ont., reaching children and their parents through sports and recreation. In 1951, he was called to Knox, Midland, and became involved in sports for young people and in many community organizations. He believed churches should be involved in community sports because sports sharpen a person's sense of values through hard work and teamwork.

Self became reeve, then mayor of Midland (1964-70). In 1966, he was Educational Counsellor for Indian Affairs. He encouraged the First Nations to build arenas, and 15 hockey teams grew to 50. He was honoured with the name Chief Buzwa. After he accepted a call to Westminster Church, Toronto (1975), the church completed an addition and built a 42-unit seniors residence. At age 79, he retired to Midland.

Leonard Self is survived by wife Joan; daughters Penelope McLaren (Midland Point) and Tanya (East York); son Kennedy (Port Perry); three granddaughters; brothers Harvey and Rev. Russell Self (Toronto), Rev. Stan Self (Trenton); sister Grace Thomson (Tennessee).

BERDAN, FLORENCE, M., 75, longtime adherent, Knox, West Lorne, Ont., March 1.

BLACK, CATHERINE, longtime faithful, devoted member, St. John's, Cornwall, Ont., April 20.

CAMPBELL, DONALD, 64, active member, elder, St. James, (Long Branch) Etobicoke, Ont., April 7.

CLARK, JOHN E., 86, elder, former convener board of managers, choir member, St. James', Forest, Ont., May 2.

COOK, THOMAS STEWART, 71, friend, committed elder, building superintendent 20 years, designed and crafted Paulin Chapel, St. Andrew's, Windsor, Ont., May 13.

COPELAND, JANET "JEAN," member, First, New Glasgow, N.S., May 20.

COTTER, ADELINE HANNAH, 86, longtime member, First, New Glasgow, N.S., March 14.

DARBY, J. ALLEN, longtime faithful elder, valued member, Cheyne, Stoney Creek, Ont., April 8.

DEVLIN, JAMES FOREST, 88, faithful lifetime member, choir member, board of managers convener, elder 24 years, St. Andrew's, Qu'Appelle, Sask., May 15.

ELWOOD, MARGARET "GRETTA," longtime member, Rogers Memorial, Toronto, April 22.

EMO, ALICE, 91, former choir member, longtime member, St. Andrew's, St. Lambert, Que., May 2.

FOURNEY, EDGAR GEORGE, 45, active member, St. Andrew's, South Lancaster, Ont., April 18; brother to Rev. Lloyd Fourney, First, Edmonton, and Rev. Robert Fourney, St. Andrew's, Windsor, Ont.

FOX, C. NORMAN, 63, elder 29 years, manager 39 years, Runnymede, Toronto, April 13.

HARSHAM, REV. MOSES, attended Ewart College, minister 37 years, Guyana Presbyterian Church, while motorcycling home from Good Friday services in Guyana, April 1.

KEMP, CHARLES WILLIAM, 86, elder, former treasurer, Knox, Burlington, Ont., May 20.

KENT, HILDA, 90, longtime member, Knox, Victoria, April 1.

KIRKPATRICK, CATHERINE, faithful member, choir, WMS, Winnipeg presbyterial past-president, St. John's, Winnipeg, April 14.

LLEWELLYN, ARTHUR WELLINGTON, longtime elder, Knox, Halifax, April 26.

LLEWELLYN, J. VYE, 81, longtime member, faithful elder, board member over 40 years, former choir member, Knox, Campbellton, N.B., Jan. 16.

LYLE, BESS, longtime member, St. Andrew's, St. Lambert, Que., April 28.

MacKAY, M. STANLEY, 76, elder 38 years, valued member, St. Andrew's, Thunder Bay, Ont., April 26.

MASON, JEAN M., 79, longtime member, choir member, Runnymede, Toronto, May 1.

DEATHS

CONTINUED FROM PAGE 46

McDONALD, BRUCE, Presbyterian Men's Chorus member, active charter member over 40 years, respected elder, faithful clerk of session 12 years, longtime choir director, convener fellowship committee, worship and Christian education committee, Westview, East York, Ont., May 10.

McGLENING, E.L. "MAC," 82, elder 30 years, former treasurer for budget and National Development Fund, former secretary board of managers, longtime member, Weston Church, Weston, Ont., April 15.

MUNDLE, JOHN STEWART, 78, committed, faithful member, board member over 30 years, camp committee, Knox, Campbellton, N.B., Aug. 26/93.

MUNRO, HELEN, former organist, St. John's, Cornwall, Ont., April 16.

NEAL, ALLAN, elder almost 50 years, St. Matthew's, Brigden, and Laurel-Lea-St. Matthew's, Sarnia, Ont., April 4.

PERKINS, JEAN, 94, longtime active member, elder, St. Andrew's, Barrie, Ont., May 12.

PHILP, WINIFRED, 88, active member Presbyterian Women many years, St. John's, Port Perry, Ont., April 8.

PLOMP, CORNELIA, 90, longtime member, Haney Church, Haney, B.C.; recent member, Knox, Victoria, Feb. 14; mother of Rev. Dr. Tony Plomp, Richmond Church, Richmond, B.C.

POWE, ISABEL "ELLA," former member, Maisonneuve-St. Cuthbert's, Montreal; member, St. Andrew's, St. Lambert, Que., May 3.

RAYNER, JESSIE (DUNCAN), former member, Paris Church, Paris, Ont., and other congregations; member, CGIT leader, WMS life member, devoted worker many years, New St. James, London, Ont., May 4.

REID, JOHN "JACK," dedicated servant elder, second mile Christian, Renewal Fellowship member, Cheyne, Stoney Creek, Ont., April 15.

RITCHIE, BRUCE, 72, active member, elder, former member board of managers, St. James, (Long Branch) Etobicoke, Ont., April 24.

ROSZELL, WILFRED, 85, faithful elder 33 years, Knox, Elora, Ont., May 4.

SINCLAIR, WILLIAM, faithful elder, intercessor, friend, Keeper of the Cross on Hamilton Mountain, Cheyne, Stoney Creek, Ont., Feb. 1.

SMITH, GENE, 67, member, St. John's, Port Perry, Ont., April 9.

SNIDER, DOROTHY, 88, WMS life member, historian, educator, faithful longtime member, St. Andrew's, Maple, Ont., April 29.

SNOW, CHESTER W., 99, longtime member, manager, Westminster, Sault Ste. Marie, Ont., May 20.

STANSTALL, FRED, 96, former member, MacVicar Memorial, Outremont, Que.; member, St. Andrew's, St. Lambert, Que., May 2.

TURNBULL, LOUIS ALEXANDER, 83, dedicated elder, Tolmie Memorial, Port Elgin, Ont., April 19.

WEBSTER, BURNSELL, 83, member, St. John's, Port Perry, Ont., April 12.

YEOMEN, BEATRICE, longtime member, Rogers Memorial, Toronto, Feb. 10.

DISNEYWORLD/ORLANDO

Deluxe 1 bedroom, 1 1/2 bath, furnished townhouse near Disneyworld. Weekly/monthly rates. Write or phone: McEwens, 4 - 1241 McCraney St. E., Oakville, ON. L6H 3A3. (905) 844-8648.

ORGANIST/CHOIR DIRECTOR

Orillia Presbyterian Church (St. Andrew's) is seeking an Organist/Choir Director. Our church has a four-manual Casavant organ. Duties to include direction of a 35-voice Senior Choir, Handbell Choir and the development of Junior and Youth Choirs. Opportunity for private teaching. Duties to commence November 1, 1994. Please send resumés by August 31, 1994, to: Orillia Presbyterian Church (St. Andrew's), 99 Peter St. N., Orillia, Ontario L3V 4Z3; or FAX (705) 325-5823. Attention: Search Committee.

ST. JAMES PRESBYTERIAN CHURCH

6432 Main Street,
Stouffville, Ont. L4A 1G3
(905) 640-3151

Calling all former members, adherents and friends of St. James, Stouffville, to a celebration of 100 years in the church building. Special events are planned for the weekend of October 29-30, 1994. For further information, please contact the church office.

WANTED

Two hardwood chairs suitable for chancel use. Write or phone: Glen Crockford, 282 10th Street, Hanover, Ont. N4N 1P2. (519) 364-1440.

UNIONVILLE PRESBYTERIAN CHURCH

Unionville, Ont.
10th Anniversary

All former members, adherents and friends are cordially invited to join us for this special celebration, September 18. For further information, please contact: Unionville Presbyterian Church, 600 Village Parkway, Unionville, Ont. L3R 6C2. Tel. (905) 475-6233.

CHEYNE PRESBYTERIAN CHURCH

7 King St. W., Stoney Creek, Ont.

is celebrating its 150th Anniversary and is reaching out to former members, adherents and friends. Come and join the celebrations on the weekend of September 23, 24 and 25. Phone the church office at (905) 664-6043 for information on events.

ST. PAUL'S PRESBYTERIAN CHURCH

Vaughan, Ont.
150th Anniversary of the Congregation

Sunday, September 25 at 2 p.m. Guest speaker: Rev. Robert Rumble. Minister: Rev. John Vissers. Everyone welcome to attend.

YOUTH DIRECTOR

St. James Presbyterian Church, Truro, N.S., is seeking a Youth Director who is a committed Christian and a self-motivated individual. Interested candidates are to apply in writing to: St. James Presbyterian Church, 142 Queen Street, Truro, N.S. B2N 2B5, stating qualifications and experience. Job description is available upon request.

A. MILLARD GEORGE
Funeral Home Limited
London, Ontario N6C 3X1
60 Ridout St. S.
Telephone: 519-433-5184
Managing Director—Paul J. Mullen



McGILLIVRAY – ARCHITECT
416 Moore Ave., Toronto, Ontario M4G 1C9
(416) 425-9298 Fax: (416) 425-2346

CONSULTING RESTORATION ARCHITECT
BUILDING RESTORATION, RENOVATION AND MAINTENANCE PLANNING

ACCESS FOR DISABLED PERSONS
BUILDING SAFETY STUDIES AND ENVIRONMENTAL ASSESSMENTS

TRANSITIONS

ORDINATIONS

Loach, Rev. Jeff, Knox, Tara, Ont., May 31.

INDUCTIONS and RECOGNITIONS

Hoskin, Rev. Annetta, Strang, Dixonville, Alta., May 7.

Loach, Rev. Jeff, Knox, Tara; St. Andrew's, Allenford, Ont., May 31.

Rahn, Rev. Robert, St. Andrew's, Priceville, Ont., April 12.

Robillard, Rev. Phillip J., Zion, Angus, Ont., May 19.

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Bathurst, N.B., St. Luke's. Rev. Tom Saulters, PO Box 2379, Dalhousie, N.B. E0K 1B0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

East River, N.S. pastoral charge (Springville, St. Paul's, Sunny Brae) and Caledonia. Dr. Paul Brown, RR 1, Trenton, N.S. B0K 1X0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2

Merigomish, N.S., St. Paul's; French River, Rev. Ian MacLean, RR 5, New Glasgow, N.S. B2H 5C8.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Saint John, N.B., St. Matthew's. Rev. Douglas Gordon, 102 MacFarlane St., Fredericton, N.B. E3A 1V4.

Synod of Quebec and Eastern Ontario

Dunvegan, Ont., Kenyon (part-time; commuting distance to Ottawa and Montreal). Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Kemptville, Ont., St. Paul's. Rev. Greg Blatch, Box 1042, Morrisburg, Ont. K0C 1X0.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St., #25, Montreal, Que. H3H 2L7.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Pincourt, Que., Ile Perrot. Rev. Ken Wheaton, 13140 Monk Blvd., Pierrefonds, Que. H8Z 1T6.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Stittsville, Ont., St. Andrew's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, ON. K2L 2Z6.

Synod of Toronto and Kingston

Aurora, St. Andrew's. Rev. Jean Armstrong, 32 Mosley St., Aurora, Ont. L4G 1G9.

Barrie, St. Andrew's. Rev. James Sitler, RR 3, Bracebridge, Ont. P1L 1X1.

Bolton, Caven; Nashville. Rev. Theodore Olson, 244 Harrygan Cres., Richmond Hill, Ont. L4C 4J1.

Bradford, St. John's. Rev. Jim McLenaghen, Box 164, Beeton, Ont. L0G 1A0.

Caledon East, Claude (half-time). Rev. Sidney Chang, 6 John St., Orangeville, Ont. L9W 2N9.

Cambridge, St. Andrew's Hespeler. Rev. Linda and Rev. Brooke Ashfield, 50 Erb St. W., Waterloo, Ont., N2L 1T1.

Cochrane, Knox. Dr. James J. Gordon, 17A Ash St., Kapuskasing, Ont., P5N 3H1.

Cookstown; Baxter; Ivy. Rev. Sandy Fryfogel, 435 Jamieson Dr., Orillia, Ont. L3V 4Y6.

Elmira, Gale. Dr. Zander Dunn, 20 Quebec St., Guelph, Ont. N1H 2T4.

Kirkland Lake, St. Andrew's. Rev. John Blue, 535 Hemlock St., Timmins, Ont. P4N 6T6.

Leaskdale, St. Paul's. Rev. Douglas Rollwage, 140 Guildwood Pkwy., Scarborough, Ont. M1E 1P4.

Mississauga, West Korean. Rev. Douglas McQuaig, 4288 Taffey Cres., Mississauga, Ont. L5L 2B7.

New Liskeard, St. Andrew's. Rev. Drew Jacques, c/o Search Committee, PO Box 908, New Liskeard, Ont. P0J 1P0.

Oshawa, St. Paul's. Rev. W.J.S. McClure, 34-229 Jeffrey St., Whitby, Ont. L1N 6E4.

Port Credit, St. Andrew's Memorial. Rev. Peter Ruddell, 156 Third Line, Oakville, Ont., L6L 3Z8.

South Monaghan, Centreville; Millbrook, Grace (effective Oct. '94). Rev. Reg McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.

Toronto, Knox. Dr. George C. Vais, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.

Weston, St. Stephen's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.

Whitby, St. Andrew's. Dr. Stephen Farris, 209 Cochrane St., Whitby, Ont., L1N 5H9.

Willowdale, Iona. Rev. Michael Barnes, 3159 Bayview Ave., Willowdale, Ont. M2K 1G2.

Synod of Hamilton and London

Alvinston, Guthrie; Euphemia, Cameron; Napier, St. Andrew's. Rev. Keith McKee, 601-10 Derby Lane, Sarnia, Ont. N7T 4S4.

Brantford, Central. Rev. Heather J. Vais, 410 Colborne St., Brantford, Ont. N3S 3N6.

Brantford, Knox; Mt. Pleasant. Rev. Ross Macdonald, 12 Burdock Blvd., Brantford, Ont. N3R 6B6.

Corunna, St. Andrew's (effective Nov. '94). Convener, Search Committee, PO Box 1381, Corunna, Ont. N0N 1G0.

Dover, New St. Andrew's; Valetta, Valetta Church. Rev. Evelyn Carpenter, 60 Fifth St., Chatham, Ont. N7M 4V7.

Hamilton, St. John and St. Andrew; St. David's (effective Jan. '95). Rev. George Robertson, 7 King St. W., Stoney Creek, Ont. L8G 1G7.

Kirkwall, Kirkwall Church; Sheffield, Knox. Rev. Chris Vais, Box 221, Waterdown, Ont. L0R 2H0.

Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Donald McInnis, 760 Wellington St., London, Ont. N6A 3S2.

London, St. George. Rev. Dr. J. Czegledi, 977 Oxford St. E., London, Ont. N5Y 3K5.

Hagersville, St. Andrew's; Port Dover, Knox. c/o Search Committee, Rev. John J. Hibbs, 29 Oak Ave., Vista Gardens, Dundas, Ont. L9H 4Z1.

St. Catharines, Knox. Rev. W.I. McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

Thamesville, St. James; Duart, Duart Church. Rev. H. Lane Douglas, Box 93, Dresden, Ont. N0P 1M0.

Welland, Hungarian; Crowland (bilingual, effective Nov. '94). Rev. Ian K. Johnston, 335 Fitch St., Welland, Ont., L3C 4W7.

Synod of Manitoba and Northwestern Ontario

Brandon, Man., First. Rev. Jean Bryden, Box 429, Carberry, Man. R0K 0H0.

Carberry, Man., Knox-Zion. Rev. Mavis Currie, PO Box 633, Virden, Man. R0M 2C0.

Synod of Saskatchewan

Estevan, Westminster (half-time). Rev. Robert Flindall, PO Box 247, Kipling, Sask. S0G 2S0.

Transitions

CONTINUED FROM PAGE 48

Moose Jaw, St. Mark's; Briercrest, Knox. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.
Prince Albert, St. Paul's. Rev. Andrew Song, 1446 Sibbald Cres., Prince Albert, Sask. S6V 6B4.
Sylvania, Knox. Rev. Martin Wehrmann, Box 656, Tisdale, Sask. S0E 1T0.

Synod of Alberta

Chauvin, Westminster; Wainwright, St. Andrew's. Rev. Bruce Kemp, 2903-67 St., Edmonton, Alta. T6K 1N2.
Edmonton, Eastminster (interim minister). Rev. Lloyd Fourney, 10025-105 St., Edmonton, Alta. T5J 1C8.
Edmonton, St. Andrew's (effective Aug. 7). Rev. Raymond E. Glen, 13820 109A Ave., Edmonton, Alta. T5M 2K1.
Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Cariboo House Church Ministry (second staff person). Rev. G.N. Peters, 526 Garden Terrace, Kamloops, B.C. V2C 1J4.
Kimberley, St. Andrew's. Rev. Calvin Brown, 602 Kootenay St., Nelson, B.C. V1L 1L2.
North Vancouver, St. Andrew's and St. Stephen's. Rev. Jack Mills, 2725 Fir St., Vancouver, B.C. V6J 3C2.
Prince George, St. Giles. Rev. Douglas Swanson, 1971 Third Ave. SE, Salmon Arm, B.C. V1E 1V2.
Summerland, Lakeside (half-time). Rev. Dr. Lorna (Raper) Hillian, 805 Young Rd., Kelowna, B.C. V1W 2K7.
Vancouver, Chinese (senior minister). Rev. Neville Jacobs, 4397 W. 12th Ave., Vancouver, B.C. V6R 2P9.
Vancouver, St. Columba. Rev. Robert J.P. Foulis, 20-323 Governors Ct., New Westminster, B.C. V3L 5S6.
Vancouver, Taiwanese. Dr. Nancy Cocks, 6000 Iona Dr., Vancouver, B.C. V6T 1L4.
Victoria, Chinese. Rev. Campbell Smyth, 2964 Tillicum Rd., Victoria, B.C. V9A 2A8.
Victoria, Knox. Dr. John F. Allan, 680 Courtney St., Victoria, B.C. V8W 1C1.

LIFE AND MISSION AGENCY
International Ministries

China ESL Teachers
Contact: Dr. Marjorie Ross, 50 Wynford Dr., North York, Ont. M3C 1J7.

Canada Ministries

Ministers — for new mission work and new church development in Barrhaven, Ottawa Presbytery. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

D. SHUTER ROBES LTD.
26 Duncan St., Toronto, Ont. M5V 2B9 416-977-3857
Custom Tailored Academic and Choir Robes — Preaching Gowns and Stoles.



The Chorister Robe
"The Gown That Likes To Be Compared"
Formerly Claude W. Vincent (1968) Limited
ROBES for **Choir** and **Pastor**
CASSOCKS — SURPLICES
CHOIR ROBES — MORTARBOARDS
Samples and prices on request
1-(902)-463-5150
Chorister Robes Limited
270 Wyse Road
P.O. Box 397, Dartmouth, Nova Scotia B2Y 3Y5

CALLING ALL FORMER RESIDENTS OF KNOX COLLEGE
"KNOXFRA"
Please contact:
Brian Malcolm
Knox College
59 St. George Street
Toronto, ON M5S 2E6
or phone (416) 978-2782
with your name, years in residence, address and telephone number.
Special 150th Anniversary Dinner Fall '94.

THE CANADIAN SOCIETY OF PRESBYTERIAN HISTORY
will meet at
Presbyterian College, Montreal
September 23-24, 1994
Papers by Ed Furcha, Brian Fraser, Richard Lougheed, John Moir and Daniel Shute
Friday Dinner
ALL ARE WELCOME

OVER A CENTURY OF SERVICE 18 74
Turner & Porter
FUNERAL DIRECTORS LIMITED
YORKE CHAPEL
2357 Bloor Street West, (at Windermere)
Toronto, (416) 767-3153
RONCESVALLES CHAPEL
436 Roncesvalles Avenue (at Howard Park)
Toronto, (416) 533-7954
BUTLER CHAPEL
4933 Dundas Street West (at Burnhamthorpe)
Islington, (416) 231-2283
PEEL CHAPEL
2180 Hurontario St. (Hwy. 10 North of Q.E.W.)
Mississauga, (905) 279-7663



MEDITATION

Georgine G. Caldwell

Are Your Hands Clean?

Read: Matthew 15:1-20

The Pharisees were not pleased that this lay preacher, Jesus, was not trained well in the ritual purity they demanded. Neither Jesus nor his disciples washed their hands in the proper way before meals. The Pharisees confronted Jesus about this impropriety.

I don't imagine they were prepared for the condemnation of his reply. Even Jesus' disciples became confused and needed personal guidance to understand what Jesus meant by his teaching.

A simplified form of this passage was part of the curriculum a first-year student of mine in Taiwan taught her Sunday school class. The children thought the message was that Jesus said they did not need to wash their hands before eating. The twin children of Professor Martin Wong, Old Testament teacher in Taiwan Theological College, were students in that Sunday school class. When they went home for dinner that day, they told their parents they would not wash their hands before the meal. Jesus said they did not have to do it. Why did their parents make them do what Jesus said was unnecessary? In desperation, their mother called "Auntie Georgine" for help. Since their Sunday school teacher was my student, I had more authority than my student. After I gave a simple explanation, the children washed their hands.

The condition of one's hands was important to the aboriginal Tayal tribe in Taiwan. They were a fierce people who sometimes killed people. They took the heads of their victims back to their village where they were placed in a field and offered to their god. They



Jung Soon Kim

believed if they died before they had taken part in a "raid" in which a human head was taken, they could not enter heaven. The soul of the person would go up the rainbow to the gate of heaven. There they would meet the keeper of the door who would ask to see their hands. If their hands were clean, they were refused entrance and were left in utter darkness. If their hands had blood on them, they could enter heaven. They did not want to die without hope of acceptance of their god into heaven.

When one of their older women became a Christian, she went back to her people to tell them about the God who died for them. His blood was what would make them clean and ready to enter heaven when they died. The good news spread through the tribal villages and brought great peace and joy to the people. The Tayal Presbytery is now an important part of the Presbyterian Church in Taiwan.

In the early 1970s, four of the tribal young men who were seminary trained and ordained as pastors left Taiwan as missionaries. They went to the people of similar tribes in Indonesia. The gospel meant so much to them and their people they wanted to share Jesus and his love with other tribes. They felt they were best suited to explain the gospel to people of their own ethnic background.

An article in the Mustard Seed Mission magazine reports that the people converted through the work of the Tayal missionaries are now studying in a Bible school supported by that mission. They, too, want to spread the news of the gospel of peace.

In the Scripture reading in Matthew, Jesus' reply to the Pharisees was severe. They had put their rituals and their traditions above the commandments of God. Their neglect of the laws of God was more serious than any neglect of human-made rituals.

This passage tells us we must be more diligent in Bible study and its application to our lives. As I look at my hands, they seem clean to me (dishes do that!). However, they are also ritually clean because of our Lord's work on the cross.

Prayer:

Dear Lord, I pray that you will clean me each day. May my life and my hands be clean and strong. Make me ready for the work you call me to do each day. In Jesus' name, Amen.

Georgine Caldwell served with the Presbyterian Church in Taiwan. She is now voluntary presbytery chaplain to the University College of Cape Breton, N.S.

Out of China:

How Stephen Shih Made a New Life in Canada

by Bob Phillips

This story tells how Shih Ti-San (later called Stephen) came to be imprisoned by bandits in a dry well in northern China and how, after his escape, he met Canadian Presbyterians who helped him get out of the country and eventually settle in Canada.

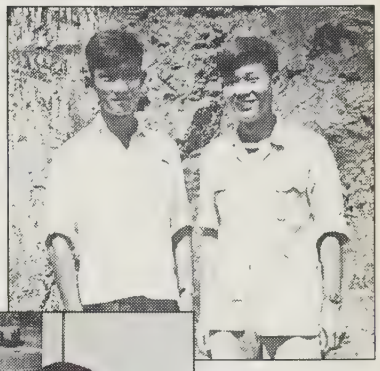
The perilous journey begins with the boy's grandfather, a wealthy landlord in the province of Hopei in northern China. Armed guards protected his property and workers. Then he heard the story of Jesus Christ. Stephen does not know how the elder Shih became a Christian, but it might have been with the help of the man he called Doctor Bob. Canadians know this man as Dr. Robert McClure, the Canadian who was born in China and returned there after medical training to practise as a medical missionary for most of his life.

After his conversion, Stephen's grandfather disbanded his armed force and gave away his land, leaving his family near poverty. Later, he died of tuberculosis.

Stephen was born in 1933, soon after the Japanese began invading China. His family fled south, ahead of the Japanese. Stephen, his mother and two sisters lived with his grandmother on a small holding in Honan province near the town of Mengsien in northern China. His father fled to Chunching to study law.

The invasion disrupted local life. Groups of bandits took over many places and lived off the land. Suspecting his mother was still wealthy and hoping to secure a ransom from her, one of the groups kidnapped Stephen, blindfolded him and confined him in a dry well for five days and six nights. He was hung by his thumbs and lashed. His body was pumped full of water until he lost consciousness; then, he was beaten back to life. His thumbs were bound together and his hands stretched. Today, his thumbs still have some numbness.

Stephen's mother informed him he would be taken at night by strangers to meet his sister known as Loving Lotus. She served as a nurse with Dr. Bob McClure and would help the boy escape from the Japanese. When they reached the site of McClure's hospital, they found it bombed. McClure had moved farther south and Loving Lotus had been killed. However, one of the nurses who remained helped Stephen enter a refugee camp with thousands of other homeless children. Later, she helped him enrol at a school for orphans.





Top: Stephen Shih (right) in China c. 1950.

Left: The Shih family at home in Canada: (left to right) Bernice, daughters Elizabeth and Alicia, Stephen.

The school moved ahead of the advancing Japanese and located in Yunnan province near the Tien Nan Middle School. By then, Stephen was old enough to do odd jobs. One day, he was sent to this Christian school on an errand. There he met Eldon and Carolyn Andrews, Canadian Presbyterians, who helped him transfer to the Tien Nan Middle School where they taught English.

One day, Rev. Jim Munro, secretary of the mission department for The Presbyterian Church in Canada, and Laura Pelton, secretary of the Women's Missionary Society (WMS), visited the school. After the Andrews told them about Stephen, the WMS began to support him and life became a little easier.

When the communists arrived in the area in 1947, Christian missionaries began to leave China. The Andrews returned to Canada in 1948.

"As I was not willing to bend with the political winds," Stephen says, "my future and even my life were in peril." Eldon Andrews suggested he try to come to Canada.

"I came out of China just in time," Stephen recalls, as the border closed in 1950. When he arrived in Hong Kong, he was 17. He had no passport or other papers; so he could proceed no further. When he could not find a job, the WMS helped him survive. He lived at the YMCA and took odd jobs. Occasionally, he was able to work as an interpreter for missionaries and China-watchers in Hong Kong. Finally, with help from the Presbyterian Church, he acquired papers as a

Continued on page 44

THE HIGHEST RETURN FROM OUR CHARITABLE GIFT ANNUITY ISN'T THE RATE

A Gift Annuity provides a guaranteed income during your lifetime and continues the Church's mission in the years to come.

Presbyterian Gift Annuities provide:

- long-term support for the work of the Church
- an investment opportunity beginning at age 60 or beyond
- a guaranteed income for as long as you live
- tax benefits



The Stewardship of Accumulated Resources

TO RECEIVE DETAILED INFORMATION, PLEASE COMPLETE AND RETURN THIS FORM.

Name: _____ Telephone: (____) _____

Address: _____ Postal Code: _____

Date of birth: ____ ____ ____ I would like to consider a Gift Annuity for the amount of: _____

day month year ($1,000 minimum)

FOR INFORMATION ABOUT A JOINT ANNUITY, PLEASE FILL IN THE FOLLOWING.

Other Person's Name: _____

Date of Birth: ____ ____ ____ Relationship to you: _____

day month year

Mail to: Stewardship of Accumulated Resources, The Presbyterian Church in Canada,
Ms. Hendy Andrews, Consultant, 342 Pond Mills Road, London, Ont., N5Z 3X5

Phone: (519) 649-2695
Fax: (519) 649-5142

PRESBYTERIAN
Record

SEPTEMBER 1994

Sharing the Joy at the Canadian Christian Festival









Gleanings

Called

A member of my church does women's nails. I doubt if there are many manicurists better than Elaine. Elaine recently told me: "Mike, I don't do nails. Doing nails is nothing more than putting stuff on the ends of women's fingers and painting it. What I do is listen to women talk. I cry. I laugh. I share in their pain. And I talk, too. After all, the women can't go anywhere. Their hands are stuck in front of me for two hours. In fact, if I have a customer who doesn't like to talk, I suggest that she go somewhere else, because I don't just do nails." Elaine is a minister — ministering with acrylic and polish — becoming a friend, confidante, listener, affirmer, counsellor, advice-giver, evangelist. Elaine is the Minister of Manicures. What a calling!

— Mike Yaconelli

Aid

The developed countries in 1990 provided $56 billion in economic aid to the poorer countries and sold $36 billion worth of arms to them.

— The Christian Century

To Be a Saint

I don't think any of us will ever be canonized as a saint in the Roman Catholic Church. And, God willing, it will be a while before our friends and loved ones will give thanks for the heritage we passed on to them before we died. But we can all be saints. If we really mean it when we say we are committed to our faith and we want to grow as Christians, we already are saints, growing into sainthood.

— Patricia Van Gelder

A Survey of One

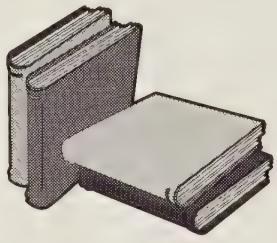
Children are very adept at comprehending modern statistics. When they say "Everyone else is allowed to," it is usually based on a survey of one.

— Paul Sweeney

Education

To educate (*ex* + *ducere*) means to lead or bring forth, and the whole point of education is to bring forth all the wisdom and courage and humanity that are part of who you are even though there are lots of times when you simply can't believe that they are. What you learn from books ultimately, or what you learn from them if you're taught right, is not just the riches of the past — of history, science, literature, and all that — but your own riches.

— Frederick Buechner



Schools

A strong case can be made for the argument that, into the 1990s, "the good student" — whether at play school, high school, or grad school — continues to be one who follows the rules, memorizes the material, and makes no waves. Our societal reward is young people who emerge from school with high personal expectations, having mastered minutiae and embraced mass culture, while devaluing imagination, creativity and risk-taking.

— Reginald Bibby

In God's World ...

- 15 million children under the age of five die every year.
- Almost three million children die each year from vaccine-preventable diseases and an equal number are permanently crippled.
- 25 million children make their home on the streets.
- Over 100 million children are exploited for their labour.
- 620 million children are not in school; over half of them have no access to school.

Service and Education

The motive to service is a gut elementary empathy we're capable of in the first months of life. Unfortunately, a lot of us lose it through "education," in the family, and maybe even in the schools. We learn to elbow our way to the top, ignoring people to the right and left of us all the time — this in the name of education. We become people who, as Walker Percy put it, get all As but flunk ordinary living.

— Robert Coles

Church Growth

A few years ago, when I was visiting Malawi, I was excited to be part of a service in a "small" prayer-house out in the country where 300 to 400 showed up for worship. I shared the service with our friend Dr. Silas Ncozana, the general secretary of the Blantyre Synod of the Church of Central Africa Presbyterian. I was privileged to assist Silas with 20 baptisms, four infants and 16 young adults. I told Silas how wonderful it was to see such a large number of young people professing their faith and taking their stand for Jesus Christ.

"That's nothing," Silas said. "You should have been at the service in Blantyre a month ago when we had 486 baptisms."

"What did you do, use a hose?" I asked.

He said it took four ministers over four hours to baptize that number of new Christians. That is the kind of growth taking place in the new centre of gravity of the Christian Church. We must be open to hear what Christians have to teach us from places like Malawi.

— Glen Davis

Lives ruined

The first half of our lives is ruined by our parents and the second half by our children.

— Clarence Darrow



John Congram

A Summer's Passing

I write a few days after my mother's funeral.

A worker from the retirement centre where she lived phoned shortly after mother suffered a sudden and massive stroke. They did not think she'd live until morning. We drove the 200 kilometres to be at her bedside, arriving in the darkness to find her still alive.

The doctor said they would keep her comfortable but make no heroic efforts to keep her alive. "That is what she would have wanted," she told us. And we agreed.

I remembered going with my mother to visit people in similar conditions. She would turn to me as we left and say, "If I ever get into that condition, please tap me on the head with a hammer." What she feared had happened.

Mother struggled on for two weeks. Each gasp seemed as if it were her last. We sometimes prayed it might be.

I recalled a line from a novel, *The Summer of the Great-grandmother*, I think it was called. The senile mother has become a travesty of a person. Her daughter looks up at the sky and shouts at the stars: "Take her, God! Take her!"

During the last two weeks, mother flitted in and out of consciousness. For brief moments, she seemed aware of what we said to her. On her best day, she requested tea. Hot tea, not warm tea as the nurse suggested.

And in between, lots of time to think. I thought of the report on euthanasia adopted by the last General Assembly. I agree with its words: "While saying no to euthanasia (the direct termination of life), we can say yes to dying with dignity." And, yet, where was the dignity in my mother's dying? Everything was happening to her she prayed would never happen. But could I pull the plug or give the injection? Probably not.

I tried to make sense of what, on the surface at least, seemed to be meaningless suffering. I tried to enter into it, to find some purpose.

Writing about the latest wonder drug for depression, Prozac, John Stapert says he encountered a new term, for him and me as well, "pharmacological Calvinism." Apparently coined by researcher Gerald Klerman, the term refers to "a general distrust of drugs used for non-therapeutic purposes and a conviction that if a drug 'makes you feel good, it must be morally bad.'"

Stapert comments that with most of psychology and in his Reformed heritage, suffering is seen as precious in its own right. "Is anxiety (or is pain)," he asks, "a summons to authentic existence?" He confesses he doesn't know. Nor, I concluded from my mother's death, do I.

We were all there when she took her last breath. The young woman who, with humour and compassion as well as skill and drugs, had been my parents' physician arrived a few moments later. She gave each of us a hug. Then, gently, she removed the oxygen tubes from the still body with the words "You won't be needing this now, will you?" And turning to us, she paused, then added, "Sometimes in this profession, it's work; with your mother, it was fun."

In the following days, I reflected on the words people spoke to us — all of them said with sincerity and most of them true. Many of them I've said myself. "Your mother had a good, long life; we should be thankful." (We were, of course). "She's where she wants to be." (I wasn't sure. Mother had a list of places she wanted to go this summer, including the Blythe Theatre. She would have hated to miss it.) "She was old, you know. It's not as if she were a teenager."

All of these and more, said from deep piety, I knew with my mind if not my heart. More helpful, then, the firm handshake of rural folk who looked into our eyes and spoke simple words: "You have my condolences" or "I'm sorry about your mother."

A story I had often related at funerals of 87-year-olds suddenly had a new poignancy.

Following a summer badminton game, as we showered and changed, my partner asked how the summer had been going for me. "Pretty well," I replied. "But this afternoon I have a sad task." I went on to tell him about the death of a young woman who left behind a husband and several children. I would conduct the funeral that afternoon.

"That is sad," he empathized. "But, you know, I just returned from Holland where we buried my mother. She was 87, had enjoyed a long and healthy life. She suffered near the end. None of us would have wanted her to go on. And, yet, you know … " he paused here, "you know, she is still my mother and I will miss her."

When someone you love dies, you may feel gratitude, even relief. But, always, you will feel the pain of loss, the anxiety of separation.

John Congram

PRESBYTERIAN Record

Volume CXVIII, No. 8
September 1994
ISSN 0032-7573

Editor
John Congram

News and Advertising
Tom Dickey

Editorial Assistant
Margaret Lane

Contributing Editors
Roberta Clare
Gordon Hodgson
Hans Kouwenberg
Sheldon MacKenzie
Joseph McLelland
Ian Victor
Ivor Williams

Design and Production
Tim Faller

"Something Wonderful"—Whitman Caldwell Communications Ltd.

Circulation
Eva Breeze, *Manager*
Zainab Kamalia

Published on the first of each month except August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to Christian faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

Member of The Canadian Church Press and Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates
Individual: $13
Every Home Plan: *(80% families subscribe)* $9
Group Plan: *(50% families subscribe)* $11
U.S.A. and Foreign: $18
Single Copies: $2
All prices include GST.

Acceptance of advertising does not imply endorsement by the *Presbyterian Record* or The Presbyterian Church in Canada.

Address all correspondence and changes of address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825

Features

Sharing the Joy in Hamilton 16
John Congram

Eight Steps to Adding a Worship Service 19
Michael F. Bailey

Grace Taught My Heart to Fear 22
Walter Wangerin, Jr.

Worship Alive 24
David Sherbino

Learning Together 27
Karen McAndless-Davis

The Children's Contribution 29
Drew Strickland

Carpetbag Theology 32
Joseph C. McLelland

Columns

From the Editor 3
From the Moderator 9
UNcommon Lectionary 10
An Everyday God 12
Full Count 13
Suggestion Box 14
Peter Plymley II 15
Youth Views 34
You Were Asking? 35
Meditation 51

Departments

Gleanings 2
Letters 5
Something Wonderful 33
News 36
People and Places 40
Books and Resources 44
From the Past Record 47
Deaths 48
Transitions 49

Our Cover

Images of Canadian Christian Festival IV. Top left: Folk dances, part of the multicultural program (photo: Bob Bettson, *United Church Observer*). Top right: Enjoying the children's program. Bottom left: Marching in the Walk for Jesus (photo: Muriel Duncan, *United Church Observer*). Bottom right: Jean Vanier spoke with quiet passion (photo: Bob Bettson, *United Church Observer*).

Letters

Breezing Through a Sermon

Doug Kendall's "Sermon Interruptus" (May *Record*) revived my memory.

My first student mission field was south of Hanna, Alberta, in 1920. Three points — Forcina, Rose Lynn and Sunnynook. It was a long ride on horseback, ending with an evening service at Sunnynook. There was one grain elevator, a loading platform for a station, a general store, a restaurant, a doctor's office, a few houses, a lumberyard and a poolhall.

We accepted the poolhall proprietor's offer and made it our place of worship. I was amused to notice a sign reading "No swearing allowed." It was a poolhall regulation. Our pews were boards borrowed from the lumberyard which were placed on empty packing cases, and the pool table was my pulpit.

I had decided not to use notes in my preaching. When it came time for the sermon, I announced my text. My mind went blank. Remembering my father used to repeat his text, I did so; but still nothing came. I was just about to give up when a breeze blew through the window on my right, picked up a piece of paper on which I had a couple of announcements and carried it out of the window on the opposite side. This reminded me of a story which I shared with the congregation: "An old minister had six points to his sermon on separate pieces of paper. On the fourth point, he excitedly waved his arms and disturbed the papers. One flew out the window by the pulpit. As he said "in the fifth place" and looked down at his notes, he couldn't find it. As he frantically looked around and repeated "in the fifth place," an elderly woman at the back shouted: 'Aw, go on with the sixth. The fifth blew out the window.'"

Everybody smiled. As I smiled with them, the last point of my sermon floated back into my mind. I started again and worked my way back through three points. Relieved, I closed the service.

Ever since then, I have never been nervous before a congregation.

Harry Lennox,
Vancouver

Wonderful Fun

Finally, "Something Wonderful!" for children. The *Record* is to be commended for having the insight to include a page for children. Learning should be fun. "Something Wonderful!" is fun!

Carol MacKinlay,
Forest, Ont.

Reaching the Remote

I read with interest the articles in the April *Record* about ministering in "northern" Canada. Living in Smithers, British Columbia, I found the notion of Kitimat being considered remote somewhat amusing. The cities of Kitimat, Terrace and Prince Rupert each have a Presbyterian congregation. A 50-kilometre, all-weather highway connects Kitimat to Terrace, though Prince Rupert is about 150 kilometres farther.

Smithers and surrounds has about 16 different churches. But for my wife and me to attend a Presbyterian service, we must travel 2 1/2 hours to Terrace or over four hours to Prince George. This happens infrequently.

We have visited some of the local churches but, for a variety of reasons, find we are occasional attenders. I miss the Presbyterian service and the familiar hymns and arrangements.

Having lived in a number of communities distant from a Presbyterian

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Watson's World

Noel Watson





CONTINUED FROM PAGE 5

congregation, I have never transferred my membership from the church of my youth. I now find myself being a member of St. Andrew's Church, St. John's, Newfoundland, while living within a few hundred kilometres of the Pacific Ocean.

St. Andrew's has an outreach program for its distant members, consisting of regular mailings of church news and events. Participation in the Every Home Plan of the *Record* brings some news of the greater world of Presbyterianism to us. Yet, I often find myself wishing for something more.

Has the church considered a calling to serve members like us? An outreach column in the *Record*, access to a computer BBS [Bulletin Board Service], or a round table on one of the large computer BB services might be some options.

I hope we can look forward to a time when all Presbyterians, wherever they may be, will have greater access to their church in order to fill their spiritual needs.

David F. Butt,
Smithers, B.C.

The Sexuality Report

In your July/August editorial, you wisely warned the denomination not to rely on "the rhetoric of the supporters or detractors" of the Report on Human Sexuality. Good advice! However, you, yourself, I believe, failed to follow it. In the "Report on the 120th General Assembly," you focused almost exclusively on the detractors who dissented from the report and failed to do justice either to the content of the Report on Human Sexuality itself or to the overwhelming number of those who voted to adopt it as a statement for our denomination. At the risk of representing the rhetoric of the report's supporters, may I urge you for a fuller and fairer presentation.

W. J. Clyde Ervine,
Etobicoke, Ont.

I am a 20-year-old student and member of the Presbyterian Church. I am disgusted at the negative position our church has taken regarding homosexual relationships within the church. I believe God loves each person equally whether that person is heterosexual or homosexual. It shocks and confuses me that the General Assembly made a decision which excludes the possibility of a covenantal relationship between same-sex couples.

How can our church condemn apartheid in South Africa or "ethnic cleansing" in Rwanda while supporting this type of systematic exclusionary policy? Although those may be harsh comparisons, the principle on which these positions are based is similar. That I am associated with an institution that is supporting such a hateful, gutless and ignorant position makes me feel sick. I would consider leaving the Presbyterian Church but feel change can be made more effectively from within. I hope and pray our so-called "progressive" church will one day emulate God and support any efforts to gain equality for all people.

Nicole Methven,
Toronto

An Imperfect World

I write to take issue with your editorial in the June *Record*, "Healing *All* the Wounded." As you present the case on behalf of falsely accused clergy, you clearly acknowledge the fact of abuse of children and women.

My concern is the growing paranoia that exists among human services professionals (including clergy) in this matter. I think your editorial feeds that paranoia. You state: "Today's professionals, like clergy and teachers, run a high risk of being charged with sexual abuse." How do you define high risk?

I don't know how many Canadian clergy and teachers have been falsely accused of sexual abuse in the past 20 years; but I have been involved, one way or another over that period of time, in such investigations. My conclusion is (and I, too, have worked intensively with young people) the risk of false accusation is slight and, if you do such counselling with common sense, it is minimal.

The situation you describe in "Guilty of Compassion" is tragic. I am the first to acknowledge that the police, the courts and the child welfare system sometimes make mistakes that cause incredible pain. But the greater tragedy, if you can measure such tragedy by degree, is the pain and ruined lives of children and adults where the perpetrators walk away from the legal process because it is "a kid's word against an adult's" and that doesn't provide "proof beyond a reasonable doubt." Or, perhaps the worst of all, the "really smart" perpetrators who go on and on and there is no supportive community to give a child the courage to speak out.

We live in an imperfect world. I regret that. Nobody promised it was always going to be fair. We are called to take risks and to have compassion on the victims, the innocent and the guilty. But I think the term "paranoid Christian" is a contradiction in terms.

Ken Heron,
Bracebridge, Ont.

Saved By Prayer?

I comment on the article in the June *Record* written anonymously about "Jim" and the charges of sexual abuse laid against him.

I have been an assistant scout leader for a number of years and was involved with an active troop led by a caring, outstanding individual. With tremendous dedication and enthusiasm, the scout leader built the troop into one of the largest troops in the region. Then, his world fell apart. He was accused by a new boy who had transferred from another scout troop. The alleged molestation occurred at an overnight camp when there were no witnesses and no other adult leaders. There was no evidence to prove or disprove the accusation.

The scout leader experienced all that Jim talked about. The police, the Children's Aid, the press, the Boy Scouts of Canada — all treated him as

LETTERS

CONTINUED FROM PAGE 6

guilty. And he was suspended from all scouting activity.

Unlike for Jim, the charges were not dropped; after a year and a half, the scout leader was taken to trial. Like Jim, this scout leader felt convinced he could clear his name. But he was found guilty and sentenced to four months in jail. Although the judge recommended he serve a temporary absence program (possibly out of a half-way house) so he could maintain his employment, he served all four months in a maximum security prison.

I believe this scout leader did not commit that which he was accused of; but, unfortunately, there is no defence against this type of accusation. The accused is considered guilty until proven innocent.

Had it not been for Jim's prayers and those of his supporters, he too could have faced a jail term. May Jim continue to offer praise and thanks to God, and to find, once more, a place in his heart for the accuser.

R. Gary Chiang,
Ancaster, Ont.

Huh?

The recent attempts at restructuring strike me as incomplete. Perhaps a restructuring in our language is needed to enable the physical restructuring to take deeper root. With that in mind, I make the following suggestion.

I want to examine cum nota some of our language seriatim, anent its archaic character. I do so ex parte, with no apology for the other side. I make bona fide proposals apud acta, pointing out the humour and inconsistencies with our labels. I offer some proposals in hunc effectum, not de facto but rather simpliciter. It is my hope that we understand prima facie the need to reform our language per se, and send down the proposals inter alia to sessions and presbyteries for consideration and ipso facto deal with the matter of language de novo. My committee of one recommends these changes to be made mu-

Presbyterian World Service and Development

supports projects around the world



Rev. Steve Webb (right) of Knox Presbyterian Church, Monkton, Ontario, shakes hands with Al Doerksen (left), Executive Director of Canadian Foodgrains Bank, during the 1993 harvest. As part of Presbyterian Corn Share, the Monkton congregation grew corn with the financial support and encouragement of 20 other congregations. More than 150 tonnes of corn were donated to PWS&D, a full member of the Canadian Foodgrains Bank. Such donations are used in overseas emergency relief efforts.

Presbyterian World Service and Development is the agency of The Presbyterian Church in Canada which provides grants for emergency relief in disaster situations and community-based development projects. It also promotes awareness among Presbyterians of the needs of the developing world, and the ways they can respond.

Presbyterian World Service and Development receives no funds from Presbyterians Sharing, but is authorized to appeal directly to congregations within our church.

Please donate to Presbyterian World Service and Development, either through your local congregation or send donations directly using the "tear-off" form below.

I would like to make a donation of $_____ to Presbyterian World Service and Development.

Mail to:
Presbyterian World Service and Development
The Presbyterian Church in Canada
50 Wynford Drive
North York, Ontario
M3C 1J7

Name _____

Address _____

City _____

Province _____

Postal Code _____

Please make your cheque payable to Presbyterian World Service and Development

Letters

CONTINUED FROM PAGE 7

tatis mutandis. Of course, my ad hoc committee of one shall be judged to have acted ultra vires, de jure.

Submitted simpliciter, but respectfully,

Mark Tremblay,
Hamilton, Bermuda

Different Visions for Different Folks

As a co-convener of the Live the Vision campaign in my previous congregation in Ottawa, I say "Hear! Hear!" to both Earle F. Roberts and E. David White and their articles on Live the Vision (June *Record*).

What a wonderful opportunity Presbyterians in Canada have had to further the work of our church. What a disappointment so many congregations and members could not see past their own needs to a larger vision of the unity and strengthening of the entire denomination.

We were not asked to "send money to Toronto"; we were invited to be part of an exciting venture to raise both the awareness of the work of our denomination and the funds to expand the work of Christ at home and around the world.

To those who have not participated, now is the time to take a second look at Live the Vision.

Susan R. S. MacLaren,
McKinney, Texas

I've just returned from a presbytery meeting at which a report on the 120th General Assembly was given, including a report on the Live the Vision campaign. According to the report, the campaign was "a failure."

I object to that designation. To raise upwards of $5.5 million dollars — the largest amount collected in our history — is a monumental accomplishment. Those who devoted so much time to that work need to be commended for the vision they brought to the church. It is not time to mourn; the increased awareness developed in many, as well as the monies collected, are causes for celebration. And that's what we should be doing.

If I were to object to anything about the campaign, it would probably be the presentation made at the 119th General Assembly where a "projection" of over $9 million was toasted. It would have been more honest to have celebrated only the amount received and pledged. If that had been done, then perhaps a proper celebration could have been held this year.

Ralph Fluit,
Dutton, Ont.

Youthful Music

Thank you for your March editorial about music in worship. During April, we held a youth service on the theme of music in worship. Music is an important part of young people's lives, helping them express feelings and emotions when words alone are inadequate.

Last fall, we began a study of music in worship. We discussed types of music, settings for worship and instruments appropriate in worship. The youth felt as long as the music brought praise, glory and thanksgiving to God, any music was appropriate. They felt any instrument could be appropriate, but the setting for worship might influence the kinds of instruments used.

In working with youth over the past 10 years, I've found they love God and want to praise and worship God too; however, many of the songs and choruses they enjoy are not in the church hymn-book. We need to *listen* to youth and consider them when we make musical choices. They, too, are part of the church of today.

Patricia Balderston,
Komoka, Ont.

I read with interest your editorial "Hitting the Right Notes" (March *Record*) and also the many letters you received regarding contemporary music in worship.

Our church has grappled with this issue for a couple of years. Not only our young people, but several people in their 40s and 50s, have requested that we use some contemporary music during worship. We, too, have lost several active members because we have been slow to accept change. However, our congregation recently purchased a new song-book which we use as a supplement to the *Book of Praise*. We have also encouraged some of the young instrumentalists among us to participate in the occasional service.

With careful planning, there is no reason we cannot have a balance of traditional and contemporary music in our services. Let us try to welcome all of the instruments of today into our churches as we all worship God together.

Joyce A. Isbister,
Scarborough, Ont.

THE Renewal Fellowship
WITHIN THE PRESBYTERIAN CHURCH IN CANADA

FALL RENEWAL DAY: Oct. 29, 1994

Woodbridge Presbyterian Church
Woodbridge, Ontario

"Healing and Deliverance"

The workshop leaders are Dr. Roy Matheson and Dr. David Sherbino, Professors at Ontario Theological Seminary.

REGISTRATION & INFORMATION
Fax and Phone: (416) 233-6581

Write to: The Renewal Fellowship
Within The Presbyterian Church in Canada
3819 Bloor Street W., Etobicoke, ON. M9B 1K7



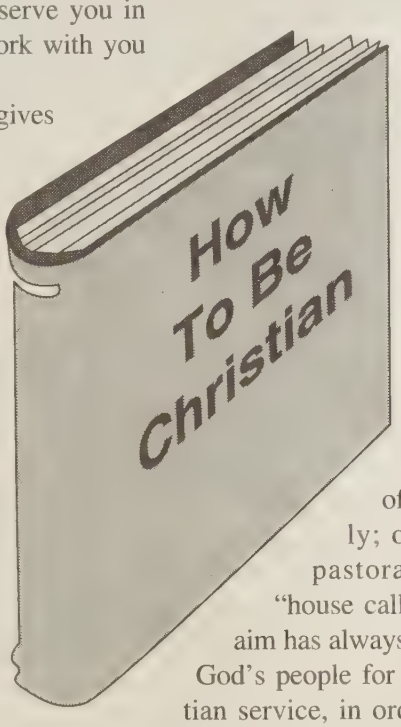
George C. Vais

The "How-to" of Ministry

Probing the "how-to" of ministry leads deeper into the great issues

My sincere thanks to the presbyteries which nominated me, to the elders who voted for me, and to the commissioners of the 120th General Assembly who elected me to this high office. Even though I am a planner by nature, this special honour was not in my plans. Thank you, however, for giving me this opportunity to represent you during the coming year, to serve you in any way I can, and to work with you as the occasions arise.

This monthly column gives me the opportunity to share with you some practical handles to the ministry and mission of our Lord's Church as we prepare for the 21st century. And prepare ourselves, we must.



I am surprised to hear people downgrade books that deal with "how-to." Some people avoid "how-to" conferences and seminars consistently. And others don't seem to be impressed with a down-to-earth, practical message. Why?

In his book *Overhearing the Gospel: Preaching and Teaching the Faith to Persons Who Have Heard It All Before*, Fred Craddock tells about Søren Kierkegaard who "wrote thirty-five books, and all of them in pursuit of a 'how': How to be a Christian, here in this place, now at this time. As the profundity and significance of those books testify, the pursuit of that question leads one not away from but deeper into the great issues of church history, theology, ethics and Scripture. I grow more and more convinced that the total curriculum of the church, from Sunday school to seminary, should wrestle with the Christian faith as 'how.' Every 'what' deserves consideration only as it serves the overarching question of *how* to be Christian." I agree wholeheartedly.

It is no secret I come to the office of Moderator as a "general practitioner" of ministry. I am not apologizing; I am simply and proudly stating a fact. I come as a parish pastor — one who takes the act of worship and the proclamation of the gospel seriously; one who practises pastoral care, including "house calls"; and one whose aim has always been to prepare all God's people for the work of Christian service, in order to build up the body of Christ (Ephesians 4:12).

How do we do ministry and how do we engage in mission in the closing years of the 20th century? And what is it going to take to be the Church in the 21st century that even "the powers of death shall not prevail against it" (Matthew 16:18)?

How do we get beyond the point of doing "caretaking" ministry?

How can we be the Church in the midst of a society that is increasingly secular?

How do we reclaim today's adults whose faith has not developed since Sunday school days?

How do we reach out to and connect with the 30- and 40-year-olds who have grown up without any religion?

How do we connect with people whose priorities are mixed up?

How do we work and plan with people who take so much for granted?

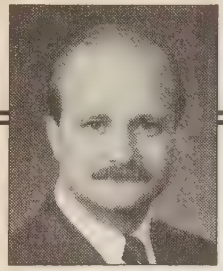
How do we communicate with people whose traditions stand in the way — traditions that are limited to the way they were taught and the way they did things in bygone years?

Here's Craddock again: "Our tack is not just to say the word, to tell the truth, but to get the truth heard, to effect a new hearing of the word among those who have been repeatedly exposed to it. Without that hearing, glorious claims for content and substance remain functionally theoretical, boasts of ore as yet unmined."

I am looking forward to sharing with you some practical hints on how to be "ministers" and "missionaries" in today's world — how to be more authentic ambassadors of Jesus Christ, more prophetic in our speaking, more relevant in our preaching and teaching, more effective in our witnessing and more productive in our planning.

Remember these words from the Talmud: "It is not for us to complete the work; it is not for us to withdraw from the work."

George C. Vais



Michael Farris

Choosing Greatness

17th Sunday After Pentecost — September 18
Proverbs 31:10-31; Psalm 1; James 3:13-4:3, 7-8a; Mark 9:38-50

The bumper sticker says, "The one who dies with the most toys — wins." The bank offers the new platinum card: "Now that you've arrived ... " A supermodel shares her secret: "You can never be too thin or too rich." And at the church, the minister adds a few notches to his sign "Here We Grow Again."

One day, the disciples were discussing "who was the greatest" (Mark 9:34). The greatest? Jesus sat them down and said: We've got to talk. "If anyone wants to be *first* ... " and they all leaned forward to catch a hot tip from an inside trader. Who wouldn't want to be first in the kingdom of God?

There are many ways to be first in God's eyes. The first psalm admires "the man who walks not in the counsel of the wicked, nor stands in the way of sinners" (Psalm 1:1). He's the greatest. There are two ways in the world: God's way and the wrong way. Greatness comes from choosing the right way to go. The wise will choose well to follow righteousness. The wicked, however successful, will dry up and blow away (verse 4).

What is greatness, then? It is a choice. It is to have great roots in the teaching of God. It is to stand firm like some great and fruitful tree planted by deep waters. If anyone wants to be first, he would do well to begin with the first psalm.

Or she could turn to the end of Proverbs. The hymn of praise to the good wife jars a little in an age of political correctness. It is true these verses have been forced, as have many women been forced, into roles written by men. But correctness is not the key to these verses. Service is. Free and joyful serving of others is celebrated here, not household drudgery. She is productive and people bless her for it. She is kind, generous, wise. The world is a far better place because of her. What is greatness? Selfless service is greatness.

Some men would do well to learn that kind of greatness. Some men, like the disciples whom Jesus had to tell, "If anyone wants to be first of all, he must be last of all and servant of all" (Mark 9:35). Servant of all? Maybe the disciples could go home and ask their wives about what that last part means.

The alternative to true greatness is the kind of false greatness we have in the world and often in the church. James warns about the fruits of ambition, greed, jealousy (3:16). Wars, fighting, envy, want. Within the church or without, those who climb to the top too often do it on the backs of others. Perhaps James echoes both the man of the psalm and the woman of Proverbs as he pleads: "Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom" (3:13). Men and women, all, could choose this road less travelled to greatness.

But Jesus chooses still someone else for greatness. "And he took a child and placed it in the midst of them" (Mark 9:36). A child — no age, no gender, no status. Picture this child as frail, frightened and silent. We try to dress up this child in Sunday best and talk about how children are innocent and pure. Don't! Jesus didn't pick a child because a child is cute. He picked the child because a child is small, weak, unproductive. In other words, a child *isn't great by anyone's standard.* Jesus put a child in the midst of his disciples. 'Pick it up. Clean it. Feed it. Love it. Then you will know what I mean by greatness.'

Jesus may have something deeper and harder to say to us by this child in our midst. He has been trying all along to tell his disciples that his way leads to a cross. They didn't hear, or wouldn't. The disciples wanted greatness by patronage. Jesus offered passion. His own future travelled toward the day when he would have to give up any greatness or power. He would give up life itself (Mark 9:30-32). If you want *my* kind of greatness, said Jesus, look to the greatness of a child who has no real choice about where it goes, what it eats or who it lives with. The life of a child belongs to someone else. My greatness, says Jesus, is like that.

How tempting to bring our children into worship just as replacements for an aging congregation. No, they are a sacrament of what it means to know and love God. They are a model of greatness in the kingdom and our only way to reach it.

Why, then, do we receive the child in our midst? It is a way of receiving Christ (verse 37). "Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me" (verse 37).

Think about it. Greatness is in your future. But don't look up; look down. It's the child in your midst. R

Michael Farris is minister of First Church in Winnipeg.



Right now, this child is waiting for you.

She is waiting and hoping that you will make a decision to help her. She wants you to see her smiling face. She is full of hopes and dreams. But her future needs you. . . food, medicine, clothes and an education. All for just $25 a month, only 83¢ a day. That's all it takes to light up the life of a child like this. All children are so precious deserve a happy and healthy life. Through Christian Children's Fund of Canada you can sponsor a child and change their life forever. You will light up her life.

CALL TOLL FREE RIGHT NOW TO SPONSOR A CHILD.
1-800-AND-KIDS
Or complete and mail the coupon below

☑ ***YES!*** I want to light up a child's life for just 83¢ a day.
Please find enclosed my first monthly sponsorship cheque for $25.

☐ Please send me more information on Christian Children's Fund of Canada.

Thank You!

Name _____

Address _____

City/Town _____ Province _____

Postal Code _____ Phone _____

PR0994

Christian Children's Fund is dedicated to reaching out to needy children of all faiths. Since 1938, over 2 million children have been helped through sponsorship, emergency relief and long term development programs. CCFC is a registered Canadian Charity #0211987-01. Your donation is completely tax creditable. Audited financial statements available upon request.

CHRISTIAN CHILDREN'S FUND OF CANADA ● 1027 McNicoll Avenue ● Scarborough, Ontario ● M1X 3X2

IMAGINE



AN EVERYDAY GOD

Jim Taylor

The Law of the Leash

The law which says return to the trouble spot, then start over

Oh, look," said Joan one Sunday afternoon as she read the local paper. "The SPCA has an Irish setter available."

We used to have a dog. We dearly loved him. But for the past 25 years, for a variety of perfectly good reasons, we have been exclusively cat owners — to the extent that anyone can actually own a cat, that is.

I've always had a soft spot for Irish setters. They look beautiful. And they're very gentle. Very affectionate. And very scatter-brained. Unfortunately, we didn't learn about that part of their personality until we had already brought "Brick" home.

Brick. The name suits him. His lovely, long coat is about the colour of deep red brick. And he's about as dense between the ears.

Joan checked the encyclopaedia to see what it said about Irish setters. "Require great patience to train," it told us.

We started learning that immediately. At the SPCA, we signed a promise that we would not let Brick run free for at least a year. So we got a leash and started taking him for walks.

Brick embodies Murphy's Law. If there is a way to get his leash tangled, he will do it. The longer the leash, the more opportunity to get into trouble. I gave him a very long leash — our old water-ski rope — because I wanted him to have as much freedom as possible to wander, while still being technically under my control.

One day, he climbed a bank above the road and went under some strands of old barbed wire left there long ago by a farmer. Then he came back over the wire. Struggling frantically, he fell over the bank and brought the wire, leash and several bushes down on top of me. While I tried to disentangle him, he wrapped the leash around my ankles and dumped me into the ditch. Then, standing on top of me, he burped.

Still, he is learning. Slowly. He hasn't gone near barbed wire since.

He's also learning what I call the law of the leash. That is, if you're on a leash, and you go around the wrong side of any vertical obstacle such as a telephone pole, fire hydrant or tree trunk, you will soon come to a very abrupt stop.

And the faster you're running, the harder the stop.

The solution, from my viewpoint, is simple. Brick simply needs to retrace his steps until he gets back to the point where he went wrong, make a different choice, and start over on the right side.

Brick doesn't quite see it that way, though. His first inclination is always to pull harder. His second inclination is to look over at me adoringly and expect me to bail him out. Unfortunately, if I do, we usually both end up in trouble. I've seen us go around a neighbour's rose bush four times — me trying to unwind him, he dutifully following my footsteps and rewinding us both.

He's very like the human race, I reflect — once I overcome my frustration with him. When we get into trouble — personal or national — we tend, like Brick, to do the same thing that got us into trouble, only harder. Youth programs, education, law and order, morality, family values — when things go wrong, our answer is more of the same.

Or, if we happen to be religious people, we expect God to bail us out.

I don't mean to suggest God keeps us on a leash. But I do believe God tries to give us as much freedom as possible. And so, when we get into trouble, the cause may be a fair distance back.

Like Brick on his leash, we have to learn to back up, to retrace our steps, until we find out where we went wrong. Then we can start again, on the right course.

Except that we're working with much longer time periods than Brick is. Brick goes back a few steps; we may have to go back a few centuries.

In his book *The Far Side of Reason* (now, unfortunately, out of print), professor and theologian Bill Taylor argued that science and faith both depend on hypotheses that can be tested and proved. The difference is only time. Science tests its theories in the lab. The results may take seconds, minutes, hours, weeks or even months to prove. Faith experiments, on the other hand, are tested in people's lives. And the proof takes generations. Some of our social problems began with the Vietnam War, some with colonialism, with the Industrial Revolution, with the ancient Greeks …

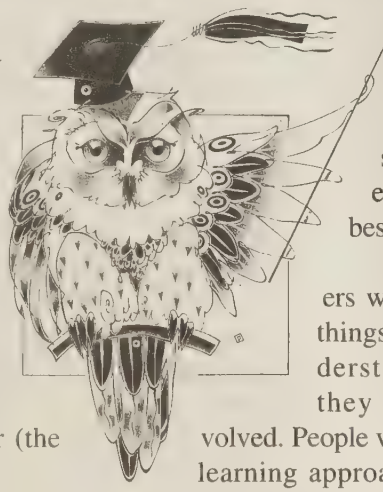
God may not have us on a leash. But the law of the leash still applies. When we get into trouble, we need to back up and find where we went wrong. Any other course simply tangles us deeper and deeper. R

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

Doug Brown

Will the Church Learn?

Not everyone learns best in a traditional, class-room setting



In the early 1970s when I was 14, I first realized how much a church service resembles a class-room setting. I sat at the back of the church in order to take up the offering. From my vantage point, I saw uncanny similarities. The rows upon rows of students (the parishioners) sat and listened to prayers, readings and sermons by the teacher (the minister).

I left the church the following year. I know now why I left. I didn't rebel against the church. I left the church because I wasn't a class-room learner. I believe the church needs to understand that not everyone can relate to worship when it's structured like a traditional class-room.

In the past decade, research has shown that people perceive and process information differently. For example, Bernice McCarthy, an educator from Chicago, suggests people usually fall into one of four basic learning types.

Type One people learn best when they can be connected personally and meaningfully to the teaching. If the learning situation does not relate to them or meet their personal and present need, they won't learn.

Type Two learners receive information and seek a deeper comprehension of ideas. They thrive in traditional school settings. And let's be honest, for the most part, our church is organized like a traditional school. Most people, in both the pulpits and the pews, are Type Two learners — preachers who construct "good" sermons and members who like to hear a "good" sermon. But not everyone learns best this way.

Type Three learners want to know how things work. They understand best when they are actively involved. People with this dominant learning approach understand a practical, hands-on application. Learning, for them, needs to be active. Learning means sensing and handling, touching and doing.

Type Four learners learn through self-discovery. They want to learn for themselves. They don't want ready-made answers. They want to explore and discover, to be innovative and inventive. Like St. Paul, they want the Damascus Road experience for themselves, to make their own connections and draw their own conclusions.

Presbyterians value an educated clergy. We take pride in a reverent and well-ordered worship service which emphasizes the preached Word. This Type Two learning environment meets the needs of some people, but not everyone. Not everyone learns best from a "teacher" or by receiving information. That the church caters primarily to only one learning type may partially explain the decline of church membership. Ironically, church leaders who respond to declining membership with an even more abstract, dogmatic, passive, preacher-centred, "let's get back to the basics" approach may only worsen the situation.

The following suggestions from learning theory for church leaders can widen the learning base of the church and, perhaps, increase church membership.

Type Two learners make up only about 25 per cent of the population. Continue to preach and teach (Type Two), but also reach out to people in terms of other learning types. Connect people meaningfully and personally to religious life (Type One). Suggest tasks to them to build and stimulate growth in their spiritual lives through their involvement with real events and situations in the world. Or, better yet, allow those who learn by doing to practise and work at their faith in their own way (Type Three). Finally, allow people the freedom to discover some of their own religious answers (Type Four). In fact, allow the Type Four innovators to reinvent the church, so-to-speak, both by maintaining faithful continuity with our past but also by addressing human, social and global needs today.

After almost 10 years, I returned to the church when I discovered the church could meet a personal need in my life. Since then, I have learned a lot of interesting information about theology, church history and biblical studies. But the church became a living reality to me when I received opportunities to act and to see the difference my actions could make. When I was allowed the freedom to express the Christian faith creatively and individually, the church moved from the periphery to the centre of my life. R

Doug Brown is minister of St. Andrew's, Warkworth, and St. Andrew's, Hastings, Ont.

"Robemakers and Tailors Since 1842"
HARCOURTS
LIMITED
Clerical Vestments
Choir Gowns and Cassocks
Prices and samples on request
Telephone (416) 977-4408
26 Duncan St., Toronto M5V 2B9

For quality CHOIR GOWNS AND CLERICAL VESTMENTS
Write D. MILNE
3075 Sartelon St.
St. Laurent, Quebec H4R 1E6
Tel. (514) 856-0862
Fax (514) 856-1009

Luxfer Studios Ltd.
ARTISTS AND CRAFTSMEN
IN STAINED GLASS
(905) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

Canadian Art China Ltd.
Commemorate your Special Event



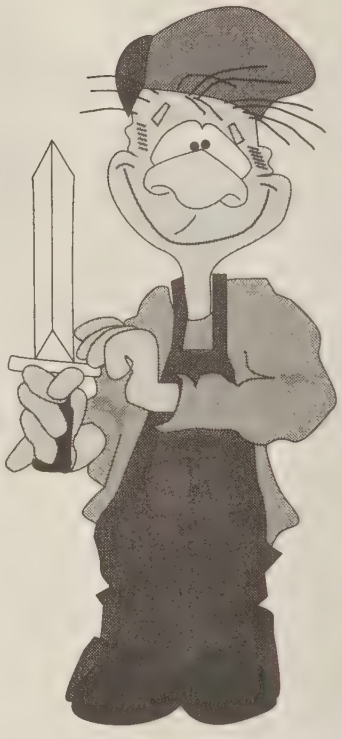
The perfect item for anniversaries, reunions or just as a gift to visitors of your church. Choose from our wide selection of plates, mugs, etc. and let our artist capture the beauty of your church on fine quality porcelain.

A great idea as a fund raiser for your school or club.

Write or phone for our brochure today.

Canadian Art China Ltd.
18 Stewart Road
Collingwood, Ont. L9Y 4K1
Phone/Fax: (705) 445-1321

Dramatizing the Sermon



It may be dangerous to post a list of future sermons. At least, Rev. Rod Lamb of St. Paul's Church in Glammis, Ontario, discovered it could be.

Noticing that Rod would preach on the story of David and Goliath from I Samuel 17 in a few weeks, Bob McCulloch, Elizabeth Fry and other leaders and children of the church school decided to write a drama on the subject. They did it in contemporary language, the way the kids might tell the story.

The play was staged on the same day Rod preached his sermon. And as he reports: " ... through the power of drama, my sermon played a distinct second fiddle to this age-old story."

To give you an idea what these creative dramatists did, we share the dialogue between three Israelite soldiers in the second scene.

(Battlefield: Away from front lines. Sounds of fighting, horses, etc.)

Soldier 1: The Philistines look as if they're going to attack from the east tonight. Do you think we'll be ready?
Soldier 2: Well, I speared three of them myself. That's my share and more. What about you guys?
Soldier 3: Well, I cut off a guy's leg with one swipe of my sword!
Soldier 1: That's nothing! I cut off both of a guy's legs with one swipe of my sword.
Soldier 2: Big deal! I cut off a guy's head and both legs with one swipe of my sword ... and I was holding it in my left hand.

(Enter Goliath. Stands and shakes his spear menacingly.)

Goliath: Israelite dogs! You talk very bravely, but do you fight as well as you talk?
Soldier 1: Omigosh! *What* is *that*?
Soldier 2: I don't know but I'm getting out of here! *(exits, running)*
Soldier 3: I would fight you but I think I hear my mother calling me. Catch you later. *(exits in a hurry)*
Soldier 1: I think his mother is calling me, too. *(starts to run)*
Goliath: Stop, cowardly swine, and take my challenge to your king. *(Soldier freezes at word "Stop.")* Send me the mightiest warrior of all the Israelites and I will do battle with him. When I win, you Israelites will be our slaves. If *he* should win *(laughs)*, then we will leave you alone.
Soldier 1: I'll pass on the message. *(leaves, running)* R

Those interested in a full copy of the script may write: Rev. Rod Lamb, Box 359, Paisley, Ontario, N0G 2N0.

Pastoral Epistles from Peter Plymley II

My dear editor:

I am sure your summer-time General Assembly issue is awaited as eagerly as readers of *Sports Illustrated* anticipate its annual tribute to the bathing apparel industry. We Presbyterians have nearly two full and muggy months to peruse at leisure all decisions made in that solemn conclave — the movable feast that descends upon unsuspecting locales across the country every June (though mostly in Ontario).

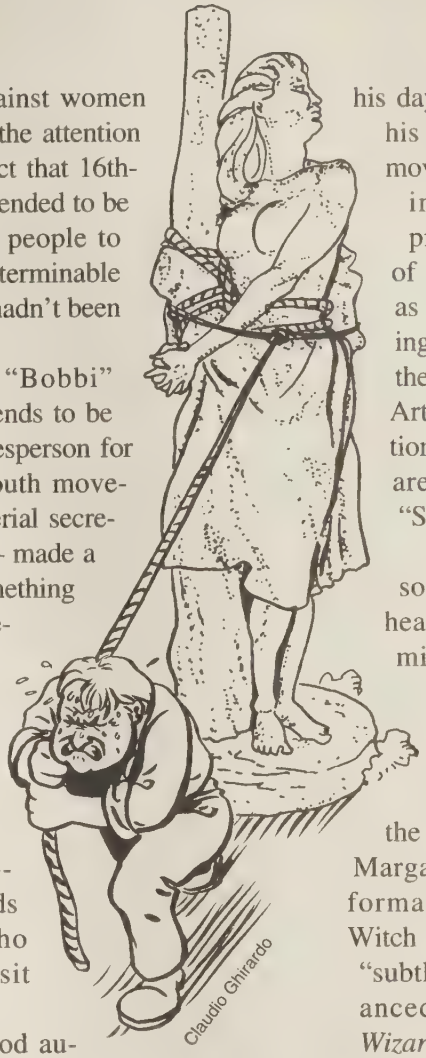
And speaking of movable things (what a segue!), you verified what I had heard: that the statue of Margaret Wilson, which weighs considerably more than she did, is nonetheless being moved again, restored to her traditional place in the rotunda of Knox College. When this news broke over an otherwise somnolent presbytery, striving in the June heat to pay dutiful attention to the dutiful commissioners' reports, it caused quite a stir. Of course, coming as it did between the litany of Very Important Visitors and news of "a special committee" — unfunded — "to listen to members of the Presbyterian Church," that wasn't difficult.

Amid the righteous indignation, the rejoicing, and the puzzled indifference, many of the old arguments pro and con the public display of Margaret resurfaced.

Fiona Fitzhenry-Whiteside and Phillip (Philly) Phogg bemoaned this "trivializing of Assembly" and stated, once again, their deep conviction that a half-naked woman tied to a stake to await her martyrdom via the incoming tide provided neither a good role model for our young female students, nor a clear example for the remaining Neanderthal males of the aspirations and rights of Today's Woman.

The Rev. Dr. J. Paddyngton Bayer replied that he was as sensitive to the issue of violence against women as anyone, but drew the attention of the court to the fact that 16th-century martyrdoms tended to be violent since boring people to death by silly and interminable presbytery meetings hadn't been invented yet.

Elder Roberta "Bobbi" McPherrin — who tends to be thought of as a spokesperson for the WMS and its youth movement (she is presbyterial secretary and under 50) — made a rare speech. It is something she dreads doing, preferring instead to make little noises of distress and quiet cries of anguish in a kind of running commentary on presbytery proceedings. (This tends to alarm those who know her not and sit beside her.)



She had it on good authority that given Margaret's former locale, if one were to climb the stairs to the second level between 2:30 and 3:30 in the afternoon, and holding one's head at just the right angle, look down on the statue, the light would make the sight rather " ... er ... ah ... suggestive." The right place for Margaret, where, considering the layout and the imperviousness to suggestion of those using the room, she could have absolutely *no* salacious effect was where she had been banished — the Board Room.

At this point, Arthur Arthurson (known as "Art Squared" to friend and enemy alike) side-tracked us a little bit. Art has been "retired" for as long as anybody can remember, but nobody can remember from what. He divides his days between watching his collection of classic movie videos and attending all meetings of presbytery and those of as many committees as will have him. Having grown a little deaf in the service of the Lord, Art's chiefest contribution to our deliberations are reminders to us to "Speak up!"

His affliction, or the soporific effect of the heat, had caused Art to miss some of the preceding discussion. We were a little puzzled when he delivered himself of the opinion that, though Margaret Hamilton's performance as the Wicked Witch of the West was both "subtle and creatively nuanced," and though *The Wizard of Oz* was undoubtedly one of "the finest cinematic treatments of childhood fable," he didn't see why Knox College would want to erect a statue of her.

When we explained to him it was Margaret *Wilson* we were talking about, he was angry we hadn't spoken up.

The stated hour for ham and scalloped potatoes having arrived, we ceased our consideration of Margaret's missionary journeys; but not, I suspect, for the last time.

Yours statuesquely,

Peter Plymley II

Sharing the Joy

"You did not know your committee knew my calling as a spiritual nutritionist." With those words, James Forbes, minister of Riverside Church in New York City, launched the fourth Canadian Christian Festival in Copps Coliseum, Hamilton, Ontario.

"My diagnosis," he went on, "is that you are suffering from a defective PM gland. Some of you have barely enough energy to keep the institution alive. You can hardly sustain yourselves." Later in his sermon, he revealed the secret of the Purpose and Meaning gland. It is the "J factor." Churches which have lost the J (or joy) factor might as well close up. "If there is no Jesus," he went on, "there will be deprivation of the joy factor."

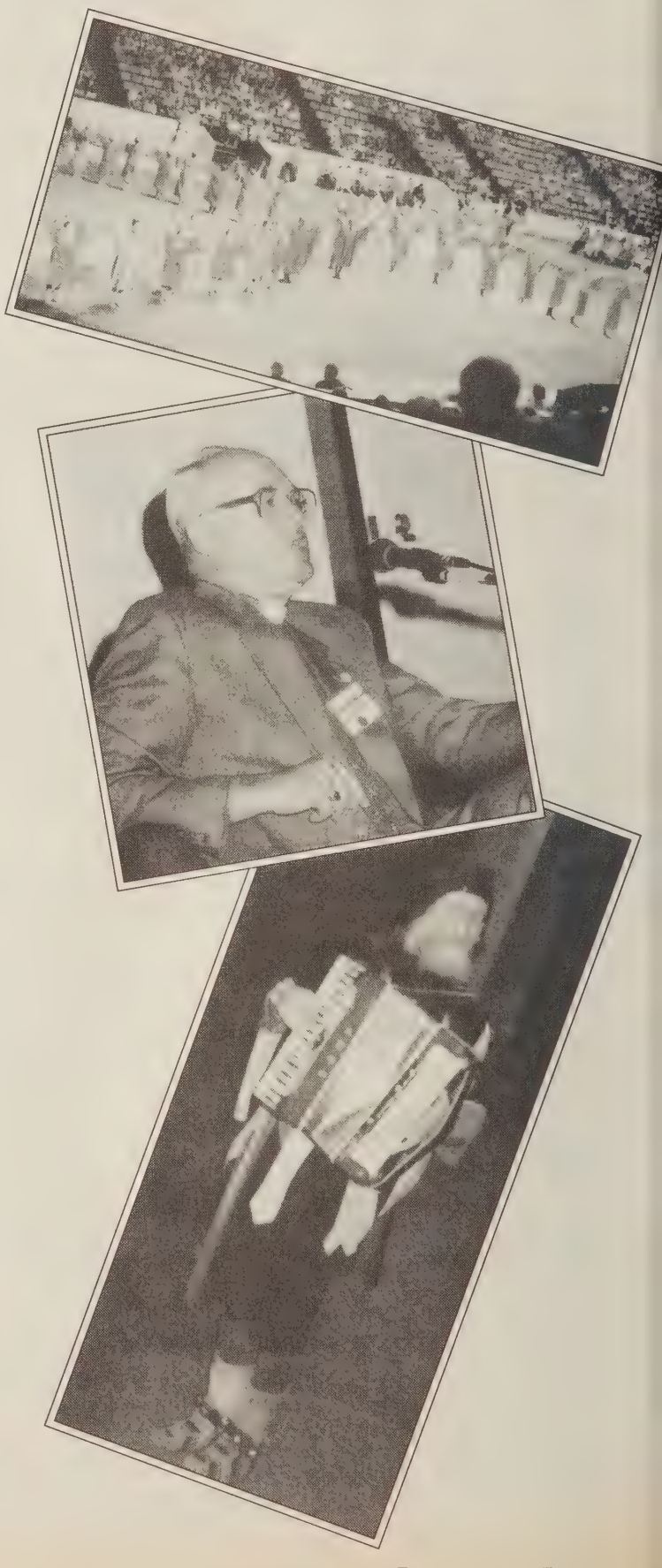
But, Forbes declared, by coming together from a variety of denominations, you have done the unusual. "Because you have done the unusual, expect the unusual. Are you ready? Are you expecting? Then let it begin!"

And begin it did, on Thursday evening, June 23, led by a 400-voice choir, a group of young dancers and the Hamilton Philharmonic Orchestra. Three days of joy, celebration and learning followed, and a grand conclusion on Sunday afternoon with Archbishop of Canterbury George Carey.

In between the nightly celebrations, a superb array of workshops, musical events and entertainment filled the lives of the more than 4,000 participants. I was able to take in only a few of the scores of workshops offered.

Many leaders were drawn from the Hamilton area. I went to hear Priscilla de Villiers describe in agonizing terms the abduction and murder of her daughter three years previously. This horrendous experience birthed CAVEAT (Canadians Against Violence Everywhere Advocating its Termination). She described the program in schools called Youth Challenge which helps students understand the effects of violence and various prevention strategies. CAVEAT also tries to bring about reform in the justice system to ensure that victims are given a fair break.

Other workshop leaders were brought from the United States. Jim Wallis, founder of the Washington-based Sojourners, told his audience he grew up in a white church where he wondered why they never had black preachers. When he asked why, he was told that question would get him into trouble. He went to



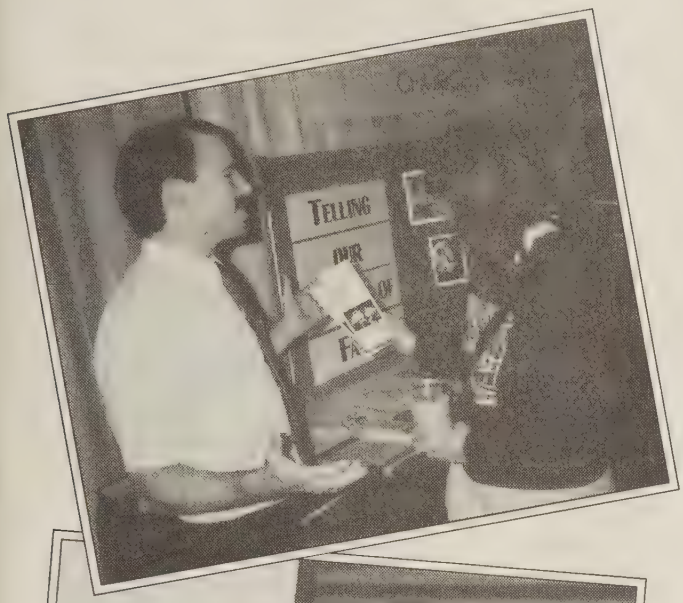
Top: Liturgical dance played an important part in worship.

Centre: George Carey, Archbishop of Canterbury, spoke at closing worship (photo: Bob Bettson, *United Church Observer*).

Bottom: Wandering minstrel entertains.

in Hamilton

by John Congram







the black church in Detroit to find an answer. He discovered "a whole different world which resulted in my second conversion."

Wallis founded Sojourners in an attempt to bring the two poles of the church together — the one side which seeks justice but reflects no spirituality or transformation and the other side which says the answer is Jesus but has no sense of justice.

Wallis lives in Washington, 20 blocks from the White House, "where there is 65 per cent unemployment and a higher rate of infant mortality than in Jamaica. Will the cries of the children reach us and touch our hearts?" he asked his listeners.

Other workshops dealt with every imaginable subject from contemporary worship, to suffering, to clown ministry, to listening to Native concerns. From Hamilton, representatives of the local L'Arche Community held a workshop. Presbyterians were much in evidence. Among them, Ray Hodgson, of the Life and Mission Agency, held a workshop on "Linking Spirituality and Justice." David Sherbino, minister of Woodbridge Church in Woodbridge, Ontario, led a workshop on "Listening to God." Drew Strickland, minister of Beaches Church in Toronto, led a group interested in liturgical dance. And each morning, Arthur Van Seters, principal of Knox College, joined with Roman Catholic nun and writer Mary Jo Leddy to lead the Bible study.

Alice Wilson, minister of St. Andrew's, Hanover, Ontario, described her experience at the festival as "more valuable than any study leave I have ever taken."

Featured at the Friday evening worship was Brigalia Bam from the South African Council of Churches. "I have come," she said, "to share the joy because you have shared our joy in South Africa. Thank you for sustaining us through the long, cold night of apartheid." The signs of apartheid — the maimed, the psychologically damaged, the violence that engulfs society and the suicide of children — she pointed out, are still all around South Africa. "Unity," she stressed, "arises out of care for each other, not through constitutions. How do we bring reconciliation and forgiveness to the new situation?" she asked.

If you had time between listening to speakers, attending workshops or listening to one of the wonderful concerts in one of the local churches, you could visit the Marketplace of Possibilities in the basement of Copps Coliseum. Here you could

Top: John Bannerman introduces the program of the Presbyterian Church.

Centre: Priscilla de Villiers confronts violence.

Bottom: Doing crafts in the children's program (photo: Muriel Duncan, *United Church Observer*).

visit 133 booths including Vision Television, Wood Lake Books, Telecare, We *Can* Make A Difference (featured in the May *Record*) and, of course, The Presbyterian Church in Canada.

For many, the highlight of the four days appeared in the form of Jean Vanier, founder of over 100 L'Arche communities for disabled people around the world. Vanier communicates through his integrity. Tall, white-haired, casually dressed and now slightly bent forward, Vanier tells his audience we must begin our journey into joy by talking about the tears of Jesus. Jesus, he said, weeps over Rwanda and Bosnia, over our whole divided and fragmented world. "It is difficult," he says, "to talk of the joy of Jesus if we haven't been close to his tears and his wounds."

It has been his privilege, he told the audience, to live with people who have experienced a great deal of pain through exclusion. "What is the good news for all who have been excluded?" he asked. "Very simple. You're loved. You're precious. You're important as you are. This good news," he said, "springs from the heart of Jesus."

I caught up with Heather Johnston (another Presbyterian) the Monday after the festival concluded. Along with Monseigneur Harvey Roach, she co-chaired the festival. She felt elated by this "rich and positive experience." She was particularly pleased that all members of the Christian family could attend the festival and find themselves in the events somewhere. She expressed appreciation that leaders like David Mainse of *100 Huntley Street* and David Shephard of the Pentecostal Church, from the so-called more evangelical churches, participated so fully in the festival. She feels it bodes well for the churches working together in the future.

The Hamilton Symphony returned on Sunday afternoon in a concluding worship service with the Archbishop of Canterbury, George Carey, as the speaker.

Carey began by paying tribute to the great speakers who had preceded him — the energy of James Forbes, the warmth of Brigalia Bam and the compassion of Jean Vanier. "Now," he said, "you are stuck with me." It was a good place to be stuck, with someone of deep conviction: "I'm as convinced Jesus is the way, the truth and the life as I was 40 years ago." Communicating throughout with a sense of humour, Carey quoted the football coach who declared: "Football is not a matter of life and death for me; it is far more important than that."

We are most Christian, he told the 6,000 worshippers, when we can bridge the barriers and chasms history has bequeathed us. "Each denomination needs the rest of the Christian family to be truly catholic and apostolic."

The heartbeat of the Christian faith, Carey told those who had gathered, is Christ is alive, joy abounds. He reminded the audience that joy, grace, gift and Eucharist all have the same Greek root. "Our joy," he said, "is anchored in what Christ has done and what he has given and still gives." Then he quoted theologian Jurgen Moltmann: "Christ has suffered that we might laugh again."

I asked Heather Johnston if she had any regrets or disappointments. She said the relatively small attendance the first two nights (estimated between 2,000 and 3,000 people) disappointed her. But this was minor compared to the tremendous sense of gratitude she felt as she watched the event flow together and witnessed the joy shared by a core group of about 6,000 people who attended the festival. The committee hopes to have met its budget.

And what about me? My only disappointment was that the festival didn't continue for another month so I could attend all the workshops I missed out on. This festival brought together in one place the largest collection of outstanding speakers, musicians, songsters, entertainers and workshop leaders I have ever experienced. And, oh yes, I'm sorry so many other Christians missed the opportunity to be reconverted and re-energized.

Fred Kaan wrote a wonderful hymn for the festival. It continues to echo around my brain. The second verse reflects the discovery many made at Canadian Christian Festival IV:

> When in worship and its sequence
> faithfulness and loving meet,
> people, gathered, will discover:
> joy in Christ is joy complete.
> In the world, created fair,
> joy is ours, but ours to *share*.

CEMETERY MEMORIALS

(Family owned & operated since 1924. Member of Better Business Bureau.)

Custom designed granite & bronze. Custom diamond tipped portraits & religious etchings.

Margaret Langlois, Owner

(Member of Knox Presbyterian Church, Dundas, Ont.)

Mountain Memorials
223 Inverness East
(at Upper Wellington)
Hamilton, Ontario L9A 1H1
(905) 318-3323

Woodland Bronze & Granite
885 Spring Gardens Road
Burlington, Ontario
L7T 1J6
(905) 522-8212

King's Forest Memorials
15131 Yonge Street
Aurora, Ontario
L4G 1M1
(905) 727-7781

Toll-free 1-800-465-7362

Visit our showrooms or call for personalized consultation or in-home service.



The Chorister Robe

"The Gown That Likes To Be Compared"
Formerly Claude W. Vincent (1968) Limited
ROBES for **Choir** and **Pastor**
CASSOCKS — SURPLICES
CHOIR ROBES — MORTARBOARDS
Samples and prices on request
1-(902)-463-5150
Chorister Robes Limited
270 Wyse Road
P.O. Box 397, Dartmouth, Nova Scotia B2Y 3Y5

8 Steps to Adding a Worship Service

by Michael F. Bailey

A full sanctuary is both a blessing and a hardship. It is a blessing because it is an indicator the church is "on the grow." It is a hardship because it means the pastor has probably seen visitors peek in, tremble at the prospect of a seat in the front row, and leave.

Four primary options are available to a church in this situation. First, the church could drive away the newcomers by ignoring the problem. Secondly, the church might choose to level off in its growth. Thirdly, the church could build a new sanctuary. Or fourthly, the church could add a service. Options one and two cut against the grain of the biblical mandate to make disciples. Option three is a long-range goal. That leaves option four: adding a service.

Through the painful experiences of a false start, our congregation learned that initiating a second worship service is not always as simple as it seems. In the spring of 1988, our congregation's Work Area on Worship decided to begin an additional service. The target audience would be people who used Sunday as a recreation day (for golf, etc.). The service would be billed as a "come-as-you-are" worship opportunity. Style-wise, the additional service would emulate the liturgical 10:30 a.m. service.

In June, after two weeks of pulpit announcements, the service began — and was nearly stillborn. Throughout the summer, the service had a whopping average attendance of eight — counting the staff and any animals that strayed onto the church property! The worship work area members knew they had to go back to the drawing board — something was definitely broken and needed fixing.

The first thing the chairperson did was to contact those who had attended the new service a couple of times but had not returned. She asked them why and received some revealing answers. For one thing, the worshippers said they did not feel comfortable in their recreational clothing when some of the other worshippers were in their Sunday best and the worship leaders were in vestments. Also, these worship attenders indicated summer was a busy time for them and they did not attend church regularly in the summer, regardless of when our services were held.

With this data in hand, the worship committee retooled the early worship experience and restarted the new service in September. The new model was one of informal worship, based on written commitments to attend from some "founders" and a fall start-up date. The results were and have continued to be impressive. The attendance quickly climbed from eight to 30 and is now about 60.

After distilling what we did wrong and what we did right, the leaders of our congregation believe the following eight steps are the most salient ingredients for successfully adding a new service:

1 *Adding a service is best accomplished by following the church's governance procedures.* Assign the task to the worship committee for exploration and development. Christianity has lost many good ideas because a minister bypassed denominational and local church procedures. Being "loyal to the denominational and local process" is a critical component in developing an additional service.

2 *The worship committee or other assigned group should explore why the church is not reaching certain groups of people within and without the church.* A church surrounded by factory workers who begin their shift at 7 in the morning might consider adding a 6 a.m. service. Or, if the church is on the shores of a large lake where many people enjoy sailing, it might add a come-as-you-are sailors service, complete with a blessing of the fleet each spring! A church may also discover that a significant number of its constituents who miss worship come from an informal, "country church" background and that its existing services are anything but "country." Such a church might add a "country church" service. The bottom line is the church should design the additional service to meet the needs of the people who are missing, not the people who are attending the present service.

3 *The additional service should be distinctly different from the existing service(s).* For instance, if the 11 a.m. service at First Generic Church is highly liturgical, a new 8:30 a.m. service might be more informal. To illustrate, if the 11 a.m. service uses several

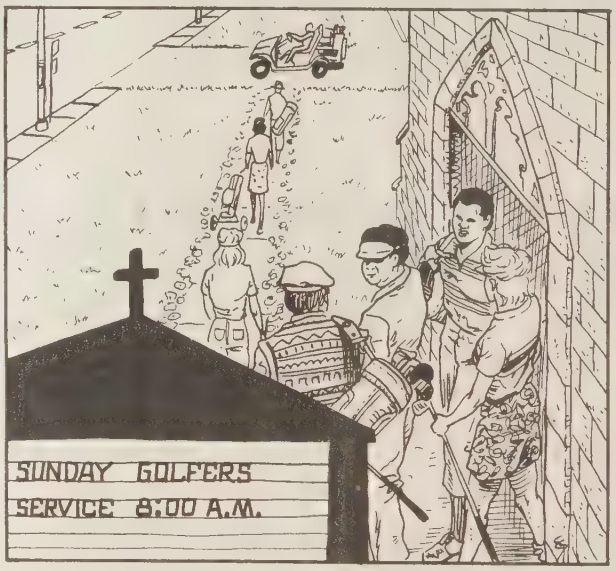
responses, canticles, readings, litanies, banners and vestments, the 8:30 a.m. service might describe itself as "informal," "country church," "come-as-you-are" or "folk" in nature.

A side benefit to services that are distinctly different from each other in character is that the new and existing services can be more of whatever they are. So, a new service could legitimately be more informal and the later service could legitimately be more formal than before the birth of the new service. More people will be able to find more of what they want in a particular service than they were ever able to find before. This allows the church to reach new audiences, and both services are "freed up" and distinctive in character instead of trying to be all things to all people. People will choose the service most conducive to their worship needs, and the worship planners will no longer feel pressure to meet everyone's needs at one service.

4 *From the beginning, view the early service as an addition to the ministry of the church, rather than as a detraction to the existing service.* Share statistics as predictions (and after the fact, as reality) about the number of people to whom you will minister in a second worship service. Most church management authorities claim a church will increase its worship attendance five per cent to 20 per cent with the addition of a new service. This is a powerful factor for any church governing body to consider as it prepares to vote on adding a service.

5 *From the beginning, view the new service as an economic asset.* The reality is five per cent to 20 per cent more people in worship means more regular giving by more people. This fact will not remain unnoticed by any church's finance committee for long. Also, it is helpful to remind church governing bodies that the specialized construction required for new sanctuaries or sanctuary expansion may approach $75 to $150 per square foot. An additional service doubles the seating capacity of a church while adding only the cost of any extra staff compensation which may be required to serve more people.

6 *The service should begin only after the completion of an internal and external public relations campaign.* The worship committee should target people who might commit to six weeks of attendance support for an additional service. The committee should then contact them by a descriptive and explanatory letter containing a pre-stamped commitment card for them to sign and return. These people should be chosen by a careful analysis of attendance records, known work responsibilities, recreation interests and "home church" history.



Claudio Ghirardo

For example, if the worship committee knows Bill Jones enjoys golf, or finishes a hospital night shift at 7 a.m., or comes from an informal worship tradition, and the church plans an 8 a.m. informal early service attended by a lot of Sunday golfers in their "loud" clothing, someone ought to invite him!

In addition to this in-house information, the local newspaper's religion editor should receive a press release and the church sign should announce the service. Stress the unique features of the service; that is, informal, come-as-you-are, child care provided, golfers service, etc.

7 *Never view the new service as the "stepchild" of the existing service.* Phrases such as "main service" and "secondary service" might give this impression. Also, if all the special music, all the holidays, and all the recognition of special events in the life of a church occur in the existing service only, the new service might experience a justifiable inferiority complex. Try to schedule appropriate special music at all services and to recognize all important events at all services. This goes a long way in preventing a "new service" inferiority complex before it develops.

8 *The early service should start on a trial basis.* It should have a definite beginning date and a set evaluation date, with the possibility already accepted that the evaluation date may be either the celebration of a birth or an autopsy. Some churches are afraid to try anything new because they know that even if it becomes an albatross around their necks, it is as eternal as if it were the Ten Commandments carved in stone by the hand of God!

The results? They range from the possibility of an additional service that will increase the number of worshippers at your church; a now "comfortably" crowded present service; a new service that more fully meets the needs of many parishioners in terms of worship background, work requirements and recreation; a finance committee with some "breathing space"; and a preacher with the opportunity to offer a tried-and-true sermon. Finally, and most important, five per cent to 20 per cent more people will be reached by the worship ministry of your church.

The recommendation? A crowded church should take these eight steps toward a new service. Analyse the people your church is not reaching, ask why, and then design and offer a service to meet their needs and schedules. Your church may discover ministry it never dreamed of before. R

Michael Bailey is pastor of the Good Shepherd United Methodist Church in Memphis, Tennessee. This article is reprinted by permission from *Net Results*, 5001 Avenue N., Lubbock, TX 79412-2993, U.S.A.

RWANDA'S CHILDREN AT DEATH'S FRONT DOOR

Over one million men, women, and children have fled Rwanda's brutal civil war in search of safety. Trapped in grossly overcrowded refugee camps in Zaire, hundreds are dying daily from cholera and starvation.

SOMETHING MUST BE DONE!

World Vision is responding.

We are on the scene - and have committed to helping 200,000 Rwandan refugees in Zaire, Uganda, and within Rwanda.

WE NEED YOUR HELP!

Respond today with your Rwanda emergency gift! Your gift of $24 will provide a person with enough food to stay alive for 3 months.

PLEASE CALL

1-800-268-1650

Use your VISA or MASTERCARD to rush your emergency gift into action to begin helping Rwandans immediately.

PLEASE - RESPOND NOW. TIME IS RUNNING OUT!

YES I'D LIKE TO HELP RWANDAN REFUGEES !

❑ Enclosed is my special gift of:

❑ $24 to help one person for 3 months. ❑ $48 to help two people for 3 months. 090381/1663541

❑ $96 to help four people for 3 months. ❑ Other $_____

❑ I would like to sponsor a child in another country for $27 per month.

Thank you for your help!
You will receive a year-end receipt for tax purposes.

Name_____

Address_____

City/Prov_____

Postal Code_____

Phone( )_____

In cases where donations exceed what is needed or where local conditions prevent programme implementation, World Vision Canada will redirect funds to similar activities to help needy people.

I would like to use my: ❑ VISA ❑ MasterCard

Card Number _____

Expiry Date _____

Signature _____

OR CALL 1-800-268-1650

Please make cheques payable to:

WORLD VISION CANADA

6630 TURNER VALLEY RD., MISSISSAUGA ON., L5N 2S4

GRACE TAUGHT MY HEART TO FEAR

by Walter Wangerin, Jr.

In the summer of my seventh year, I found an electrical cord in the kitchen and was immediately dazzled by its potential for wild, destructive power.

My mother was in the backyard mowing grass. She used a push-mower in those days, a clattering metal machine with blades that spun only when one drove the wheels forward with fierce energy.

Clunk-whirrrr! went the mower outside. Thus I heard the power of her matriarchal arms: *Clunk-whirrrr! Whirrrr!*

Why I happened to be alone, I don't remember. I was the oldest of five and should have been baby-sitting. Dad was at church. Mom was busy. The children were my responsibility. Yet the kitchen was altogether mine, and I was alone.

And there was that black electrical cord. I drew it out of its drawer and pinched it as you pinch a serpent's neck, just behind the plug. The blinkless head. Two prongs like venomous fangs would strike and bite any socket in the wall.

The tail of the cord was a plume of naked copper wiring. The cord attached to nothing. So, if I stuck this plug into a socket, there in the mild reddish metal would be such violent force it could kill at a touch. *Yow!* Heaven and earth could collide at the command of a seven-year-old boy. My tummy tightened at the thought.

Well, and I knew the potency of electrical outlets. At the age of four, I had managed to stick my right thumb into a living room socket and had suffered a rapid, pulsing shock. It snapped my teeth shut and threw me backward across the room.

But here was a serpent that could suck juice from the wall and hold it in the bright ends of its tail — for *me!* For me rather than against me. This snake could strike with true authority where I willed it. I, myself, could hold a cobra of inestimable damage in my own two hands — if only I would, you know, plug it in.

Clunk-whirrrr! my mother laboured in vigorous oblivion outside. I was alone. Nothing stopped me from arming my rattler. So I did. I thrust the teeth of this *Blitzschlange* into the socket by the refrigerator and stood back, pulling the cord out to full length, staring at the copper scream of tail beneath my face — so close, so close to disaster! I began to grin. I could scarcely breathe because of my audacity.

But what good is the possession of power unless there's some evidence of it?

I began to wave my hand back and forth, swinging the snake's tail left and right, up and down in front of me. But nothing happened, of course. So I increased the speed, giggling, panting. Oh, I was scaring myself! Soon I was whirling the cord above my head like a lariat, barking a harsh, frightened laughter on account of such daring. I was so rash. Such a wild kid —

Suddenly, *crack-BOOM!* Copper wires struck the white refrigerator; yellow flame flashed forth; an explosion sent me backward, snatching the snake from its socket, and throwing me down on my butt against the far wall.

I held my breath a moment and surveyed the situation. I was alive. Not wounded. I had dribbled a little in my pants, but that dark shadow would pass. Here was the black cord dead across my legs. I —

Oh, no! Oh, *no!* Suddenly I saw the refrigerator door had been scorched black by my sin. That yellow flash had burned white metal to a filthy char! Oh, no!

Clunk-whirrrr! Mama, what are you going to do to me when you see this? *Clunk-whirrrr! Whirrrr!* I began to whimper. I dribbled a little more. Now I felt the fear I had not felt before, my mother being more deadly than a whole nest of serpents. My life was in jeopardy. Before nightfall I would be dead.

Clunk-whirrrr!

Well, then this wet child arose from the kitchen floor and minced toward the refrigerator and put forth his thumb and touched the black patch



Jung Soon Kim

of his personal wickedness. And lo! where he touched, he wiped it clean!

"Jesus, Jesus, thank you!" This child experienced a sudden honey-spurt of gratitude in all his muscles, so that he trembled and he lifted up his heart unto the Lord in joy. Black patches from electrical shocks can be erased after all! Sins and error can be cancelled!

He ran for a rag and rubbed the mark away altogether, rubbed the white door white again, rubbed iniquity clean.

And so it was that at seven I did not die, neither from the bite of the serpent (which could have killed me, body and soul) nor from the wrath of my mother (which, far from desiring my death, desired my life, loving with an angry love, a dreadful love, mother-love alone). R

An excerpt from the book *Little Lamb, Who Made Thee?* by Walter Wangerin, Jr. (Zondervan, 1993). Reprinted with permission. Available from the WMS Book Room.



Daybreak on the Western World

The Grand Banks salute morning
evanescent fog unveils the boats
approaching to discharge their
catch
and morning marches west.

Crewmen debark into welcoming
arms
and secondary dwellings
wallow in shore food, hot baths,
friendship
mate in smooth, dry beds
on motionless land.

Warmed and renewed
they head for that twelve mile home
where life is real
where time begins.

— Joan Colgan Stortz

WANTED

"Where Should We Be Going?"

Over the past decade in the Presbyterian Church, we have re-visioned and re-structured. We have re-ordered our priorities and re-formulated our faith. Yet, we continue to decline — at least, numerically.

During debates on Live the Vision at the last General Assembly, a special committee was formed to listen to members of the Presbyterian Church. It will seek to discover a consensus view of the church's priorities and to determine objectives and goals for the future.

We want to give readers of the *Record* the opportunity to state how they think the Presbyterian Church should be reformed. What should we emphasize? What should we keep, or throw overboard?

Send your views to:
"Where Should We Be Going?"
c/o *Presbyterian Record*
50 Wynford Drive
North York, ON M3C 1J7.

If we receive a sufficient response, we will publish the results in a future issue of the *Record.*

D. SHUTER ROBES LTD.
26 Duncan St., Toronto, Ont. M5V 2B9 416-977-3857
Custom Tailored Academic and Choir Robes — Preaching Gowns and Stoles.

DIRECTOR of MUSIC

Large downtown church with strong tradition of musical excellence

Forty-voice semi-professional choir

Four-manual Casavant organ with 112 ranks, 8 divisions

Send complete particulars before September 30 to:



Sandra Sinclair, Convener, Search Committee
Church of St. Andrew and St. Paul
3415 Redpath St.
Montreal, QC
H3G 2G2

(514) 842-3431

Worship Alive

by David Sherbino



Drama adds a visual dimension to worship.

All too often, people unfamiliar with the church cannot connect with the traditions of its past. And many raised in the church confess that much of the worship is meaningless to them, if not boring.

This was a message I was hearing in my own congregation. I knew unless significant changes occurred in our worship, we would not only lose the younger generation in the church but fail to reach many outside the church. While wanting to retain some of the distinctives of our Presbyterian heritage, we also wanted to be relevant.

Robert Webber, a researcher in the field of worship, suggests congregations today have three alternatives. First, there are the traditionalists who are committed to a particular historical model of worship. They will remain virtually unchanged. Secondly, there are those who want to get rid of traditional worship in favour of a contemporary model, anything from a Folk Mass to the "Seeker Sensitive Service" developed at Willow Creek Church in South Barrington, Illinois. Thirdly, others choose the convergence model which integrates worship styles that respect tradition yet reflect the culture.

Our elders decided to introduce the convergence model in worship. This style of worship is divided into what Webber calls four acts or movements: Acts of Entrance, the Service of the Word, the Service of the Table, and the Dismissal. All of this probably sounds familiar. But underlying the structure of these acts of worship is the experience of divine action and human response.

The first act of worship, coming into the presence of God, is one where we joyfully sing songs of praise and worship. As we focus on worship, we need to be reminded that first and foremost God is looking for worshippers who worship him in spirit and truth (John 4:24). This usually begins with a hymn, followed by several praise songs which focus on the majesty and glory of God. We update the language of hymns and include a wide repertoire of music styles in the praise songs and the hymns.

People today desire to worship and praise God with joy and celebration. The psalmist seems to have captured this concept, declaring: "Shout for joy to the Lord, all the earth, burst into jubilant song with the music; make music to the Lord with the harp, with the harp and the sound of singing, with the trumpet and the blast of the ram's horn — shout for joy before the Lord, the King" (Psalm 98:4-6).

Today, with the newer expressions of worship, there is a longing for greater participation on the part of the worshippers. Some congregations develop worship teams to lead the celebration. Stringed and brass instruments, drums, tambourines and other instruments are used in addition to the traditional instruments of piano and organ.

The second act of worship is hearing the word of God read and proclaimed. The lessons from the Old and New Testaments may be read in unison, responsively or in a dramatic fashion. Drama adds a visual dimension to the power of the word spoken. *The Dramatized Bible* is a wonderful resource to facilitate these readings. Sometimes liturgical dance is introduced.

Regardless of the format, it is essential that readers have a sense of the drama unfolding. All too often, the readings are cut and dried. Many people turn off and never hear a word.



New worship styles attract new people.

The sermon, John Killinger writes, "is not a 20-minute space in the liturgy merely to be filled with talk. It is an opportunity within the orchestration of the divine service to speak for Christ in the most imaginative, communicative way possible, so that the Holy Spirit finds the situation combustible and can truly ignite the hearts of the congregation."

People complain that many sermons are beyond their comprehension or unrelated to daily living. We must communicate in ways that are timely, challenging and relevant to life. Periodically, the inclusion of a play or a dramatic sketch will illustrate a point. We need to recognize that not everyone learns only by hearing.

The third act of worship is the celebration of the Lord's Supper. Presbyterian tradition celebrates this sacrament quarterly. However, our congregation wanted to celebrate more frequently, on a monthly basis. The sacrament is not seen as an appendage but as an integral part of the worship service. People come forward to receive the elements from the hands of the elders. As they receive them, they hear their names spoken and the words: "The body of Christ broken for you ... the blood of Christ shed for the forgiveness of sins."

Children too young to receive the bread and wine come forward to receive a prayer of blessing. During this time, there is also an opportunity for people to be anointed and receive prayers for healing from prayer teams in different locations of the sanctuary.

The final act of worship is the dismissal. The people are blessed and go out to serve the Lord in the power of the Holy Spirit. The recessional songs of praise enable us to realize we are people of the kingdom.

Some people will react to the changes. They may see the new expressions of worship as forms of emotionalism. Perhaps it is true that demonstrative praise cuts across the grain of intellectualism. However, the Scriptures instruct us to love God with our heart, soul, mind and strength. Since worship is a response to God, based on a relationship with God who loves us deeply, the emotional component of worship should

VANCOUVER SCHOOL OF THEOLOGY
Church and Ministry Department
Two Positions

Vancouver School of Theology, a multidenominational school affiliated with U.B.C., invites applications for one full-time administrator and one full-time faculty position at the assistant or associate professor level.

Successful candidates would work as a team to administer and develop a number of programs associated with continuing education for clergy and lay church leaders, specialized programs of extension and cross-cultural ministry, research and consulting in ministry, and support for persons in theological education.

Candidates for these positions may be clergy or laity and will have experience in ministry, and in adult/continuing education with qualifications suitable to the varying needs of a theological school curriculum. Interest in the use of innovative programming and a desire for strengthening relationships with the participating denominations of the School are essential.

The successful candidate for the position of **Director of Church and Ministry** will serve primarily as an administrator, academic planner and facilitator. The successful candidate may or may not teach in the degree programs of the School depending on qualifications.

The successful candidate for the **Faculty position in Church and Ministry** will function primarily in the School's Church and Ministry programs, and the Chalmers Institute research and leadership development programs. Candidates will have qualifications appropriate for teaching in the School's M.Div., MTS, MPS, Th.M. programs, and skills for qualitative research in the fields of ministry.

Both appointments are for an initial three-year term to begin July 1, 1995. Both women and men are encouraged to apply for each position. Salary is commensurate with qualifications and experience. Send curriculum vitae and three letters of reference to: **Dr. William Phillips, Principal, Vancouver School of Theology, 6000 Iona Drive, Vancouver, B.C. V6T 1L4. Closing date for applications is October 1, 1994.**



McGILLIVRAY – ARCHITECT
416 Moore Ave., Toronto, Ontario M4G 1C9
(416) 425-9298 Fax: (416) 425-2346

CONSULTING RESTORATION ARCHITECT
BUILDING RESTORATION, RENOVATION AND MAINTENANCE PLANNING

ACCESS FOR DISABLED PERSONS
BUILDING SAFETY STUDIES AND ENVIRONMENTAL ASSESSMENTS

St. Stephen's Church, Ottawa
579 Parkdale Ave.
Ottawa, Ontario K1Y 4K1
(613) 728-0558
Celebrating our past — preparing for the future. Special fiftieth anniversary services are being held October 22/23. Guest preacher: Rev. G. Cameron Brett, St. Andrew's Church, Toronto. A cordial invitation is extended to all friends and former members to join the celebration.

Tours with Dr. Eric Beggs
of Orillia, Ont. (Box 246 – L3V 6J6)
October — African Safari
November — Galapagos Islands
April — Cruise to Bermuda
Arrangements by Horizon Holidays
160 John Street, Toronto M5V 2X8

YOU
ARE WELCOME
TO DROP IN OR CALL

Presbyterian Chaplain
(Mrs. Pauline Grant)
171 B HUB International
University of Alberta
Edmonton, Alberta T6G 2C5
Call: (403) 492-7524

This ministry is funded by congregations and individuals within and outside the Presbytery of Edmonton-Lakeland.

Your prayers and financial support enable this work to continue.

Cheque payable to: Presbytery of Edmonton-Lakeland (Chaplaincy) addressed to Mitch de Beus c/o the above address.

not be dismissed. When people rediscover their love for God, and there is a renewal of their commitment to God, changes in worship usually occur.

We continually learn and grow in our understanding of worship from the broader worshipping community — whether it be liturgical, charismatic or evangelical. We seek to worship in ways that will touch the lives of people, stimulate their personal and spiritual growth, and result in the healing of relationships.

Whenever you take the familiar and replace it with something new or different, it leaves a lot of people feeling uneasy. Charles Kraft compares this feeling to a dancer standing on a shaky stage. He writes: "Imagine yourself as a member of a dance troupe. You play on many different stages, most of which are quite solid, permitting you to move and jump freely. But from time to time, you perform on a temporary stage. As you move, then, the floor under you also moves.... Life is like that. The cultural patterns that guide our lives are always changing. The stages on which we act or dance can be quite unsteady."

Changing worship patterns in an attempt to bring freshness and cultural relevancy to worship can produce uneasiness, resistance, perhaps even fear. But that need not happen. Through changes in worship, our congregation has experienced a revitalization in worship. Our Sunday celebration has become an encounter with the living God by a people who delight in offering praise to God. R

David Sherbino teaches at Ontario Theological Seminary and has recently become the pastor at Woodbridge Church, Woodbridge, Ont.

People of good faith make a difference.

More than 10,000 Canadian congregations are linked through Canadian Foodgrains Bank to collect & ship food to hungry people around the world.

Recent shipments to countries such as Ethiopia, Rwanda, Haiti, Bosnia, Cuba, India, and Sudan have made a real difference; last year, food was provided to over 1 million people - people with families, hopes and dreams.

Join your church agency in relieving the pain of hunger. Grain & other contributions may be designated to the account of
PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

Canadian Foodgrains Bank
A Christian Response to Hunger

Canadian Foodgrains Bank
Box 767 Winnipeg, MB R3C 2L4
Toll Free Number: (800)665-0377
Local: (204)944-1993

Presbyterian Record — serving since 1876

**Are you a student coming to Montreal this fall?
Make us your home away from home!**

Centrally located within walking distance of all downtown university campuses.

The Church of St. Andrew and St. Paul

Special activities for students.

3415 Redpath Street, Montreal, Quebec H3G 2G2. Tel: (514) 842-3431 Fax: (514) 842-3433

mission UPDATE

WHERE IS MISSION?

When my Christian faith became the most important influence in my life, I wondered if God was calling me to the mission field. Like many of the writers of articles in this issue of Mission Update, I prayed for God's guidance to show me where my mission field would be. When I did not go "overseas" I wondered if God was closing the door on my participation in mission.



This issue encompasses a broader view of Mission, occurring in a variety of settings. Missionaries are not only ministers like David Webber but also veterinarians, nutritionists, lawyers and musicologists. They are North American, European and Caribbean. They are men and women, young and old, single and with young families, involved in mission in Central America, Malawi and British Columbia.

Community development is now front and centre in mission. In Nicaragua the challenge is feeding hungry families; in Malawi it is entering a new stage as a post-colonial society with its own models for democracy, human rights and worship. In British Columbia, it is providing opportunities for scattered communities to come together in worship.

And mission is wherever, as David Webber says, the Church reaches out to the outsider in God's name not for the Church's but for the world's benefit. It involves crossing boundaries that are not always geographic: they may be class, gender or racial boundaries or boundaries of cross-cultural understanding.

In God's wisdom, God has called many of us to serve in our own communities, among our neighbours, family and friends. As you read these articles, place yourselves in these stories and then place mission in your own life story. Discover where it is that God is calling you to be in Mission.

C. Joyce Hodgson

VOLUME 16 – NO. 3
September 1994

Comings & Goings

COMINGS

CLARK, Rev. Dr. Ian & Rev. Dr. Catherine CHALIN (Kenya) return to Canada September 7/1994 with deputation from mid-September to mid-December 1994.

GEDDES, Mr. Jack & Mrs. Betty (Taiwan) returned to Canada July 30/94 with deputation to mid-January 1995.

HIELEMA, Mr. Edgar (Malawi) returns to Canada September 29/1994 with deputation in the month of October.

KIM, Mr. John (Summer Student: Kenya), returned to Canada July 31/94.

ONUOHA, Mrs. Arlene & family (Nigeria), arrive September 17/1994 for deputation October to mid December 1994.

TAYLOR, Mrs. Maxine (Nepal) returned to Eckville, AB July 15/94 and is available for deputation from October 15 in Alberta.

GOINGS

ALLEN, Dr. Rick (Kenya) departed for Kenya August 5/1994.

ASSALY, Dr. Robert & Mrs. Nancy (Jerusalem) departed for Jerusalem August 30/1994.

JANSON, Rose (Malawi) departed for Malawi July 28/94 for one year as a volunteer in an agricultural project.

MCMULLEN, Dr. Clarence & Mrs. Cathy (India) departed for India August 18/1994.

RYAN, Ms. Paula (Taiwan) departed for Taiwan August 31/1994 as a volunteer to teach English.

TAYLOR, Mr. Craig (Nepal) departed for Nepal August 19/1994 to finish off the term as school principal.

New Life through Better Nutrition

er husband asked her what she was cooking, as he peeked into the pan. He didn't seem very happy when she told him they were soybeans. She started to explain that they're cheaper and much more nutritious than Nicaraguan red beans but by then he'd had a taste and looked surprised. "This is good," he said.

Maria Auxiliadora lives with her husband and 4 children. She is one of a group of over 100 women (and a few young men) in 10 barrios, who are forming teams to learn about nutrition. This was the story she told at a Nutrition class, taught by a Nicaraguan nutritionist, Maria Gabriela, and myself and organized by SOYNICA, the Soya Association of Nicaragua, a non-governmental organization (NGO) promoting community development and the consumption of *alimentos alternativos* or natural foods. Its primary objective is to promote healthy development in children and to combat malnutrition in young children and mothers through education and good breakfasts.

Toni Sunsing lives in Pantasma, bordered by one of Managua's two shopping centres. Its high concrete wall is an effective barrier to the poverty. The mother of two children laughs, "It's almost a shame I don't want more, now that I know so much more (about nutrition) than... when my children were younger." As one of the coordinators of Pantasma's feeding programmes for malnourished children, she is sharing her knowledge with friends and neighbours.

As a 1991 Youth in Mission volunteer and a graduate nutritionist, I was fortunate to make contact with SOYNICA and the Rev. Joe Reed who introduced the YIM group to the Preparatoria, a school for ex-soldiers and others who need scholarship help to continue their education. English teachers were badly needed. I returned to Nicaragua the following year to serve. Although I had no official support from The P.C.C. at that time, I had initial support from my churches: Hopedale in Oakville, and Kortright in Guelph where I had attended university. My plan was to stay 6 months, enough to get a taste of overseas mission and development work. When I returned to Canada almost a year later, I hoped to raise enough to continue my work in Nicaragua. International Ministries appointed me for a two year period and now I am being supported through contributions to *Presbyterians Sharing*....

At SOYNICA, it seems we are forever battling against lack of funding, problems in the barrios or with their Breakfast Programmes, and a myriad of other difficulties, but the work continues and women like Maria Auxiliadora and Toni help us to remember that we are gradually, if slowly, fulfilling our objectives.

Denise Van Wissen
Missionary Nutritionist

Goats and Rabbits for Nicaragua

Nicaragua is a Central American country with an unemployment rate of more than 70% of the active population and a high infant birth and mortality rate. It is a poor country with very weak agricultural development because of war, earthquakes, tidal waves and the lack of education in rural zones, especially in ecological conservation. The latter is the result of the policies and practices of lumber monopolies that existed before 1979 and misused the country's natural resources.

For five years now I have worked in Nicaragua as a veterinarian with ecumenical development agencies. Two years ago, the Presbyterian Church in Cuba, of which I am a member, named me a missionary, and with the support of The Presbyterian Church in Canada, I am continuing my professional work in mission, with Nicaraguan campesinos.

The work that I have done in the five years I have spent in Nicaragua is basically educational: retraining workshops in the communities served by the PROVADENIC programme of the Baptist Convention of Nicaragua. The acronym stands for the Vaccination Project of Nicaragua and denotes the broad work of preventive health.

PROVADENIC covers 25 communities in the country, running rural clinics and educating pregnant women, with primary health care to the sick, dental care, etc. Also, due to the situation in the past decade and the current political disorder, the ecumenical agencies have distributed large quantities of donated products in rural areas. Canada has been among those that have contributed enormously, with powdered milk, grains and oil.

After 1992 the donations of powdered milk fell and alternatives were sought to address the failing nutrition of those 800 children (out of a possible 3500) who qualified as malnourished in grades 1, 2 and 3 in the communities served by the PROVADENIC clinics. So we began to work on the following solutions: to raise animals with rapid reproductive capacity; substitute locally produced milk for donated milk and find alternatives for reforestation.

So we decided to produce goats and rabbits. After two years of education, five of the 25 communities are already receiving animals. This means that they have taken the training, built a stable, and seeded and reforested to supply necessary food for the animals.

The program is not proceeding more rapidly because of a lack of resources; we really need more female goats to reproduce and produce the necessary milk. But rabbit meat is beginning to meet dietary needs, and both animals provide skins which provide leather work, a craft well known in Nicaragua.

The most wonderful part of this mission is to watch how, with education, people begin to discover the resources they possess and how to make good use of them. We see how the community develops initiatives to help alleviate poverty. Once they discover that the project generates enough income, we observe how it becomes their own; they gain ownership. Development then becomes communal as all take their part in improving production. It is at this point that we truly begin to improve the lives of the campesinos.

It is not easy since we must educate in all senses. We educate the campesinos principally, but also those who see in free donations an easy road to development. What do we want to share with you? Simply to say that our Lord Jesus' mission was accomplished through teaching and thus we try to reproduce his message through this mission.

I confess that from a professional point of view, neither the goats nor the rabbits are species interesting to veterinarians, but knowing that they contribute to better life and community development, I put aside professional interests and devote myself to these communities. We educate in management, reforestation, nutrition, and animal husbandry, making sure that these animals feed the children and provide work and earning potential for the heads of families. And so we contribute to development. I give thanks to the Lord for permitting me to contribute to and share in this mission.

Translated from the Spanish
by Lee Ann Purchase and Chandra Hodgson

David Villalonga
Missionary Veterinarian

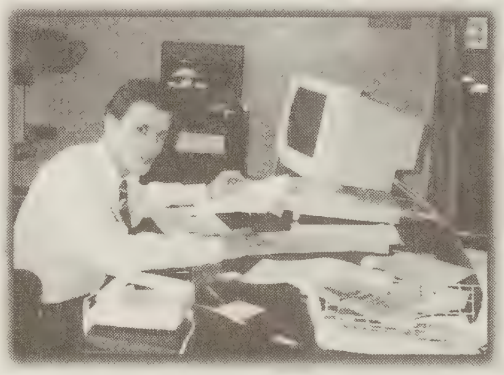
Responding to God's Hand, Guiding My Life

God works in mysterious ways. I had been a qualified lawyer for three months, but was dissatisfied as an associate in the corporate department of a mid-size firm in Toronto. I found the work unfulfilling and the environment confining and unpleasant. Many with whom I worked considered the accumulation of wealth and power life's pre-eminent goal. This was reflected in their treatment of those around, including junior associates. I knew that this was not for me; I began to look for alternatives.

I wasn't sure what I wanted to do, so I began to knock on doors to see which ones would open. I got a hankering to return to Africa; I had travelled in Africa in the summer of 1992. Perhaps I might find some work there in relief and development. But as I poked around different aid and mission organizations I realized to my utter surprise and delight that some placed lawyers overseas to work as advocates and advisors. I felt sure that this was where God was calling me. It combined my affinity for the law with an alternative to the combative individualism of Bay Street. Returning to Africa would allow me to keep looking for the reason why parts of the world were impoverished while others were wealthy.

One of the PCC's partners in Malawi, a small country in Central Africa, bordering Mozambique, Zambia and Tanzania, is the Blantyre Synod of the Church of Central Africa Presbyterian. Since March of 1992 Malawi had been undergoing a transition from single party dictatorship to multi-party democracy. As a volunteer, I was first to act as general legal advisor to the Synod concerning its regular business (mostly property holdings) and second, to work in democratization, re: the continuing transition.

The regular legal work which arises out of the day-to-day business of the



Synod is much like the legal work of large organizations everywhere. The Synod is both tenant and landlord, operating a hospital, schools, and a myriad of other facilities, all of which require legal services.

Accordingly, I tackle a variety of matters, ranging from wrongful dismissal allegations, to unruly and recalcitrant tenants, to customizing standard form lease agreements. I truly enjoy this work - not only out of interest, but also because of the close interaction with another, very different, legal culture.

The human rights side of my work is quite challenging as well. Setting up a new department within the large and well established Synod organization brings its own set of frustrations and rewards, and is a surprisingly effective way of learning about Malawi culture. The fledgling department - called Church & Society - has run several programs in voter and human rights education, and was involved in a nationwide effort to monitor the recent election campaign for human rights abuses. Human rights has also overlapped with the legal work - I have acted as the legal advisor to one of the more prominent local human rights organizations, and drafted their constitution.

I feel blessed to be in Malawi at this time - my work has been fulfilling personally and professionally. Being a firsthand witness to a society and culture in radical change has been very exciting. I am thankful for the journey of faith which has brought me from, what was for me, a rather stifling environment in Toronto to one more fulfilling in Blantyre, Malawi. But I am most thankful for the opportunity to sense and respond to God's hand, guiding my life.

Edgar Hielema
Missionary Lawyer

Neither are God's Ways my Ways

Often it is in small wonders that God works most profoundly and mysteriously in our lives. Seemingly insignificant exchanges can change the direction of one's life or can offer timely encouragement to a downcast soul.

An interesting request came from the Blantyre Synod of the Church of Central Africa Presbyterian (CCAP), a partner church in Malawi, expressing a desire to establish a music department which would formally encourage growth in the use of indigenous Malawian music in worship and provide training for church musicians. When my sister, Margaret, heard about this she replied, "My sister might be interested in that!"

In 1978 I had graduated with a degree in Fine Arts focusing primarily on visual arts, music and dance. Music courses at the university opened up the fascinating musical world beyond Europe and North America. I prayed about each course I should take: jazz singing or playing in a Ghanaian drum ensemble? Ghanaian music won out in the end, my introduction to African music. I found myself falling in love; my heart found its musical home.

I knew immediately that I would be going to Malawi; the job perfectly combined the two most important aspects of my life – my Christian faith and my love of African music. However, the cautious, hesitant, part of me did not want to go. It was too far away from friends and family and was an uprooting of my life that I wasn't sure I was prepared to undergo. God used the three months of mission orientation to prepare me to make that decision.

I have been working with Blantyre Synod's music program now for over ten years. Throughout the frustrations and the joys I have always considered it a privilege and honour to work with our brothers and sisters in Christ in Malawi. The challenges I have encountered have been life-changing. I am thankful for what God has presented to me here and for the constant reminder that "chance" meetings and passing conversations, no matter how unimportant they may seem, can have ultimate significance to our lives and to others. Ten years after my arrival in Malawi I was once again reminded of this through an experience that reaffirmed my calling.

In the early part of 1992, during meetings in South Africa with colleagues on the Africa Staff of our church, we were given a tour of the South African Council of Churches. From department to department we heard stories concerning the life and death situations of people in apartheid South Africa. My colleagues who were medical people, ministers, and development workers, were full of questions relating to their respective professions while I began to question the significance of my calling to music in the face of the violence, poverty and injustice the majority of the world's people deal with daily. I retreated to listening silently, feeling more and more that music was unimportant in comparison to the more serious issues being discussed.

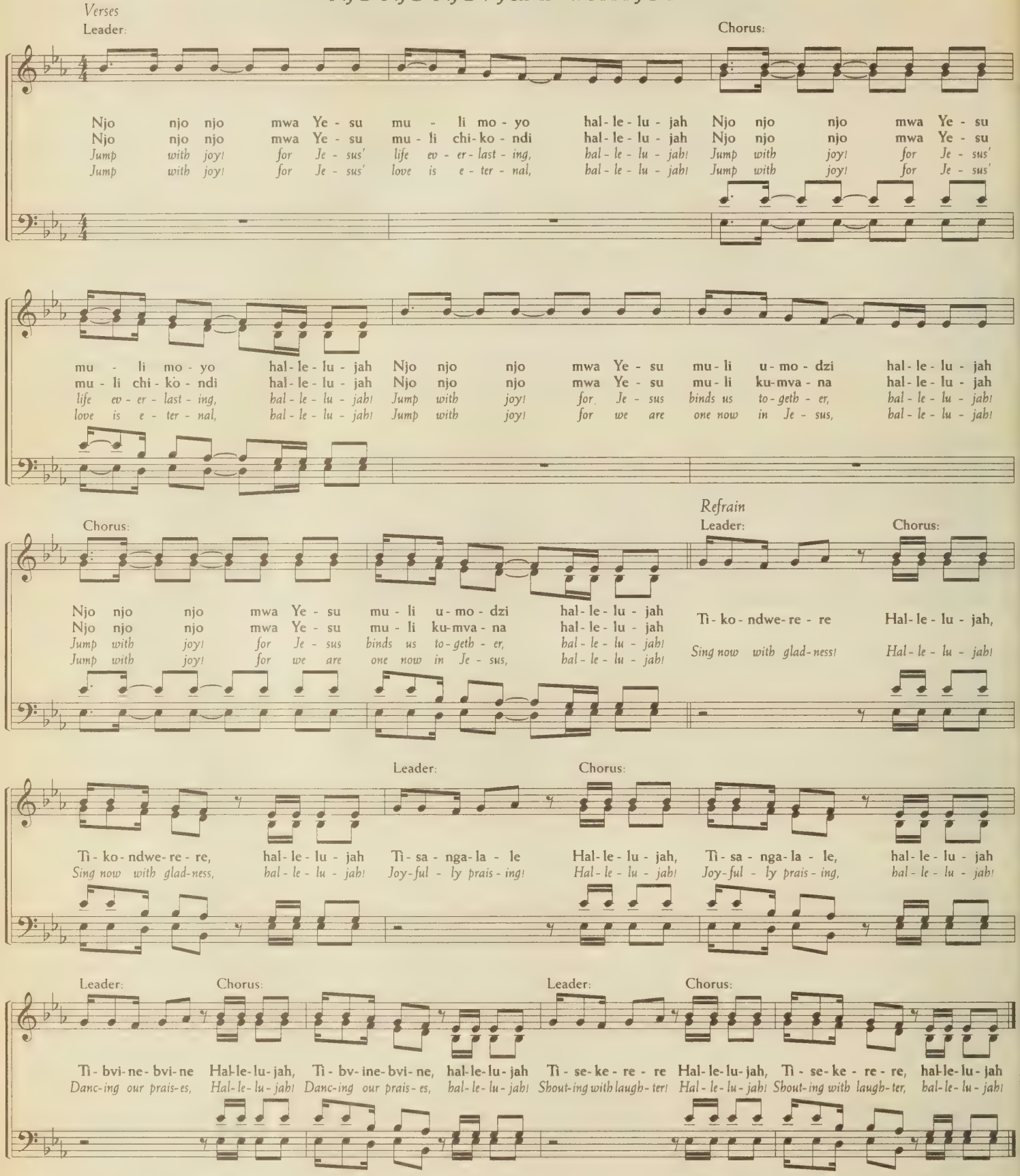
Our final meeting was with Beyers Naudé, the famous South African minister and outspoken opponent of apartheid. Each of us introduced ourselves briefly and mentioned our work. Discussion followed but I said nothing. At the conclusion Rev. Naudé took leave of each of us personally; I was the last. When he came to me, he paused and said with great feeling, "Keep on with the music; we really need music."

I was totally taken aback. I had asked no questions, only listening to everyone else talk. How could he have remembered that my work was music? Why did he say what he did? The effect on me was to reconfirm my calling – to remind me that music is important in God's scheme of things; that everyone has been given different gifts and each of these gifts is significant in God's eyes because they are used together for the building of God's kingdom. God used something small yet significant to me (words from Beyers Naudé) as a reminder that God's thoughts are not my thoughts neither are God's ways my ways. In the process I was reassured of the path I had taken and of the importance of the use of my musical talents.

If we open ourselves to be used by God, passing conversations and words of encouragement can transform the seemingly insignificant into the small wonders which profoundly affect and alter life's choices, journeys, and directions.

Clara Henderson
Missionary Musicologist

NJO NJO NJO / JUMP WITH JOY *



* *"Njo njo njo"* is a Chichewa chorus here transcribed as it is sung in the Blantyre Synod of the C.C.A.P., Malawi. The text is in Chichewa except for the word "njo" which is Swahili—its meaning implies a jumping movement. The presence of the Swahili word suggests that this chorus originated in Kenya or Tanzania and made its way to Malawi where it was translated into Chichewa. This chorus is sung at informal gatherings and is popular with many young people's groups. It is popular in the Church of Central Africa Presbyterian and in other churches as well. The translation is by Clara Henderson. © 1994 the P.C.C. The music was harmonized in traditional syle by the A.A.C.C. Assembly Choir, Nov. 1992.

It Happens in the Strangest Places

The Cariboo House Church Ministry is a regional mission of The Presbyterian Church in Canada, serving rural people in the Cariboo-Chilcotin region of central BC, an area of nearly 83,000 square kilometers. It uses the House Church model for worship and fellowship. Presently there are seven active House Churches with about 160 active participants. It began in the summer of 1989 primarily with the support of special gifts from Churches and individuals in the Synod of BC. It now receives about half of its funding from *Presbyterians Sharing....* In 1994 there is to be a second Missionary appointed by Canada Ministries.

We were driving for what seemed like days. The boys, weary with bouncing in the back seat, changed to riding mountain bikes. They were able to go as fast as we could over the 4 wheel drive trail, our road to Chaunigan Lake. We still had another couple of hours of low range 4x4 bouncing, when several hundred feet below our road a lake appeared — a beautiful jewel of water clasped by the towering Chilcotin mountains with a small, wilderness campsite tucked into its peaceful bay. Darkness helped us decide to make camp.

Morning found us in the teeth of an icy gale, gnashing out from the gigantic Homathko Ice field a few kilometers to the west. The frigid wind sent us searching for sweaters and longing for longjohns. Tsuniah Lake, our non-destination, was producing waves you could surf on. Launching our canoe to fish was impossible. Lighting a camp fire and lounging around it with a good book was beyond the realm of reason. Why stay a minute longer at Tsuniah Lake? We held a family conference, voted and stayed a week.

It was a strange setting for a week of summer vacation and a strange place



to expect mission and ministry to occur. That it did I accredit only to the work of a healing, ministering Christ, not limited by the human concept strange.

There were two other groups sharing the wind, waves and the campsite. One man had a good, big, metal boat which he offered to share. We spent several hours bouncing off of waves, fishing and talking. He had had nothing to do with Christ or his Church and to find himself confined to a boat, fishing with a minister was strange. He was surprised to find how down to earth Christ and his minister could be. We shared many significant hours; I really enjoyed his friendship. It was a beginning, opening the door of faith.

The other party of campers included a graduate of a Christian seminary in his last year of a Ph.D. that he had been working on intermittently for twelve years. He was tired and frustrated with his studies. We spent time talking about Christ, ministry and fishing. I think we both left Tsuniah Lake with healing and new energy for life and work — not to mention coolers packed with tasty rainbow trout.

As I reflect on this week of summer vacation that became mission and ministry, I am reminded of what I believe is the essence of Christian mission. It is, by definition, the ministry of Christ and his Church directed to the outsider. It is ministry or service done, not for the Church's benefit, but for God's world. You and I don't choose the location, time or people for Christian ministry in the world. If we did we would likely choose only within the Church. Mission would be "getting people into church" where we would be comfortable. Christ is concerned first with the world, with the outsider. The Church is his chosen vehicle to reach the world in selfless, Christ-like ways for the world's benefit. That is the Church's mission. That Christ chooses what seems to us strange does not surprise me as much as it once did. It was this same Christ who chose to

Continued on page 8

QUESTIONS for Discussion

Continued from page7

minister in some rather strange places with a variety of people, outsiders all. In fact, I am coming to expect Christ to surprise me in mission: its place, purpose and people.

The Cariboo House Church ministry constantly amazes both Linda and me. It has developed in much the same way as last summers' vacation at Tsunia Lake. In the past five years the establishment of each House Church fellowship in this congregation of House churches has been a surprise. Each one has just sort of happened. We wish we could say that we planned this ministry — crusading on behalf of the growth of The Presbyterian Church in Canada. We confess our only concern has been Christ and caring for people, most of whom live in rural areas outside the traditional institutional Church. We aren't concerned with numbers, making people members of the Presbyterian Church or any such thing. That this has happened is coincidence. We have been single-minded, loving Christ and serving him by caring about people that live in out-of-the-way places beyond the traditional Church. Is this mission? You be the judge!

Rev. David Webber

the Cariboo

1. This issue's articles tell the personal mission story of several of our Canada and International mission personnel. Share an incident from your life story. Where is mission in your personal life story?

2. David Villalonga confesses that "neither the goats nor the rabbits are species interesting to veterinarians". Where does he get his sense of fulfillment? Where do you get your sense of fulfillment?

3. Denise Van Wissen found her mission through the Youth in Mission programme of The Presbyterian Church in Canada. Youth in Mission matches young volunteers, age 16-30, with worthwhile mission projects in Canada and internationally. What opportunities are there in your community for young people to be involved in mission?

4. Shortly after graduation, Edgar Hielema realized that the traditional law practice was not for him. What kinds of things does Edgar say he was looking for? What, for you, is "life's pre-eminent goal"? How do you relate this to mission?

5. Clara Henderson used her time at university to explore the gifts God had given her for music, art and dance. Read Romans 12:1-13. What gifts has God given you? Perhaps you, like Clara, have questioned the importance of your gift. Recall a time when someone has affirmed or reaffirmed your calling. In what ways could you affirm the call of others?

6. David Webber spent a strange summer holiday. Opportunities opened up for him to share his faith story. Recall a time when you shared your faith story with someone outside of the Church. How did it make you feel? Comfortable, strange, surprised, renewed, or healed? In what ways was this mission?

Editor
C. Joyce Hodgson

Production Designer
Keri Karakasidis

Mission Update
is published by
The Life and Mission Agency
The Presbyterian Church in Canada
50 Wynford Drive
Don Mills, ON, M3C 1J7

Extra Copies
Resource Distribution Centre
at the following rates:
25 copies of one issue at $5.00
25 copies of four issues (one year) at $15.00
plus 6% shipping and handling charge

LEARNING TOGETHER



Claudio Ghirardo

by Karen McAndless-Davis

The Lord's Supper had ended. The benediction was given. People remained soaking in the quiet, worshipful atmosphere. Unexpectedly, a two-year-old tottered up to the Communion table with his pudgy little arm outstretched. He wanted "More."

It could have been an uncomfortable moment in some settings; not in this one. All of us (children, youth and adults) had gathered for our congregational retreat. The atmosphere was relaxed. The retreat was family-oriented. It ended with Communion in which all were invited to participate.

The little guy's mom was quick behind him. "Give him some more bread," I suggested. She tore off a big chunk for him. He dipped it into the chalice containing juice, just as he had done a few minutes ago in the "official" service. He stuffed the whole thing into his mouth — a big grin on his face, a drop of juice spilling down his chin.

I invited the rest of the congregation to come up to the table for more bread. The children came without hesitation. The two-year-old's mom became the bread-breaker. The children took turns dipping their bread into the chalice. All of a sudden, the "special" bread and juice, so carefully rationed out in little cubes and tiny cups on Communion Sundays, was flowing in abundance. And they all wanted as much as they could get.

Then something amazing happened. Adults came up for more, too, a few with tears in their eyes. Before long, all the elements were consumed. Not a crumb remained. The last drop of juice had been soaked up.

It seemed as though grace flowed abundantly for all of us that morning. Somehow, a child was able to break down the inhibiting walls that keep us adults from accepting God's generous, overflowing love.

First Steps on the Journey

St. Andrew's-Newton Presbyterian Church has been inviting children to the Lord's Table for two years. The event just described happened last fall.

The decision to include children came at the conclusion of a journey. In 1991, when the session agreed to welcome baptized children to the Lord's Table, there were a couple of concerns. Although the elders recognized we receive Communion not because of our knowledge or worthiness but because of God's grace, they felt it was still important for children to understand the sacrament as well as they could. They also wanted the adults of the congregation to understand why children were now being welcomed to participate in something they had previously been denied. The session recognized some might see this as changing the rules in the middle of the game. So the elders decided we should have a comprehensive study program to meet the needs of both the children and adults.

Children break down walls that keep us from God's overflowing love

Preparing the Way

In the spring of 1992, four of us were asked to develop a curriculum. Our committee consisted of two parents, a diaconal minister and myself. We developed a four-week intergenerational program.

The first three sessions would take place during the worship time on Sundays, with the adults learning through the sermon and the children during church school. The sermon and church school lessons were fully integrated: the children and adults studied the same themes at the same times. We hoped families might discuss together what they had all learned separately at church that day. Also, for these three weeks, the "children's time" in worship was used to teach everyone the various responses used in the celebration of Communion.

The final phase was an evening program. It involved both adults and children together, ending with a service of Communion.

The first week of our program focused on the "covenant community." Through sermon, activities and discussion, we all reflected on our relationship

ST. PAUL'S PRESBYTERIAN CHURCH
70 James St. S.,
Hamilton, Ontario L8P 2Y8
(905) 522-2792
MISSION FESTIVAL
Oct. 1 & 2, 1994
9:30 a.m. — 4:00 p.m.
FEATURING
Dr. Jack McIntosh
Dr. Beth McIntosh
Dr. Marjorie Ross
Ms. Tamiko Corbett
Ms. Jane Kappelle
Ms. Elizabeth Moore
WELCOME

HOUSE OF SCOTLAND

111 O'Connor Street
Ottawa, Ontario K1P 5M8

Featuring exclusive hand-carved, clan-crested wall plaques for every Scottish family name.



"All About Christmas"
Publication: 15th September, 1994. $29.95

Right Rev. James Simpson

Moderator of the General Assembly of the Church of Scotland and author of the best-sellers:

HOLY WIT	$12.95
LAUGHTER LINES	$14.95
MORE HOLY WIT	$19.95

Everything you should know about Christmas and much more.

All above publications in stock - please add GST and $5.00 for shipping and handling.

Orders now being taken for "All About Christmas" for October-November delivery. The perfect Christmas present for everyone.

Enquire about our video catalogue.

Toll Free: 1-800-465-4310 USA & Canada
Local: 230-9050

Visa - MasterCard - Amex - Interac

with God and one another. We also looked at baptism as the liturgy which celebrates our inclusion into the covenant community.

The second week, we explored the act of Communion by examining the biblical account. We looked particularly at forgiveness of sin and union with Christ.

The third week, we talked about celebrating Communion with one another. Younger children addressed some practical concerns at this time; they needed to know what would happen at Communion. Adults and teens took a good look at I Corinthians 11:17-34. This passage has been traditionally interpreted to mean that people without mature knowledge and understanding should be barred from the table. But as we looked at the passage in its wider context, we discovered Paul's exhortation was more a warning *against* excluding people. A passage that had previously been misunderstood and used to exclude children now seemed to argue for their inclusion.

A Role for Everyone

With these three weeks completed, we were ready to celebrate a special night together.

The congregation gathered in the church in the late afternoon. We started with an activity in which all could participate: we created a mural with our faces. In the centre of the mural, there was a picture of a chalice and bread. We surrounded this with cut-out circles of construction paper on which we had drawn our faces. This made an attractive and meaningful piece of art, placed in a prominent place for our worship time. We then enjoyed a simple supper as we sat in a large circle of tables.

After supper, the smallest children made grape juice using a juicer. The middle children made bread and baked it. The oldest children prepared their slide show (they had created a slide show during church school time that explored the meaning of Communion) and wrote prayers for the liturgy. The adults met with another minister and me to share any concerns they had.

When all was ready, we came together for the service. We sat again in the circle of tables. The children brought forward the elements they had prepared. Parents sat with their children as they took Communion for the first time. We felt a special connection with God and with one another. Physically, symbolically, dramatically, we could realize God's love embraced all of us — young and old.

Learning From Children

The most challenging and rewarding part of our program was that it called for adults and children to learn together. Each step needed to be thought-provoking for adults while still accessible to children. That we were able to do this speaks to the depth and significance of the mystery of Communion. Through the process, we not only learned together, we learned from each other.

For adults, it provided a special opportunity to learn from children. Children come with a desire to be nurtured and included and loved. As adults, we sometimes have a hard time expressing those wants and needs; therefore, we have a hard time accepting the unwarranted grace of God.

The adults had more to learn than the children. No child ever asked, "Do you really think I should take Communion?" Of course they should be included; they are part of the church. They were excited to learn about this special meal to which they were being invited. But adults had to do some rethinking. In the process, we rediscovered the richness of God's grace and the breadth of God's love.

Our learning did not cease with our original four-week program. As a community, we continue to learn about the grace and love of God each time we receive the gift of Communion.

Children have an ability to embrace and enjoy the kingdom in a way that can open our hearts. God's grace isn't rationed; it is abundant for all. The loaf is enormous and the chalice has no bottom. It is good to "want more." R

Copies of the four-week curriculum *Together at the Table* are available from St. Andrew's-Newton Presbyterian Church, 7147 124th St., Surrey, B.C. V3W 3W8

Karen McAndless-Davis is minister of St. Andrew's-Newton, Surrey, B.C. This article was first published in *PMC: The Practice of Ministry in Canada.*



The Children's Contribution

by Drew Strickland

Do you remember the story of a ship called the *Flying Dutchman*? According to the legend, sailors boarded the ship to find all sails set, the course set, the log up-to-date and even warm meals on the table. But there was not a soul on board.

Something like that happened to our Sunday schools a few years ago. Bible story posters were tacked on partitions separating the classes in the church basement. The Sunday school books were still open on the tables, dust long settled on the pages. The chairs were aligned as if everyone had simply picked up and left, and never come back. We stood, eyes wide with anticipation. Only Miss Havisham was missing.

There was a time when all was well with the Sunday school. There were lots of children. A long and distinguished list of dedicated teachers and superintendents. It was a great party. But the day came when preparations were made and no one came back to the party.

Our mid-'80s church school limped along with one or two children per class on a good Sunday. Teachers, beyond the faithful couple who were committed to the children year after year, and the teens who would "teach" to avoid the adult service, were increasingly difficult to find. To get the point across, the children staged a protest with placards reading "I have no teacher!" They paraded around the sanctuary. A parent feeling guilty responded.

Another time, I, as minister, left with the children to teach a class. There I was with one five-year-old boy. Next door was a woman with two toddlers. Next to her was a woman with three girls. A 14-year-old managed the nursery of one baby. What was happening?

Kids Go Where Kids Are

In my experience as a Protestant Christian, we have segregated children and adults in worship. A friend of mine, a priest of Orthodox tradition, laughed when I spoke of considering an intergenerational service. Children were always present for their whole liturgical celebration. How could the worship service in my tradition ever be like that?

I remember the adult service with the children coming to the chancel for the children's time (largely for entertainment for adults) after the first hymn, then leaving for their program elsewhere, to be further segregated according to age and, often, gender. The empty spaces where the children had briefly sat beside harried parents shouted absence. When there was a baptism, the children could stay because it was for children. The newly baptized one(s) left with the others when the sacrament was finished. The children came in occasionally to watch Communion.

Nine years ago at Beaches Presbyterian Church, elders and parents began to reflect upon and pray about these realities. The children were leaving the place where all the people were and going out to an empty auditorium to begin again. They were leaving something already in progress. Everything we understood about the covenant said we were one in the Body of Christ — "all called children of God" (I John 3:1). Everything we knew about children said kids go where kids are.

So our evolution toward inclusion of children began. We took one step at a time. It made sense that the children should enter the sanctuary to join something that was ongoing — to join worship in progress rather than leaving it. So, they began in church school, joining the adults at the offering to present their offering (of money, drama, art). The congregation's size swelled. The whole church was now together for the sacraments, the commissioning and benediction. Parents were ready and glad to be with the children, at ease because of the more visual and physically active thanksgiving portion of worship.

Meanwhile, the elders had been studying the inclusion of children at the Lord's Table. They concluded, after an 18-month process, that by grace and our adoption into God's family through Jesus Christ, all baptized persons were to participate in *all* sacraments *all* the time.

Countering the Decline

But the church school numbers were still decreasing. A new and effective format had to be found. We adopted the program described by Stewart and Berryman in their book *Young Children and Worship* (Westminster/John Knox, 1989). It

had saved the life of many small church schools in the Reformed tradition.

We spent the summer of '91 renovating the former Sunday school area into a children's worship centre. The abandoned auditorium stage was transformed into the covenant space. Now, painted rainbow steps spin into a large rainbow circle on the floor, which then spins into a huge rainbow across the wall, which explodes into symbols of the Church — red and orange flames of Pentecost, yellow eggs hatching the dove of peace and the Spirit, green buds growing on an olive branch in the dove's beak, blue drops of living water for baptism, and purple grapes raining down on the children's Holy Table covered with a coloured cloth appropriate for the liturgical year, Bible and Christ candle. Special shelves for Bible story figures and art materials line the walls.

It is the children's worship space and it is used for no other purpose. They respect it. Ages three to 11 meet all together on the sacred circle with a liturgy that parallels the liturgy of the sanctuary. Four teams of four teachers each work in a cycle throughout the year as liturgist, story-teller, song leader and artist. Weekly duties are shared in a cycle as well. Adults are more willing to volunteer when supported in a team, with a choice of roles. Young children sit with and on the laps of older ones. There is a spirit of co-operation.

Parents and children were visually impressed with the worship centre, excited about the method, and surprised by their children's participation. The number of children at Beaches grew as children invited their friends. With the baptismal emphasis in the curriculum, and the focus on baptismal preaching as described by William Willimon in his book *Peculiar Speech, Preaching to the Baptized* (Eerdmans), many unbaptized children (and adults) "rose to the surface." Baptismal celebration increased dramatically. We have started celebrating baptismal anniversaries with cards to keep each child's new-birth date before them. Parents have remarked that they, themselves, are more diligent about their presence for the sacraments because their children have questions.

And, yes, worship is noisier.



The number of children at Beaches grew as children invited their friends. Parents have remarked that they, themselves, are more diligent about their presence for the sacraments because their children have questions. And, yes, worship is noisier.

No Attachment to an Edifice

How can this be done in a long established church? It helps if your building is a disaster. Over the years, Beaches' building has been deteriorating to the point it is now irreparable. The daily reality is a headache. But for the growth of the church, the decrepit structure has been a blessing. Our falling-down building gave us a sense of permission.

Sometimes churches feel they can effect change without dismantling anything, moving anything, inconveniencing anyone (especially the minister). But the minister(s) must model the priority for the inclusion of children in a willingness to dismantle, move and be inconvenienced.

Nine years ago, the nursery was a crib in the corner of the ladies parlour. Why did we need anything more? There were no babies. Then my office (the minister's study with adjoining washroom since 1953) was renovated into a nursery. Suddenly, there were babies.

But one change is only the first change. Last year, the ladies parlour became the toddler room.

As part of the long process to apply for funding to build a new church facility with an adjoining housing complex, the congregation needed to discern its space needs in a new building. We gathered for two "Space Days" during which we reflected on our theology of worship and, through an architectural exercise, contemplated what the content and orientation of a new sanctuary might be. The consensus was that an "in-the-round" sanctuary, with the Holy Table in the centre of the room and lectern behind it, demonstrated how we are most truly ourselves as the Body of Christ when gathered around the Table of the Word and the Table of the Lord's Supper.

We noticed our vision for the future looked like the children's worship centre. Someone said that if this was the way we wanted it to be in the future, why wait for a new building? Do it now.

The complete rearrangement of the sanctuary went ahead during Advent '92, to the delight of all ages. No more lines of straight-ahead pews deep into the sanctuary, with high and lifted-up pulpit. No more looking at backs of heads. Now we face the faces of the faithful. No more passive participation in the service.

No one is more than four rows from the front anywhere in the sanctuary.

Now the children leave their own circle in the Sunday school area and process to the larger circle of the sanctuary to make their offering and to form with the rest of us the full congregation. Our heavy stone baptismal font must sit on a certain floor beam to ensure it does not fall through the floor. Happily, that means all must come forward to the font and gather around in visible support of the one(s) they are offering for initiation. The children's presence lifts the level of celebration high each week, with or without the sacraments.

Taking Risks

Tertullian wrote that Christians are not born but made. In this way, from the moment we emerge from the font, we live out our baptism for the rest of our lives. The congregation's desire to make Christians, to fulfil baptismal vows, to listen to children, to dedicate building space for need, and the commitment to take children's faith and growth in community seriously helped members grow in their understanding of the covenant and the church. The rearrangement of the congregation's theology resulted in an act of faith — the complete physical rearrangement of the church facility. The building is not the church but the functional space for the church who are the people.

Are you ready to put everything on the table, as Jesus did? What about your idea of worship? With the inclusion of children, it will change. The church may not end up with the worship you would design, but it may have worship that is faithful.

Word-oriented worship is order and segregation based on understanding. It is adult. Sacrament is messy, chaos, bath time, flesh and blood. It is child. Bringing the child together with the adult in worship is the ministry of word and sacraments.

This is by no means the end, nor has Beaches found the perfect solution. But my Orthodox friend would say we're getting there. R

Drew Strickland is the minister of Beaches Church, Toronto. This article was first printed in *PMC: The Practice of Ministry in Canada.*



GET TO KNOW THE REAL CHAPLAINS!

Do you know someone who will be attending university this year?

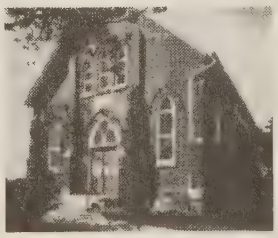
Most campuses across Canada have chaplains who are available to walk alongside students in their journeys of faith. They provide pastoral care, counselling, special programs and, most important, a friendly face in the academic setting.

The Presbyterian Church in Canada supports these university chaplains:

Father John Montgomery, University of Prince Edward Island, 902-566-0345
John Valk, University of New Brunswick, 506-453-5089
Daniel Forget, L'Université de Sherbrooke, Assemblée chrétienne de tradition reformée, 819-826-3414
Jacqueline Frioud, McGill University Chaplaincy, 514-398-4104
Jean Porret, Université de Montreal, 514-343-6394
Neil Hunter, Carleton University, 613-788-3663
Karen Bach, University of Toronto, 416-978-2785
Brian Donst, McMaster University, 905-525-9140, Ext 4207
Lucy Reid, University of Guelph, 519-824-4120, Ext 2390
George Tattrie, Brock University, 905-688-5550, Ext 375
Anne Gedcke, University of Western Ontario, 519-679-2111, Ext 5929
Pauline Grant, University of Alberta, 403-435-0128
Laurie McKay-Deacon, University College of the Cariboo, 604-579-8719
Bob Ogden, Simon Fraser University, 604-291-3180
Brian Fraser, University of British Columbia, 604-822-9721

Please, give us a call.
Let us know who is coming to campus this fall so that we can welcome them in the name of the church.

For more information about university chaplains, contact Ian Morrison, Canada Ministries, 416-441-1111.



KNOX PRESBYTERIAN CHURCH SIXTEEN 150th ANNIVERSARY SUN., SEPT. 18, 10:30 a.m.

HALF-WAY BETWEEN TRAFALGAR ROAD AND HIGHWAY 25
ON HIGHWAY #5, OAKVILLE, ONTARIO
GUEST SPEAKER: DR. ROBERT MATHEWSON
MUSIC: CATHY LEE FARLEY, SOPRANO
LUNCH ON THE GROUNDS ALL WELCOME

Carpetbag Theology

by Joseph C. McLelland

Aphorisms are definitions, short and pithy statements. The first collection was the famous *Aphorisms* of Hippocrates, father of medical art. He opens with: "Life is short, art is long, opportunity fugitive, experimenting dangerous, reasoning difficult" — a scholar's creed. Putting one's thoughts in disconnected form claims that thinking doesn't lead to a unified whole. Some thinkers try to make their Big Ideas into Systems; but life isn't like that — not everything *fits*.

Clement of Alexandria, head of the first theological seminary of the Christian Church, composed his theology according to the threefold distinction drawn by mystics. *Initiation* purges mind and spirit of false and unclean habits of thought and behaviour. *Instruction* or training teaches better habits; it's an athletic regimen, an "ascetic" discipline. But the third and highest level is harder to express; it's anti-systematic — because the goal is *union with God*, the supreme Mystery. True knowledge is a kind of sharing in the object of one's affection. All human desire seeks to know the One who is unlike every other. So discipline becomes discipleship, sharing leads to imitation of the Beloved.

Now everyone knows you can't define "love" as you can define apples and oranges. It's an affection (and affliction!) of the spirit, so near your inmost being that it passes knowledge. So close are lovers that the Bible calls them "one flesh." Mystics speak of "becoming as like God as possible." Human happiness consists in cultivating this nearness, allowing the beloved Object to have "his" way with us.

That's why the best definitions of love — and of Life itself, of highest things — are poetic or artistic, indirect or symbolic language. And so Clement's third level consists of aphorisms. He uses a Greek term, *stromateis*, with peculiar meaning. "Miscellanies" will do, or Patchwork, or Tapestries, and bags for storing bedding — *carpetbags*. You collect things and stuff them into it. You gather nectar from various flowers in a meadow — one of Clement's metaphors for this sort of advanced theology.

This very column is an example of carpetbag musings. It assumes that you, dear reader, have been initiated and are looking for instruction. That's where most Presbyterians find themselves; we're not big on mystical union or "the imitation of Christ." And the grand theologies of our fathers sound alien to modern ears, the "systematic" theorizing that tied all things together from predestination to heavenly glory.

Ours is a broken world, an age of too many voices and stories and ideas



Claudio Ghirardo

Ours is a broken world, an age of too many voices and stories and ideas. It's a patchwork of various truths, whether scientific or psychosocial or political. Theology's no longer "queen of the sciences" — even her practitioners don't expect much from her anymore. Scientists may seek the Grand Unified Theory, but religion knows that meaning is always surrounded by a penumbra of Mystery.

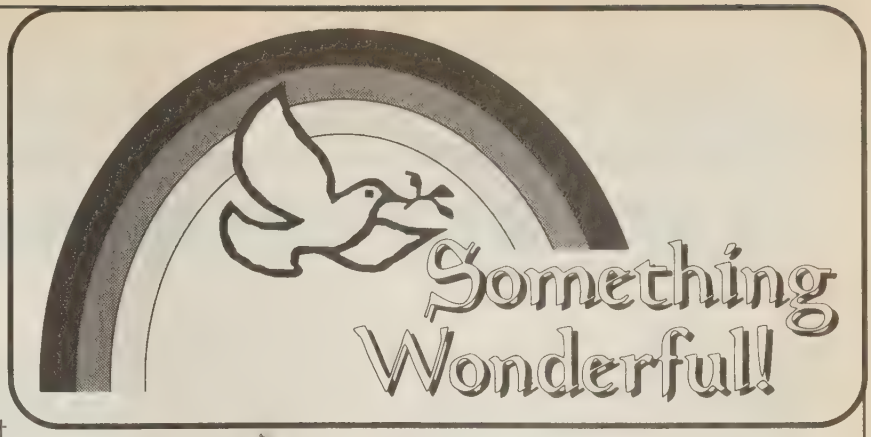
In other words, it's time for carpetbag thinking, "Stromatic" theology. To take what we can from many sources, gather truths like a bouquet of wildflowers. Our business will always be unfinished; our thinking will never rest in closure. Like pilgrims hurrying along our way, feeding on fragments of bread and wine, living with questions, enduring the discomfort of open-mindedness. A little carpetbag is all we need to carry our mental baggage, our beliefs.

If the age of systematic theology has gone, with its monopoly and security, a new age of curiosity and exploration and largess has begun. And strangely enough, we find its roots in classical theology — not only Clement but the great Augustine who sought wisdom beyond knowledge: *sapientia* beyond *scientia*. A favourite text of his was Romans 5:5: "God's love has been poured into our hearts through the Holy Spirit." The Greek verb means losing oneself in passion! Try to fit that idea of "God" into a system! Better stromatize it, and enjoy the untidy reality of grace, the mystery of being loved. R

Joseph McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.

Readers 12 and under, this page is for you! God's love ***is*** something wonderful! The rainbow is one sign of God's love. Let's discover more about his love through puzzles, crafts, stories and features – all designed just for you.

Editors: *Susan R. S. MacLaren and Nancy Pinck*



Alpha Omega

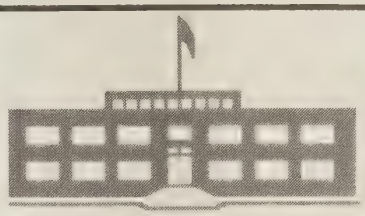
One of the most exciting things about growing up is learning how to read. The ability to read opens up a whole world of information and adventure. Learning to read in any language involves learning an alphabet so that letters can be put together to form words. Words are then grouped together to form sentences to convey a message.

In our alphabet, A is the first letter and Z is the last. Much of the New Testament portion of the Bible was originally written in Greek. Alpha is the first letter in the Greek alphabet (Α) and Omega (Ω) is the last letter. These letters are sometimes used together (Α Ω) as symbols in church architecture and religious pictures because they stand for how the beginning and ending of history are held together by God.

Jesus is often referred to as "the Alpha and Omega." This title reminds us that his birth, death and resurrection are tied together. Christmas and Easter cannot be separated from each other when we think of Jesus. It also reminds us that Jesus represents God's love for us from the beginning to the end of time.

Look for the Alpha and Omega symbols in your church as reminders that God's love in Jesus is with us forever.

The Rev. Karen and the Rev. Gordon Timbers, St. Thomas, Ontario.



Back to School Prayer

Dear God ,

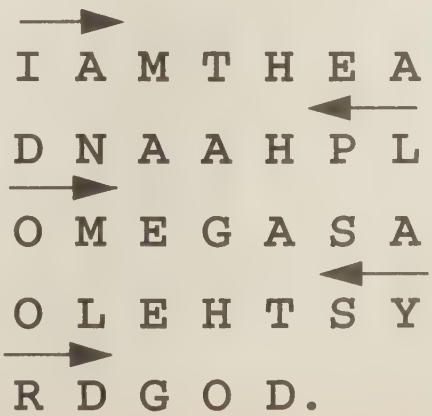
Thank you for a great summer. It was very fun at camp. I went swimming and learned new games.

Please help me to meet a lot of new friends at school. Thank you for the friends I already know.

I sure hope my teacher is nice.

Please help me with all my work in Grade 4. Amen.

Jeffrey David, age 8



Follow the arrows and discover our MEMORY VERSE OF THE MONTH

Revelation 1:8 NRSV

Denisa Su-Li Cho

It's Amazing What Prayer Can Do

It's amazing what prayer can do. I'm not talking about the kind of prayers you see on television, where some sweaty guy prays you will send him $8 million. I mean the simple, little prayers anyone can pray.

I have two older brothers. Dickson is six years older and we always got along. Weh-Ming is two years older but we were never close. Yet, he has always been smart and his sense of humour is wonderful. I looked up to him.

When I started high school, I began to see a different side of him. He had a lot of friends. Everyone talked to him — even the teachers. I thought it was cool to have an older brother in school who was well-liked. It wasn't long before he had my respect.

Of course, we fought. All siblings do. It's in their nature. It's like a contract: if you have sisters or brothers, you must disagree. We never fought physically but we insulted each other. He always won. He was creative.

Every night when I said my prayers, I would pray for the problems of the world, and hope I wouldn't die soon and our house wouldn't catch on fire. But I didn't pray for people. If people were sick, then you could pray for them to recover; but other than that, I thought it was unnecessary.

In February 1993, I realized I was wrong. Weh-Ming and I attended a youth rally at which synod youth leader Audrey Cameron spoke. I knew the whole weekend would be awesome with Audrey there.

There were lots of young people. I was making friends and having the greatest time. But I stuck close to Weh-Ming. Some people thought we were kind of weird because we were hanging around with each other. I guess it was the first time they saw a brother and sister getting along.



Claudio Ghirardo

All siblings fight. It's in their nature

To wrap up the weekend, each person received the name of another person as a prayer partner. We were to say a prayer for the person. I didn't know what to say. Audrey gave us ideas. It sounded weird to me. What difference would it make if we prayed for them or not? But I said the prayer anyway.

The lights were turned out. We sat around in a circle with a box of candles in the centre. We were to take a candle from the box, light it and give it to the person we were praying for. Then the person who received the candle would do the same. It was interesting to see who got who and watch the candles flickering back and forth.

I had Matthew's name. He got up and gave a candle to someone. Then I gave a candle to him. It was all rather touching, but I was becoming bored. I sat back in my chair and waited to see who had my name.

Then Weh-Ming got up and lit a candle. I watched my brother walk over to me. I was speechless. I felt tears welling up. It seemed as if he were walking in slow motion. As he gave me the candle, a warm feeling came over me and tears ran down my cheeks. All the candles glowed, but mine seemed the most beautiful.

Suddenly, the whole idea of praying for others became clear to me. We *can* make a difference in someone's life. Praying can make a difference — to our parents, relatives or friends. But we must pray to receive that wonderful feeling I received and still have every time I think about it.

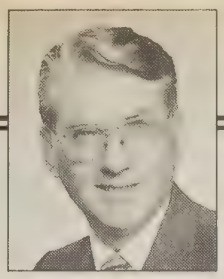
The thought that someone actually prayed for *me* and the resolution of my problems — even thought of me — made me feel great. That the person was my brother made it more special. I said another prayer for Matthew and for Weh-Ming.

I had a long talk with Audrey that night. I tried to share my feelings but I couldn't stop crying. She understood. She assured me brothers really are OK. She suggested I share with him what I was telling her. But every time I tried, I started to cry. Even now, tears start to flow when I remember the occasion.

I don't remember what my brother said that evening, but I know we are closer. Now I can't believe it when I hear friends complaining about their brothers. I'm grateful for mine.

One year later, I still pray for Matthew. In my prayers, I include the names of other people who have problems and need God's help and guidance. I pray for people like my brothers and Audrey. I also pray that I will give someone else the joy of prayer that Weh-Ming gave me that evening in February. R

Denisa Su-Li Cho has completed Grade 10 in her hometown of St. Stephen, N.B.



You Were Asking?

Tony Plomp

Debts or Trespasses?

I have just returned from another Presbyterian church which uses "trespasses" instead of "debts" in the Lord's Prayer. Are we as a denomination starting to revert to a former practice? Why not use "sins" instead? Is there a standard for Presbyterians on this matter?

In our congregation, we are "debtors" and not "trespassers." Since I do not have much opportunity to observe the practices of other Presbyterian congregations, I have little idea what others are doing. It appears, however, that the use of "debts" is a well-established Presbyterian tradition.

I recently came across a little booklet called *Praying the Lord's Prayer Today* by Kenneth Slack. In 1973, he was a minister of the United Reformed Church in England. He tells of going to Scotland during his days as a theological student and preaching there on his holidays. He was forewarned by a Scottish cleric that "whatever I did I was to say 'debts' and 'debtors' in the prayer, and not 'trespasses' and 'trespass.' Otherwise I would be dismissed as quite irredeemably 'English.'"

So there! It is a Scottish practice. But why? The author tells us that the use of "trespasses" in English churches does not come from the so-called *Authorized Version* of the Bible but from the earlier translations by Tyndale, Rogers and Coverdale. These translations found their way into the *Book of Common Prayer* and were thereby given "abiding currency" not only in the Church of England but in other denominations as well. "Scotland, however, in taking the *Authorized Version* form of 'debts' and 'debtors' has chosen the more accurate if less euphonious part. It is the better translation.... The Aramaic word that Jesus used did not stand for what we today would mean by trespasses. It stood for debts or sins."

Although I have no problem using the word "trespasses," nevertheless, the sense of being "indebted" to God speaks to me more powerfully than being a "trespasser," although I am both. The use of the word "debts" implies that I stand in a personal relationship to God; whereas, as a "trespasser," I feel more in breach of an impersonal law. I agree with Kenneth Slack: "It is at the point at which we have through prayer been brought into living fellowship with the Holy Father that we know that we are in debt, and that there is only one thing that we can ask about that debt. The one thing we can ask is that God will write it off, forgive us and treat us as if we were not debtors at all."

The word "sins" is used in the equally accurate translation of the Lord's Prayer as printed in our new *Book of Common Worship*. According to my information, some sessions have begun to replace the traditional version with this more up-to-date one.

I listened to a conversation some time ago between two good friends of mine, one a minister and the other an elder. The elder was all in favour of retaining the traditional form of the prayer. The minister argued it was preferable to pray what Jesus actually wanted us to pray, which is:

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive
those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power, and
the glory are yours now and forever. Amen. R

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

INTERNATIONAL MINISTRIES
LIFE AND MISSION AGENCY
AFRICA LIAISON POSITION

The Africa Liaison is responsible for maintaining relationships with African church partners and supporting Canadian Presbyterian personnel working in Africa. The appointment will take effect any time after April 1, 1995. A complete job description is available upon request.

Applications should be addressed to Wilma Welch, Secretary to the Search Committee, Africa Liaison Position, c/o International Ministries, Life and Mission Agency, The Presbyterian Church in Canada, 50 Wynford Drive, North York, Ontario M3C 1J7 Canada. All applications will be considered confidential.

Closing date for receiving applications is November 15, 1994.

The Scottish General Assembly

The General Assembly of the Church of Scotland, meeting in Edinburgh, May 20-27, dealt with two controversial reports on human sexuality and on marriage without the expected division much talked of in the media prior to the Assembly.

A report from the Panel on Doctrines suggested homosexuality was compatible with Christianity. The denomination's Board of Social Responsibility took the opposite view. The Panel on Doctrines report was, by a procedural move, only broadly discussed and the only decision made was to put it down to the presbyteries and kirk sessions for a grassroots view before any General Assembly decision.

The Moderator of the Church of Scotland, Rev. James Simpson, highlighted the importance of the family unit in his opening address. This theme was continued by the Lord High Commissioner, Lady Marion Fraser, who was only the second woman to represent the Queen at the Assembly. Recalling her experience as chairperson of Christian Aid in Scotland, Lady Fraser also underlined the plight of the poor and stressed the need for the church to speak out on their behalf.

Special guests to the Assembly included Archbishop of Canterbury George Carey. This was the first official visit of the archbishop of the "other established church" in the United Kingdom to the Assembly.

Ian Lang, Secretary of State for Scotland, was also among the guests on opening day. The Church of Scotland Assembly is, perhaps, the closest thing to a Scottish parliament, and commissioners drew attention to the increasing number of homeless in the country and to the Value Added Tax on fuel which places an extra burden on those who can least afford it.

This year's Assembly was a departure from tradition in a number of ways. On Wednesday night, for example, there was a performance of *Every Blessed Thing*, a play by Rev. Ron Ferguson of Orkney, about the life and memories of the late Lord MacLeod of Funiary, the founder of the Iona Community.

This year, for the first time, an exhibition of the work of the various departments of the Church of Scotland was on display during the traditional Garden Party on the grounds of Holyrood Palace.

Despite a financial crisis facing the church, ministers were guaranteed a minimum increase in stipend, although the increase fell short of the goal set by the Board of Ministry.

One positive note concerning finances was that more is being given in real terms by fewer members. However, weekly giving is still well below what is needed and the church has had to use much of its reserve funds.

(Stewart H. Nicol, Edinburgh)

New congregation constituted

Pictured are the 31 members and adherents of Lakeside Church, Summerland, B.C., along with members of the Presbytery of Kamloops, at the constitution service for the new congregation held last December. Beginning as a church extension of St. Andrew's Church, Penticton, the Lakeside congregation held the first Presbyterian service in Summerland in 65 years in 1991, in property purchased from the Masonic Lodge. By 1993, the mortgage on the building was retired. Currently, services are held at 9 a.m., with pulpit supply by Rev. Bill Perry of St. Andrew's, Penticton, and ministers from other Okanagan communities.





Presbytery elects first non-clergy moderator

Jean Lawrence, an elder at West Vancouver Church, was elected the first non-clergy moderator of the Presbytery of Westminster (British Columbia) at a meeting of the presbytery held June 21.

CONTINUED FROM PAGE 36

PWS&D responds to crisis in Rwanda

Canadian Presbyterians are responding to the tragic situation in Rwanda and its bordering countries with prayer, concern and financial support.

Presbyterian World Service and Development (PWS&D) is channelling its response through two agencies: Church World Action Rwanda, a joint effort of the World Council of Churches (WCC) and the Lutheran World Federation; and the Canadian Foodgrains Bank (CFGB), of which PWS&D is a full member.

Church World Action Rwanda has been responding to the crisis in Rwanda since the outset of the conflict in April. With church partners in Rwanda and its neigbouring countries, the WCC and the Lutheran World Federation were able to assess the situation and respond quickly. Church World Action Rwanda is providing food assistance, shelter, water and other immediate needs. The organization has also been able to arrange some aid flights into Rwanda. As well, Church World Action Rwanda will provide assistance in the peace process and with the long-term rehabilitation and development support that will be necessary.

The CFGB and its member partners have raised $1.25 million for emergency response, including a $25,000 contribution from PWS&D, which received a 4:1 matching grant from the government. A shipment of 1,000 metric tonnes of beans, a staple of the Rwandan diet, arrived in Dar Es Salaam, Tanzania, in early August for distribution by local church agencies to refugee camps near the Rwandan border. Shipments will continue throughout the fall and into the winter. According to CFGB Executive Director Al Doerkson, food will have to be provided until at least the end of this year if a full-blown famine is to be avoided.

Further information about the Rwandan crisis is available from PWS&D at (416) 441-1111. Donations for Rwanda can be made through your church treasurer or sent directly to PWS&D at 50 Wynford Drive, North York, Ontario M3C 1J7. (Indicate that your cheque is for PWS&D — Rwanda.)

Responsible and professional
ORGANIST AND CHOIR DIRECTOR

required for a friendly church family who meet in a warm and inviting historical building.

- One worship and one choir practice per week plus a few extra seasonal services.
- Two-manual, 13-stop, 11-rank tracker organ which is well maintained.
- Small, dedicated senior choir, willing to expand its knowledge of music.
- Job description available on request.

Send resumés to:
Selection Committee
St. Andrew's Presbyterian Church
129 Simcoe Street
Amherstburg, Ontario N9V 1L8

Telephone (519) 736-4972 or (519) 736-4554

Travelling Ministerels



We are looking for a few special clergy, active or retired, who are outgoing and organized. You should be well connected with seniors, able to travel for a few weeks each year and can generate enthusiasm about new projects relating to seniors' travel. This is not a full-time job ... just an adventure!

Please reply to:

Rostad Tours
#25, 11440 Braeside Drive S.W.
Calgary, AB T2W 3N4
Phone toll-free: 1-800-361-8687

Presbyterian Record
all (416) 441-1111, ext 305, to advertise

The National CGIT Association

40 St. Clair Ave. E., Ste. 200
Toronto, Ontario M4T 1M9
(416) 961-2036

Helping girls 12 - 17 to become the girls God would have them be by assisting them to better understand themselves, the world and Christ.

LicenSing
Copyright Cleared Music for Churches™

Open the world of music to your congregation

LicenSing is the only major service specifically designed for churches in the mainline tradition. Enjoy legal access to a large body of music, by paying one annual fee.

You get:

♪ a listing of copyright holders whose music is available under *LicenSing*

♪ a selected list of 1500 songs/hymns

♪ a cross-reference: biblical, church season, subject, composer, author, and publisher

♪ A quarterly periodical including: new developments in the worldwide religious field; suggestions for using music in the church context; and suggested hymns following *The Revised Common Lectionary.*

Contact: **1-800-663-2775**
Wood Lake Books

FUNDING AVAILABLE for CREATIVE IDEAS

from clergy or laypeople to benefit the work of The Presbyterian Church in Canada at home or abroad.
All submissions considered.
For Application Forms, write:
The Secretary
The Experimental Fund
The Presbyterian Church in Canada
c/o 28 Second Street East
Cornwall, Ontario K6H 1Y3

Deadline for applications: March 1 and October 1.

CONTINUED FROM PAGE 37

Vera Chirwa special guest at Mid-Decade Event

For someone who has been arrested, tortured, robbed, sentenced to death for treason and put in solitary confinement for 11 years, Vera Chirwa is remarkably cheerful. Malawi's longest-serving political prisoner attributes her endurance to her faith. She spent her days reading the Bible and her nights dreaming about angels.

"They used to come and dance with me," Vera says, "so I was always happy in my head although tortured outside."

Vera Chirwa brought her inspiring message to about 100 men and women who gathered at Ewart College, Toronto, May 26-27, to take part in a Presbyterian Mid-Decade Event. Chirwa's visit to Canada, which included receiving an honorary Doctor of Divinity degree from Knox College, was sponsored by The Presbyterian Church in Canada.

Other guests included H. E. Dame Nita Barrow, Governor-General of Barbados, who was in Canada to receive an honorary degree from Wilfrid Laurier University. In her brief remarks, Dame Barrow challenged, "What does the Decade of Churches in Solidarity with Women in Church and Society mean if we are not doing it from a Christian perspective?"



Ian Corbett

Vera Chirwa is pictured with her son, Fumbani, and Rev. Dorcas Gordon during the Mid-Decade Event.

The Mid-Decade Event opened with a banquet at which Chirwa's birthday was celebrated. Many of her family were on hand for the occasion. Greetings were brought from the Canadian Council of Churches, the United, Anglican and Roman Catholic churches and the National Ecumenical Decade Co-ordinating Group.

On Friday, May 27, a smaller group gathered for a time of reflection. A panel of eight women shared their experience of how the Decade is affecting their lives and the life of the church. The panel was followed by small discussion groups.

The morning concluded with a Communion Service led by Joyce and Ray Hodgson.

Heather Johnston preached a sermon based on Isaiah 11:1-9. "New life cannot be born until the Church is born again," Johnston said. She reminded listeners that, at the midpoint of the Decade, we need to be renewed in our commitment to say no to all that denies justice and equality to everyone.

(L. June Stevenson)

Ontario Presbyterian Chorus tours Scotland

The Ontario Presbyterian Chorus completed a successful 11-concert tour of Scotland, June 16 to July 3. It was the second overseas tour for the group (the chorus visited Ireland in 1991) which places its main emphasis on ministry in southern Ontario.

The chorus received a warm welcome throughout Scotland. On arrival in Bute, for example, members were greeted by a Canadian flag flying on the dock and received at a civic reception. A framed official greeting was presented to chorus director Alastair McCallum. He, in turn, presented a similar document from Ontario Premier Bob Rae.

At Inveraray Castle, the home of the 12th Duke of Argyll, the chorus sang in the historic Armoury Hall. The Duke, who is the head of the Clan Campbell, warmly commended the performance. "Perhaps, one day, we in the Scottish Church will catch up with you," he told the singers.



After the chorus sang at Inveraray Castle, the Duke of Argyll gave a personally conducted tour. Colleen McNiven is pictured being welcomed at the door by the Duchess and Duke.

Alastair McCallum presented the Duke with a framed copy of "Unto the hills around do I lift up" done in calligraphy. This popular hymn was written by the ninth Duke of Argyll (1845-1914) when he was Governor-General of Canada.

The Ontario Presbyterian Chorus, formed in 1989, includes members from the Presbyterian Men's Chorus, the Covenanter Singers and the Stayner area choir directed by Catherine Walker.

Among instrumentalists on the tour were pianist Mina Kim, violinists Beth Clelland and Marion McCallum, as well as Ian and Carolyn Woods, former chorus director and pianist, respectively.

Information about concert schedules or bookings is available from: Roy Peacock, 289 Ridgewood Rd., West Hill, Ont. M1C 2X3. Phone: (416) 282-7318.

(Valerie M. Dunn)

CONTINUED FROM PAGE 38

U.S. Presbyterians hold General Assembly

One elder commissioner from Texas called it "the greening of the church." The 206th General Assembly of the Presbyterian Church (U.S.A.), held June 10-17 in Wichita, Kansas, averted imminent self-immolation by drafting a response, by a vote of 516-4, to the controversial Re-Imagining Conference held in Minneapolis last November. Moderator Robert Bohl, senior pastor of First Church, Fort Worth, Texas, reflected: "I think the most significant thing that has happened is that the centre of the church has spoken and the right and the left have agreed. When you get 98.9 per cent, that's the greatest signal this church has had in 25 years that this church wants to move on and put aside those issues that divide us."

Controversy over the Re-Imagining Conference had threatened to divide the church. Perceived by many as an attempt to force an extreme feminist agenda on the church, others who attended the conference found it "liberating." After 50 hours of intense negotiation, a General Assembly Review Committee stated that "conference presentations and rituals used language, including the term 'Sophia,' in ways that imply worship of a divine manifestation distinctly different from 'the one triune God ... whom alone we worship and serve.'"

The committee's statement affirmed: "Let there be no doubt that theology matters, that our Reformed tradition is precious to us and that we intend to hand it down to the next generation." In response to criticism that church funds had been used for the Re-Imagining Conference (a charge that had prompted hundreds of congregations to withdraw their per capita from Assembly, causing a shortfall of millions in the national budget), it also called for General Assembly Council "to conduct a more careful scrutiny of future allocations and disbursements of Bicentennial Fund moneys." It went on to state that "while we do not condone the withholding of funds and urge congregations to resume mission support and per capita payments, we understand the feelings that prompted such an action."

The report concluded with a plea for reconciliation, asking Presbyterians from all theological perspectives to "allow healing to happen and trust to be rebuilt." It reiterated the commitment of the church to the ministry of women, affirming the "importance of women's voices and work in the church and the important task of developing and articulating our theology."

There were no questions and little discussion as the report was received by the Assembly. As the vote tally was flashed on the overhead screen, the several thousand present (according to a report in the *New York Times*) "gasped, rose, clasped hands and began singing." First the Doxology, then "Amazing Grace" and, finally, a spontaneous time of hand-holding, hugging and tears.

In many other ways, the 206th General Assembly attempted to regain the middle ground of the church. By a vote of 249-201, it approved an explicit ban on the blessing of same-sex unions, strengthening the word "inappropriate" to "not permitted" for ministers to perform such ceremonies. The Assembly also approved a life-style requirement for church officers, calling for ministers and church officers to live their lives "as defined by Scripture and the confessions."

Two of the voices of moderation that set the tone for this General Assembly were the previous moderator, David Dobler, and Stated Clerk James Andrews.

Dobler, who received a standing ovation, reminded the Assembly that the church was "caught up in changes that we didn't expect or ask for." He called upon the church to devote itself to "the mission of Jesus Christ, which is to make disciples of every nation."

Andrews called for an end to the politics of exclusion — an exclusion that "erodes our sense of community, damages the unity of the church and slows our progress toward the treasured goals of inclusiveness and diversity."

(A. Donald MacLeod, senior pastor, Newton Church, Boston)

Turner & Porter
FUNERAL DIRECTORS LIMITED

OVER A CENTURY OF SERVICE 18 74

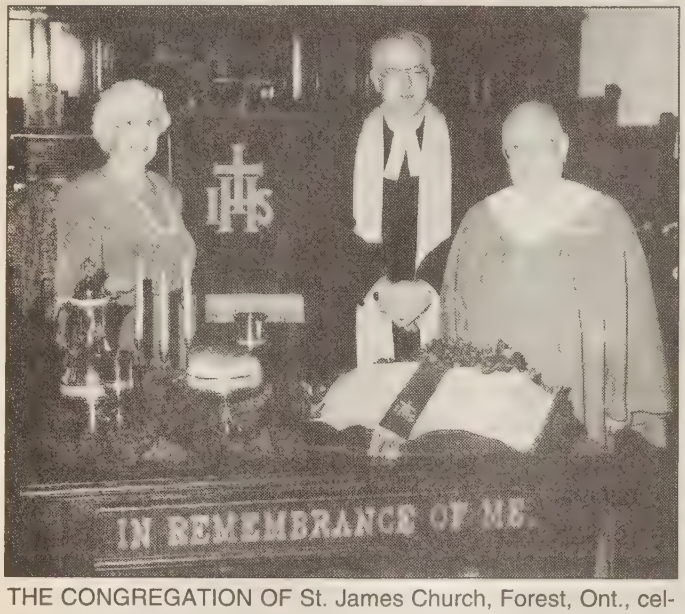
YORKE CHAPEL
2357 Bloor Street West, (at Windermere)
Toronto, (416) 767-3153

RONCESVALLES CHAPEL
436 Roncesvalles Avenue (at Howard Park)
Toronto, (416) 533-7954

BUTLER CHAPEL
4933 Dundas Street West (at Burnhamthorpe)
Islington, (416) 231-2283

PEEL CHAPEL
2180 Hurontario St. (Hwy. 10 North of Q.E.W.)
Mississauga, (905) 279-7663

People and Places



THE CONGREGATION OF St. James Church, Forest, Ont., celebrated 125 years of Christian witness in 1993. There were several special services and activities throughout the year, including an anniversary service with Dr. Art Van Seters, principal of Knox College, guest speaker. During the service, a new pulpit fall and choir gowns were dedicated. Pictured are: Leila Rendle, who accepted the pulpit fall on behalf of the session; Rev. Case Vanbodegom; and Alex Brandon, who accepted the gowns on behalf of the choir.



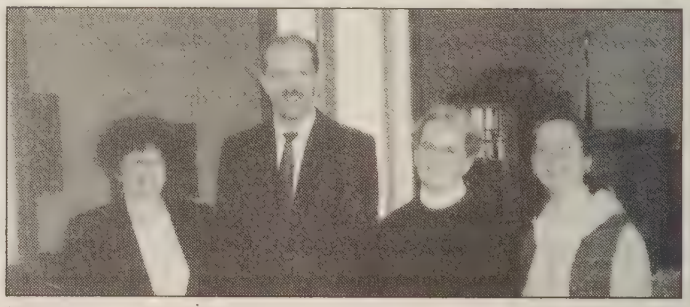
AMONG THOSE WHO welcomed John and Mona Plaatjes at St. Andrew's Church, Calgary, when the Ontario couple travelled to the city to baby-sit their grandchildren for a few months were the members of the Koinonia prayer group. Pictured, left to right, are: (back row) Ruth Ward, Heidi Klett; (middle row) Grace Allen, John Plaatjes and Mona Plaatjes, Grace Bendell, Margaret Hughson; (front row) Ann Tenham, Jean McKeever, Elizabeth Roy and Vera Groeneveld.



THE CONGREGATION OF Kenyon Church, Dunvegan, Ont., recognized representative elder Kenneth N. MacLeod with a plaque for 14 years of dedicated service as clerk of session. Pictured, left to right, are: Norman M. MacLeod, clerk of session; Kenneth N. MacLeod; Flora Chisholm, member of the board; Rev. Robert Martin, interim moderator for Kenyon Church.



CHILDREN OF THE Zion Church Sunday school, East River St. Mary's, Pictou County, N.S., are pictured playing with some finger puppets which will be sent to Genny Frith, a hospital worker in Halifax, N.S., for distribution to sick children. Shown, left to right, are: Jan Cameron, Kristen Greene, Katlyn Cameron, Kristy Cameron and Jeremy Cameron.



THE CONGREGATION OF First Church, Pictou, N.S., recently ordained its first women elders. Vicki Campbell (left) and Linda Johnson (second from right) are pictured with David Munro, also newly ordained, and Rev. Iona MacLean, the congregation's first woman minister. (Absent from photo is new elder Hugh MacDonald.)

Please note: Photos submitted for People and Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



TWELVE YOUNG PEOPLE, who received their Religion in Life badges under the direction of Rev. Mary Campbell, conducted a service on "Creation" in celebration of Earth Day at Clarkson Road Church, Mississauga, Ont., April 24.



PICTURED ARE THE choirs of Rogers Memorial Church and the Chinese Mennonite Church in Toronto at one of two combined services the two churches hold each year. The Chinese congregation shares the Rogers Memorial building.



THE CONGREGATION OF St. Lawrence Church, London, Ont., dedicated new junior choir gowns during the Easter service. The gowns are the same colour and style as those of the senior choir. Pictured, clockwise from centre front, are: Jennifer Chambers, Sareth Sem, organist Olive Donaldson, Tarra Hatherell, Lindsay Foxworthy, Jennifer Foxworthy, Julie Chambers, Kim Leacy, Tonya Hatherell, Andrea Dupuis, choir director Elizabeth Leitch, Janelle Gowing and Chanra Sem.



PICTURED ARE Clayton Sterling, forestry missionary with the Kluskus Indian band in remote British Columbia; his wife, Stacey; and their children, Meghan (7), Mica (4) and Chesediah (two weeks).



KNOXFRA, the Knox College Former Residents' Association founded in 1988, held its 1993 annual banquet in the college dining hall last November. Former residents whose association with the college dated as far back as the 1930s were present for the occasion. The guest speaker was Rev. Linda Bell, Moderator of the 118th General Assembly. Musical entertainment was provided by a string quartet composed of students currently in residence at Knox. As part of the festivities, Art Van Seters (pictured, left), principal of Knox College, was presented with an honorary KNOXFRA membership by Dr. Bill MacEachern, president of the association. The 1994 KNOXFRA banquet is scheduled for Oct. 29.



THE CONGREGATION OF St. Giles Church, Prince George, B.C., celebrated 40 years of witness in the community with an anniversary dinner and service. Pictured, left to right, are: Rev. J. P. Ian Morrison, minister of St. Giles from 1966-73, and special guest and speaker at the weekend celebrations; Rev. Betty McLagan, currently interim minister at St. Giles; Rev. Lance Morgan, minister of First Baptist Church, Prince George, and a longtime friend of the congregation.



THE CONGREGATION OF Knox Church, Dunnville, Ont., received the gift of 100 new pew Bibles from Margy Lymburner and family in memory of her husband, Glenn, a longtime member and elder of Knox. She is pictured presenting one of the Bibles to Rev. Mark Lewis.



ELDER EMERITUS CERTIFICATES were presented to (from left to right) John Scott (33 years), Ken Warwick (34 years) and Lloyd Alguire (51 years) during the 153rd anniversary service of Knox Church, St. Catharines, Ont.



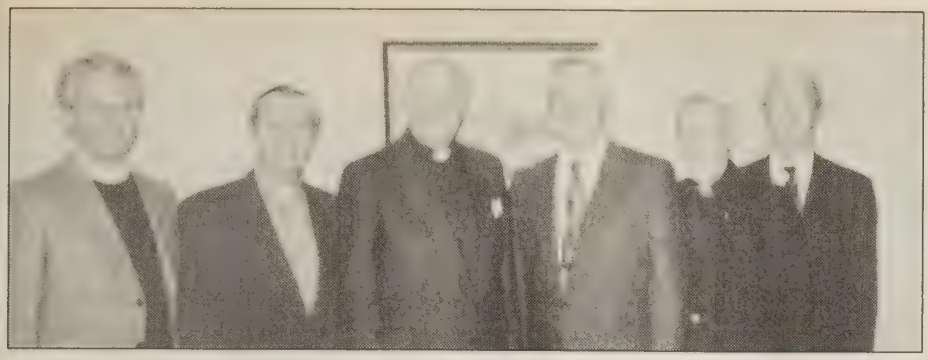
THE CHILDREN'S CHORUS of St. Andrew's Church, Ancaster, Ont., recently took part in a two-evening Musical Variety Show which raised $1,700 for the congregation's mission work and for an enhanced sound system. Pictured with them is the chorus leader Dr. Gary Chiang.



THE CONGREGATION OF Paulin Memorial Church, Windsor, Ont., celebrated its 40th anniversary with an anniversary dinner the evening of Feb. 12 and special worship service on Feb. 13. A reception after the service featured a slide presentation of the building of the current sanctuary (1962-63) and of the church's activities from 1954 to the present. Pictured, left to right, are: guest speaker Rev. Cedric Pettigrew, who ministered at Paulin Memorial from 1975-82; Rev. Wendy Paton, minister of the congregation since 1982; Herb Stammler, elder and convener of the anniversary committee.



AFTER HAVING SERVED as student minister at Grace Church, Etobicoke, Ont., during 1992-93, Rev. Chris Carter (pictured, far right) is now the congregation's full-time minister (he was inducted May 1). He is pictured being welcomed by Jim Brew, convener of the search committee, and Joan Kohar, clerk of session. (Photo: Harold Schroeder)



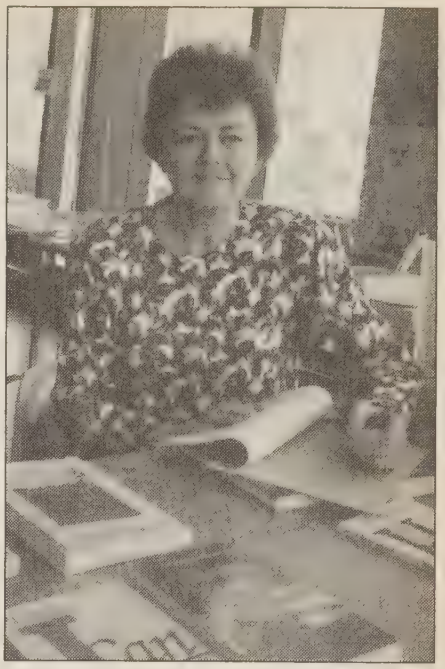
THE 40TH ANNIVERSARY celebrations of St. David's Church, Scarborough, Ont., included an evening service featuring a sermon preached by five former ministers of the congregation. Pictured, left to right, are: current minister David Jones, Wendell MacNeill, Donald McKillican, Don Donaghey, Jim Thomson and Everett Briard.



THE CONGREGATION OF Knox Church, Oakville, Ont., recently dedicated Knox Memorial Garden and Farrow Cloister to its "faith in Jesus Christ and the Glory of God." Rev. Harry McWilliams and Rev. Joseph Lattimore, senior ministers at Knox, are pictured with clerk of session Donald Carman and members of the Farrow family, including Elda Farrow, and her son, George, an elder at Knox. The Farrow family initiated the project and sponsored the cloister in recognition of their long association with Knox Church.



DAUGHTERS OF KNOX, Knox Church, Acton, Ont., celebrated their 40th anniversary with a special church service and dinner May 1. Rev. Donna Riseborough of Mount Forest, Ont., a former member of Knox, was guest speaker. WMS recognition certificates and pins/charms were presented to (from left): Sarah Aitken, Tom Robertson, John Eddolls and Krista Petty by Mary Findlay (far right).



REV. LINDA BELL, Moderator of the 118th General Assembly, is pictured at the 120th General Assembly autographing copies of her book *Ramblings of a Moderator.* The book relates her experiences as the first woman Moderator of The Presbyterian Church in Canada. (It is available from the WMS Book Room for $8.00.)



AN OPEN HOUSE was held at St. James Church, Forest, Ont., to celebrate the 30th wedding anniversary of Rev. Case and Mary Vanbodegom.

Books and Resources

New Resources

The Face of Jesus: Telling the Stories of Mission *edited by Dorothy Henderson (The Presbyterian Church in Canada, 1994, $5 plus tax and shipping. Available from: Resource Distribution Centre, 50 Wynford Dr., North York, Ont. M3C 1J7.) Reviewed by John Congram.*

This 58-page, glossy publication tells the story of the ministry and mission of The Presbyterian Church, not so much in facts and figures, but through the pictures and stories of real people. Some may be about your congregation or neighbours. The stories are drawn from across Canada and around the world. You will be taken to Jerusalem, Malawi, El Salvador, Kluskus in British Columbia and Biggar, Saskatchewan, to name a few.

The book is meant to show how Presbyterians Sharing funds are used. It accomplishes that, but does much more. In the words of Glen Davis, "It shows how the face of Jesus appears in the faces of ordinary people among whom the gospel is at work."

This is an excellent resource. Every congregation should have at least one copy as a resource for Christian education, missionary education, illustrations for sermons, moments for mission, etc.

All God's Children Sing *(Wood Lake, 1994, 52-page song-book $24.95, cassette $29.95). Reviewed by Dorothy Henderson*

Are you looking for a good resource for children's music? Try this book. The music is familiar ("This Little Light of Mine"), imaginative ("All God's Critters Got a Place in the Choir"), biblical ("Jesus Talked to Children"), contemporary ("The I Don't Wanna Blues"), worship-based ("Break the Bread, Share the Cup"), community-based ("We Are the Church"), seasonal ("Palm Sunday Peace") and active ("Five Barley Loaves").

In addition to being good music, this resource offers a unique feature — an annual licence fee. For a modest amount (based on the size of your congregation), this licence allows you to photocopy music, put it on flip-charts and make overhead transparencies for congregational use.

Dorothy Henderson is a curriculum development editor for The Presbyterian Church in Canada.

Books

The Sociology of Religion: A Canadian Focus *edited by W. E. Hewitt, (Butterworths, 1993). Reviewed by Peter Denton.*

The interest which Reginald Bibby and Donald Posterski have stirred up in the sociology of religion in Canada brings with it a problem: most people don't have the background in the subject to evaluate different accounts of what is going on.

The Sociology of Religion: A Canadian Focus is a collection of essays by Canadian scholars which provides a basic introduction to the sociology of religion and looks at specific aspects of religious life in Canada. Intended as an introductory textbook, it is clearly written and accessible to a general audience.

There are three sections. The first contains five chapters on the theory of the sociology of religion presented in terms of the Canadian situation. The second section, "Religious Manifestations in Contemporary Canadian Society," deals with the social dimensions of religion in Canada on topics ranging from "non-belief" in Canada, to Roman Catholicism in Quebec, to religion in Canadian literature, and to religion and the environment. The third section, "Challenge, Continuity and Change Within Canadian Churches," presents topics current in Canadian religious institutions: gender relations, Canadian Catholicism and social justice, relations between Native People and the churches, the implications of the ordination crisis in the United Church, and the character of the Canadian evangelical movement.

This book is not only an excellent introduction to the sociology of religion, it also demonstrates how various theories may be applied to understand religious life in Canada. By presenting a variety of viewpoints on different subjects, it provides the general reader with an idea of how fertile a field the sociology of religion in Canada is at the moment.

Questions like "Where's a good church?" or "Why don't Canadians attend worship any more?" are crucial to the future of the Christian church in Canada. This book illustrates why the answers may be more complicated than we think.

Peter Denton is a licentiate who is currently completing his PhD in religion and the social sciences at McMaster University.

Church & Canadian Culture *edited by R. E. Vander Vennan (Institute for Christian Studies, 1991). Reviewed by W. Stanford Reid.*

This book is largely compiled from papers delivered by speakers at a conference held by the Institute for Christian Studies in 1988. The editor is director of Educational Services at the institute.

Each of the authors of the 10 articles in this book represents a different denomination of the Christian church in Canada. The result is 10 different responses to the problem of the church's view and approach to the culture of the country. While each author is usually a

CONTINUED FROM PAGE 44

strong supporter and advocate of his or her denomination's point of view, there is also frequent criticism of any weakness or inaction of the church in the fulfilment of its accepted principles. While most of the major denominations, from Anglicans to Pentecostals, are represented, some smaller denominations, and even major bodies such as the Salvation Army, are not.

The article dealing with the Presbyterian viewpoint, entitled "The Public Pieties of Canadian Presbyterians," was written by Brian J. Fraser who teaches history at the Vancouver School of Theology. He presents an interesting account of the Presbyterian point of view since the early 1800s and traces its development up to 1960. He divides this period into three sections: the evangelical conservatives (1820-90); the evangelical liberals (1890-1920); and neo-orthodoxy (1920-60).

Fraser's approach has weaknesses. He tends to ignore the continuance of the earlier traditions from 1820 to 1960. Furthermore, he does not really go beyond 1960, nor does he show how Presbyterians sought to have an impact on society. He mentions some individuals, such as John A. Macdonald and Mackenzie King, but gives only a few other examples. His work is interesting as a beginning but could have been carried further.

On the whole, the book is interesting and stimulating. While Christians have held to important views of what the nature of our nation's culture should be, we have not done much about it. The book should be a stimulus to action.

W. Stanford Reid is a retired Presbyterian minister and professor of history who lives in Guelph, Ont.

A Dream Come True *by Angus MacKinnon (Catalone, 1994, $10). Reviewed by John Vaudry.*

Angus MacKinnon was born and educated in Scotland where he re-

We Can Now Go To Church!

The Simple Alternative is a non-profit public service organization which provides a dignified, modestly priced alternative to a commercial funeral home.

For the past several years we have had to turn away an average of six families a week who wanted a funeral service in their place of worship. This was because of restrictive provincial regulations for which commercial funeral homes lobbied.

In July of this year we opened a new licensed funeral establishment, centrally located in the greater Toronto region. We offer all the same services as a commercial funeral home, but we're very different.

We still have the same caring, personalized approach. The same modest prices. And the same philosophy: dignified simplicity. But now we no longer have to say "no" to going to church.

For information, call us or send in the coupon.

Please send me information about The Simple Alternative.

Name: _____
Mr. Mrs. Miss Ms

Address: _____

City: _____ Province: _____ Postal Code: _____

Serving the Greater Metropolitan Toronto Area

The Simple Alternative

(416) 441-1580

275 Lesmill Road, Don Mills, Ontario M3B 2V1

A licensed funeral establishment administered by Canadian Memorial Services, a non-profit, public service organization

PR1

KNOX'S GALT CAMBRIDGE, ONT.
150th Anniversary
Homecoming Weekend
September 24-25, 1994.
Come back to Cambridge and renew friendships.
For information:
150th Anniversary Committee
Knox's Galt Church
2 Grand Ave. S.
Cambridge N1S 2L2
(519) 621-8120

TO ALL CHURCHES

Balancing the budget by slashing is not the way to go. 100 members can raise $25,000 at no cost to the congregation.

ASK US — WE HAVE THE ANSWER

For information, ask for:
Doreen or Harold
Phone: (416) 621-1663

ASSISTANT MINISTER

First Presbyterian Church
Collingwood, Ontario

is seeking an enthusiastic individual to provide leadership in Christian education, particularly with children, youth and young families. The First Church family is an active and loving community of faith, located in the recreational heartland of Ontario. The successful applicant will share in a team ministry, with some responsibility for pastoral care and preaching. Applications may be addressed to: The Search Committee (or Rev. Wallace Little), 200 Maple St., Collingwood, Ontario L9Y 2P2.

ST. ANDREW'S CHURCH

Sherbrooke, Quebec
130th Anniversary
October 22-23, 1994

CORDIAL WELCOME to all former members and friends. Anniversary Guest Preacher: Rev. Dr. Alex McCombie, former minister. For dinner reservations Saturday, Oct. 22, please write: Richard Goodhue, 2665 - Route 251, Lennoxville, Quebec J1M 2A3. (Telephone: 819-564-6481). Out of town reservations must be confirmed by Sept. 30.

ST. JAMES PRESBYTERIAN CHURCH

6432 Main Street
Stouffville, Ont. L4A 1G3
(905) 640-3151

Calling all former members, adherents and friends of St. James, Stouffville, to a celebration of 100 years in the church building. Special events are planned for the weekend of October 29-30, 1994. For further information, please contact the church office.

ORGANIST/CHOIR DIRECTOR

St. Andrew's Presbyterian Church, Port Credit, is searching for an Organist/Choir Director to provide leadership and challenge to a 20-voice choir. Our church has a Woodstock pipe organ. Duties include the worship service and choir practice. Please mail resumé before November 30, 1994, to: Organist Search Committee, St. Andrew's Presbyterian Church, 24 Stavebank Rd., Port Credit, Ontario L5G 2T5, or Fax: (905) 270-0944.

KNOX PRESBYTERIAN CHURCH

Lloydminster, Alberta
90th Anniversary Celebration

We welcome all past members, adherents and friends of Knox to join us October 15-16, 1994. For further information, call: (403) 875-9313.

Editor Wanted: Wood Lake Books is looking for a full-time in-house editor with experience in Christian Education and administration. Salary between $22,296 and $26,698 depending on experience, plus benefits and profit-sharing. Must have excellent computer skills. To start as soon as possible after Nov. 1, 1994. Phone for application form. Applications due October 15, 1994. Contact Joanne Greenhough, Wood Lake Books, 1-604-766-2778, ext. 118.

ORGANIST/CHOIR DIRECTOR

required for Church of the Master (United), 3385 Lawrence Ave. East, Scarborough, Ontario M1H 1A8. Three-manual Rodgers electronic organ and 20-voice choir. Applications to church. Information: Elmer Eadie (416) 439-1392.

MINISTER OF MUSIC

Etobicoke's St. Andrew's Humber Heights Presbyterian Church seeks the gifts of an individual dedicated to musical ministry. St. Andrew's has a two-manual, 19-rank Keates-Geissler (1983) pipe organ. The congregation enjoys both senior and youth choirs. Please contact the music committee by mail: 1579 Royal York Road, Etobicoke, Ontario M9P 3C5.

CO-ORDINATOR LAY MINISTRIES

St. Andrew's Presbyterian Church, Islington, Ont., is seeking a part-time Co-ordinator, Lay Ministries. For job description, phone (416) 233-9800. Position may be of interest to a Christian lay person with extensive leadership experience, a mature theological student or retired minister. Please apply with resumé to: Search Committee, St. Andrew's Presbyterian Church, 3819 Bloor Street West, Etobicoke, Ont., M9B 1K7.

ASSISTANT

Central Presbyterian Church
Hamilton, Ontario

A ministry with a primary focus on the caring and adult education aspects of congregational life. This half-time position will be available from January 1995. Applications and enquiries to: Mr. William Lyall, 165 Charlton Avenue West, Hamilton L8P 2C8.

FOR SALE

Solid Ash Pews. 22 (10 ft.) and 2 (8 ft.), with cushions. Oak pulpit 8.5 ft. wide, with bench. Excellent condition. Price negotiable. Available Dec. '94. Contact: (519) 538-2846/2327.

BOOKS AND RESOURCES

CONTINUED FROM PAGE 45

ceived his spiritual nurture in the Free Church. He served that church for a number of years before becoming a minister of The Presbyterian Church in Canada, ministering first in Nova Scotia and then in Ontario. He is well-known in Cape Breton and beloved by its people for his unique ministry and preaching in Gaelic and English.

As a true Highland Presbyterian, MacKinnon loves the psalms and has meditated on them in the early morning for many years. This book represents a little of the fruit of that reflection. *A Dream Come True* is a devotional study of Psalm 126. It is not an exposition of the psalm in the conventional sense, but a collection of thoughts on themes suggested by the psalm. The author does not write as an academic but as one who has experienced grace, whose faith has been tried in the crucible of suffering.

Psalm 126 comes from the time when the Hebrew exiles returned from Babylon during the days of Nehemiah, the governor, and Ezra, the prophet. Yet this psalm speaks to the individual and collective needs of God's people in every age with its message that "they that sow in tears shall reap in joy." Angus MacKinnon sees in this psalm themes that are relevant to Christians today: elective love, grace liberation, worship and joy. He develops these themes with a richness of spiritual insight in his own delightful style.

This little book is written to encourage ordinary believers in their walk with God. It will prove a stimulus to prayer. A good book to read slowly and thoughtfully as part of your personal devotions.

John Vaudry is minister of St. Andrew's, Wingham, Ont.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation.

From the Past Record

September 1969 (25 years)

The first million dollars in cash receipts was recorded by the National Development Fund during the summer. The flame of progress on another page of this magazine shows that over 62% of the target of $5,500,000 has been pledged so far....

The NDF is an invitation to go the second mile in stewardship. It provides Presbyterians with a fund to fulfil the dreams of what might be done if extra resources were available. Two questions are yours to answer. What is your congregation doing about the National Development Fund? What pledge have you made?

— from an editorial

September 1944 (50 years)

Radio Broadcasting

The Board of Missions is at present studying this matter in the hope of working out a policy by which our Board might assist congregations to make use of the radio for broadcasting religious services.

The Lord's Day

The Assembly would call on its ministers and people to watch faithfully all insidious encroachments on the sanctity of this Day, and by counsel and effort to keep this precious heritage dedicated to the high purpose for which it has been set apart.

Foreign Languages

That The Presbyterian Church in Canada does not restrict itself in any way in the matter of languages in the propagation of the Gospel of Jesus Christ.

— from the report on the General Assembly

September 1919 (75 years)

One of the largest Presbyterian Mission Fields in Canada is that served by Mr. Joseph M. Irwin, of Hearst, New Ontario, which extends for three hundred and sixteen miles along the Transcontinental. It is hoped to have three churches built under his leadership.

During the summer of 1918, ninety missionaries were at work in ninety-five of the ninety-seven mission fields of Southern Saskatchewan, some of them being supplied, however, for only a short time. Only forty-four of the total were supplied during the last quarter of the year.

September 1894 (100 years)

Sabbath Breaking

"Last year Chicago defied the law of God and of the United States in the matter of Sabbath observance. This year the Mayor of Chicago vetoed an ordinance to close business places and saloons on Sundays. As is well known, the whole railway system has been for years most defiant in its treatment of Sunday laws." Whatever direct connection there may be between these facts and the recent lawlessness and crime in that city, we do not undertake to say. This much, however, may be affirmed, that where the Sabbath is observed, riots do not come; a Sabbath-keeping community is a law-abiding community. On the other hand, in proportion as the fourth commandment is set at nought, the safeguards which civilized people seek to throw around life and property, are disregarded. One great bulwark, not only against irreligion, but against anarchy, is the Day of Rest. R



R. A. DICKSON & CO.,
Notre Dame Street, . Montreal
GOLD & SILVERSMITHS,
. . IMPORTERS OF . .
English, French, German & American Goods
COMMUNION GOODS A SPECIALTY.
A large variety of articles suitable for presentions. Special attention given to mail orders and repairs.

CHURCH CUSHIONS.
For Comfort, Durability, Cleanliness and Appearance our *Patent Spring Pew Cushions* have no equal.
MUNRO BROS., Manufacturers,
New Glasgow, Nova Scotia.



FAVORABLY KNOWN SINCE 1826. BELLS.
HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER
MENEELY & CO., WEST-TROY, N.Y.
PUREST, BEST, GENUINE BELL-METAL
CHIMES, Etc. CATALOGUE & PRICES FREE.

ADDRESS CHANGE

Attach an OLD label from your magazine or PRINT name and address of YOUR church.

Church .....Cong. Code.....

1. OLD ADDRESS: .....
..... apt. # .....
City .....
Prov. .....Postal Code .....
NAME .....

2. NEW ADDRESS: .....
..... apt. # .....
City .....
Prov. .....Postal Code .....
NAME (if changed) .....

3. Moving Date .....

SEND TO: PRESBYTERIAN RECORD
Circulation Dept.
50 Wynford Drive, North York, Ontario M3C 1J7

Deaths

ANDREW, REV. BERTON F. "BIFF," 88, died in Toronto on February 8.

Biff Andrew was born in Maxwell, Ont. Following graduation from Knox College in 1933, he served for one year as an ordained missionary in Saskatchewan and for another year in Manitoba. For five years, he pastored in Esquesing Township, Ont. He ministered in Clinton and Bayfield, Ont., for two years and then volunteered as an Armed Forces chaplain. From 1945-49, he served in Alliston, Ont., and then was a missionary in Guyana for three years. From 1952-59, he served a charge in Hanover, Ont., before being called to the congregations of St. Andrew's, Maple, and St. Paul's, Vaughan, Ont., until his retirement in 1973. To pay tribute to this faithful preacher and sympathetic pastor, the congregation awarded Andrew the honorary title minister emeritus.

Biff Andrew was predeceased by wife Margaret. He is survived by daughters Heather and Janet, and two grandchildren.

MAGEE, EDITH MARGARET "MAGGIE," died in Squamish, B.C., June 17.

Edith Magee served as a missionary of The Presbyterian Church in Canada on the Jhansi field, India, 1937-1970, where she gave leadership in the Helen Macdonald School as teacher, principal and administrator.

ABLESON, CARL ROBERT, 87, longtime faithful member, devoted elder, Victoria, Sault Ste. Marie, Ont.

BREMNER, JUNE, longtime member, Knox, Victoria, May 30.

CHRISTIE, JAMES M., 96, longtime elder, former Sunday school teacher, St. Andrew's, Fergus, Ont., June 7.

COLEMAN, HENRY, member, St. John's, Cornwall, Ont., June 15.

COSMAN, HELLEN B., longtime member, elder, choir member, First, New Westminster, B.C., June 2.

DAUPHINEE, M. ANNA, charter member, Musquodoboit Harbour, N.S., formed in 1925, organist many years, prepared Lord's Table over 50 years, active in women's organizations, May 6.

DAWSON, HAROLD GEORGE, 71, faithful elder, charter member, Bible student, North Bramalea, Brampton, Ont., May 20.

DURHAM, HANNAHSON MADGE, 90, former choir member, director of Christian education, active member of 4 Cs Group and "Myossio" WMS, Knox, St. Catharines, Ont.

FOSTER, MELVIN, longtime member, elder, St. Andrew's, Bolsover, Ont.

FRASER, RANALD, member, St. John's, Cornwall, Ont., June 3.

GIBSON, DONALD J.T., 71, faithful member, elder, St. Andrew's, Barrie, Ont., July 8.

GRANT, MAJ. WILLIAM T., longtime member, elder, St. Andrew's, Windsor, Ont., July 5.

GRANT, WILBERT HENRY, longtime member, elder, St. Andrew's, Kirkfield, Ont., May 27.

HICKEY, Q.C., EDWIN DELBERT, 82, longtime member, elder, trustee, former member board of managers, Knox, Dundas, Ont., April 5.

JACKMAN, WILLIAM HENRY, 86, member, former clerk of session, St. Andrew's, Newmarket, Ont., in Sutton, Ont., July 22.

JEWELL, ARCHIBALD WILLIAM, longtime member, elder 23 years, St. Andrew's, Bolsover, Ont., Nov. 11/93.

MacDONALD, ALICE, 89, member 58 years, St. John & St. Andrew, Hamilton, Ont.; widow of Rev. Dr. N.D. MacDonald.

MacDONALD, GORDON K., 79, elder, Bethel, Scotsburn, N.S., June 21.

MacLEOD, DOROTHY MILES, 93, missionary to China and Taiwan, Presbyterian Church (U.S.A.); music and Bible teacher, Taiwan Theological College, Taipei, 1954-70; member, Knox, Toronto, July 22; wife of Rev. Dr. Alex MacLeod, Toronto; mother of Rev. Dr. A. Donald MacLeod, former minister of The Presbyterian Church in Canada, now in Boston.

MAIN, MARY F., 69, longtime faithful elder, mission circle president, committee on worship and education, CGIT leader, served in presbyterial offices, representative elder to Paris Presbytery, St. Paul's, Simcoe, Ont., May 27.

MANNING, EDNA MARGARET, 81, longtime member, First, New Glasgow, N.S., June 3.

MANNING, KEITH LIVINGSTONE, elder, board of managers, valued choir member, active in "Primetime," Knox, Toronto, May 8.

McDONALD, ALLAN, adherent, St. John's, Cornwall, Ont., May 29.

McFADZEAN, GEORGE, member, Knox, Victoria, June 13.

McGLASHAN, GORDON, 94, elder, church treasurer, board member many years, First, North Pelham, Ont., June 25.

MURISON, CHARLES, 63, member, elder, St. Andrew's, Burk's Falls, Ont., July 5.

NICHOLLS, HUGH CECIL, 91, third generation of Nicholls family to serve as elder, elder 45 years, board of managers, St. Andrew's, Bolsover, Ont., Jan. 14.

ROBERTSON, HUGH, longtime faithful member, St. John's, Cornwall, Ont., June 16.

SCHRUMM, MAY, longtime member, Knox Preston, Cambridge, Ont., June 9.

SHIELS, HILDA, 97, longtime member, Erskine, Ottawa, June 20.

STILES, GORDON LOWELL, 67, elder, Knox, Acton, Ont., May 18.

STUTT, GEORGE WILLIAM, longtime devoted member, elder, clerk of session 32 years, founded Knox Players, enthusiastic Bible student, Kerygma Bible study leader, Presbyterian Men, choir member, Knox, Dundas, Ont., April 5.

TAIT, JAMES LYALL, 63, lifelong member, elder, board of managers, Guthrie, Alvinston, Ont., July 10.

WILKES, HENRY, longtime member, elder, First, Brockville, Ont.

WILLOUGHBY, EDWARD HENRY, 86, senior ranking elder 33 years, longtime member, St. Paul's, Sault Ste. Marie, Ont., June 23.

WILSON, DOUGLAS, former elder, St. Andrew's, Aurora, Ont., May 20.

WILSON, GEORGE DORLAND, 85, lifetime member, elder 24 years, longtime choir member, Dorchester Church, Dorchester, Ont., May 21.

WILSON, WILLIAM JOHN "BILL," 90, longtime member, elder, Cooke's, Toronto; active elder, Riverdale, Toronto, May 23.

YOUNG, JOHN EDWARD, 80, former clerk, Erskine United, London, Ont.; member, Knox, Dundas, Ont., April 9; brother of Rev. Arthur C. Young (deceased), Rev. Norman Young (Guelph), Rev. Willis Young (Guelph).

A. MILLARD GEORGE
Funeral Home Limited
London, Ontario N6C 3X1
60 Ridout St. S.
Telephone: 519-433-5184
Managing Director—Paul J. Mullen

DOMINION REGALIA LTD.

- Pulpit Antependia
- Communion Table Runners
- Superfrontals
- Fine Linens
- Altar Ware
- Plaques
- Choir Gowns

CATALOGUES AVAILABLE
1550 O'Connor Drive
Toronto, Ontario M4B 2V3
(416) 752-2382 Fax (416) 752-4615

TRANSITIONS

ORDINATIONS

Grace, Rev. Byron, Beauharnois/Valleyfield pastoral charge, Que., June 5.

Kuntel, Rev. Murat H., St. Columba, Vancouver, Aug. 9.

INDUCTIONS and RECOGNITIONS

Grace, Rev. Byron, Beauharnois/Valleyfield pastoral charge, Que., June 5.

Greyling, Rev. Petrus H., St. Enoch, Hamilton, Ont., June 29.

Kuntel, Rev. Murat H., St. Columba, Vancouver, Aug. 9.

Muir, Rev. Donald, St. James, Stouffville, Ont., March 27.

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

East River, N.S. pastoral charge (Springville, St. Paul's, Sunnybrae) and Caledonia. Dr. Paul Brown, RR 1, Trenton, N.S. B0K 1X0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2

Merigomish, N.S., St. Paul's; French River, Rev. Ian MacLean, RR 5, New Glasgow, N.S. B2H 5C8.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Saint John, N.B., St. Matthew's. Rev. Douglas Gordon, 102 MacFarlane St., Fredericton, N.B. E3A 1V4.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

Synod of Quebec and Eastern Ontario

Dunvegan, Ont., Kenyon (part-time; commuting distance to Ottawa and Montreal). Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Kemptville, Ont., St. Paul's. Rev. Greg Blatch, Box 1042, Morrisburg, Ont. K0C 1X0.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St., #25, Montreal, Que. H3H 2L7.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Pincourt, Que., Ile Perrot. Rev. Ken Wheaton, 13140 Monk Blvd., Pierrefonds, Que. H8Z 1T6.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Stittsville, Ont., St. Andrew's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, ON. K2L 2Z6.

Synod of Toronto and Kingston

Arthur, St. Andrew's; Gordonville, St. Andrew's. Rev. Kees Vandermey, Box 638, Elora, Ont., N0B 1S0

Aurora, St. Andrew's. Rev. Jean Armstrong, 32 Mosley St., Aurora, Ont. L4G 1G9.

Barrie, St. Andrew's. Rev. James Sitler, RR 3, Bracebridge, Ont. P1L 1X1.

Bolton, Caven; Nashville. Rev. Theodore Olson, 244 Harrygan Cres., Richmond Hill, Ont. L4C 4J1.

Caledon East, Claude (half-time). Rev. Sidney Chang, 6 John St., Orangeville, Ont. L9W 2N9.

Cambridge, St. Andrew's Hespeler. Rev. Linda and Rev. Brooke Ashfield, 50 Erb St. W., Waterloo, Ont., N2L 1T1.

Cochrane, Knox. Dr. James J. Gordon, 17A Ash St., Kapuskasing, Ont., P5N 3H1.

Cookstown; Baxter; Ivy. Rev. Sandy Fryfogel, 435 Jamieson Dr., Orillia, Ont. L3V 4Y6.

Fenelon Falls, St. Andrew's; Glenarm, Knox. Rev. Mary Whitson, Box 284, Woodville, Ont. K0M 2T0.

Kirkland Lake, St. Andrew's. Rev. John Blue, 535 Hemlock St., Timmins, Ont. P4N 6T6.

Leaskdale, St. Paul's. Rev. Douglas Rollwage, 140 Guildwood Pkwy., Scarborough, Ont. M1E 1P4.

Mississauga, West Korean. Rev. Douglas McQuaig, 4288 Taffey Cres., Mississauga, Ont. L5L 2B7.

New Liskeard, St. Andrew's. Rev. Drew Jacques, c/o Search Committee, PO Box 908, New Liskeard, Ont. P0J 1P0.

Oshawa, St. Paul's. Rev. W.J.S. McClure, 34-229 Jeffrey St., Whitby, Ont. L1N 6E4.

Port Credit, St. Andrew's Memorial. Rev. Peter Ruddell, 156 Third Line, Oakville, Ont., L6L 3Z8.

South Monaghan, Centreville; Millbrook, Grace (effective Oct. '94). Rev. Reg McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.

Toronto, Knox. Dr. George C. Vais, 670 Eglinton Ave. E., Toronto, Ont. M4G 2K4.

Weston, St. Stephen's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.

Whitby, St. Andrew's. Dr. Stephen Farris, 209 Cochrane St., Whitby, Ont., L1N 5H9.

Willowdale, Iona. Rev. Michael Barnes, 3159 Bayview Ave., Willowdale, Ont. M2K 1G2.

Synod of Hamilton and London

Alvinston, Guthrie; Euphemia, Cameron; Napier, St. Andrew's. Rev. Case Vanbodegom, Box 219, Forest, Ont. N0N 1J0.

Ashfield, Ashfield Church; Ripley, Knox. Rev. Alex M. Mitchell, PO Box 35, Tiverton, Ont. N0G 2T0.

Brantford, Central. Rev. Heather J. Vais, 410 Colborne St., Brantford, Ont. N3S 3N6.

Brantford, Knox; Mt. Pleasant. Rev. Ross Macdonald, 12 Burdock Blvd., Brantford, Ont. N3R 6B6.

Brussels, Melville; Belgrave, Knox. Rev. Tim Purvis, PO Box 159, Atwood, Ont. N0G 1B0.

Corunna, St. Andrew's (effective Nov. '94). Convener, Search Committee, PO Box 1381, Corunna, Ont. N0N 1G0.

Dover, New St. Andrew's; Valetta, Valetta Church. Rev. Evelyn Carpenter, 60 Fifth St., Chatham, Ont. N7M 4V7.

Hamilton, St. John and St. Andrew; St. David's (effective Jan. '95). Rev. George Robertson, 7 King St. W., Stoney Creek, Ont. L8G 1G7.

Kirkwall, Kirkwall Church; Sheffield, Knox. Rev. Chris Vais, Box 221, Waterdown, Ont. L0R 2H0.

Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Donald McInnis, 760 Wellington St., London, Ont. N6A 3S2.

London, St. George. Rev. Dr. J. Czegledi, 977 Oxford St. E., London, Ont. N5Y 3K5.

Hagersville, St. Andrew's; Port Dover, Knox. c/o Search Committee, Rev. John J. Hibbs, 29 Oak Ave., Vista Gardens, Dundas, Ont. L9H 4Z1.

St. Catharines, Knox. Rev. W.I. McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

Welland, Hungarian; Crowland (bilingual, effective Nov. '94). Rev. Ian K. Johnston, 335 Fitch St., Welland, Ont., L3C 4W7.

TRANSITIONS

CONTINUED FROM PAGE 49

Synod of Manitoba and Northwestern Ontario

Carberry, Man., Knox-Zion. Rev. Mavis Currie, PO Box 633, Virden, Man. R0M 2C0.

Synod of Saskatchewan

Estevan, Westminster (half-time). Rev. Robert Flindall, PO Box 247, Kipling, Sask. S0G 2S0.

Moose Jaw, St. Mark's; Briercrest, Knox. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.

Prince Albert, St. Paul's. Rev. Andrew Song, 1446 Sibbald Cres., Prince Albert, Sask. S6V 6B4.

Sylvania, Knox. Rev. Martin Wehrmann, Box 656, Tisdale, Sask. S0E 1T0.

Synod of Alberta

Calgary, Centennial. Rev. Victor Kim, 1009-15th Ave. SW, Calgary, Alta. T2R 0S5

Edmonton, Eastminster. Rev. Lloyd Fourney, 10025-105 St., Edmonton, Alta. T5J 1C8.

Edmonton, St. Andrew's. Rev. Raymond E. Glen, 13820 109A Ave., Edmonton, Alta. T5M 2K1.

Lethbridge, St. Andrew's. Rev. Michael Stol, 110 Third St. NE, Medicine Hat, Alta. T1A 5M1.

Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Cariboo House Church Ministry (second staff person). Rev. G.N. Peters, 526 Garden Terrace, Kamloops, B.C. V2C 1J4.

Kimberley, St. Andrew's. Rev. Calvin Brown, 602 Kootenay St., Nelson, B.C. V1L 1L2.

North Vancouver, St. Andrew's and St. Stephen's. Rev. Jack Mills, 2725 Fir St., Vancouver, B.C. V6J 3C2.

Port Alberni, Knox. Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C. V9P 1L6.

Prince George, St. Giles. Rev. Douglas Swanson, 1971 Third Ave. SE, Salmon Arm, B.C. V1E 1V2.

Summerland, Lakeside (half-time). Rev. Dr. Lorna (Raper) Hillian, 805 Young Rd., Kelowna, B.C. V1W 2K7.

Vancouver, Chinese (senior minister). Rev. Neville Jacobs, 4397 W. 12th Ave., Vancouver, B.C. V6R 2P9.

Vancouver, Taiwanese. Dr. Nancy Cocks, 6000 Iona Dr., Vancouver, B.C. V6T 1L4.

Victoria, Chinese. Rev. Campbell Smyth, 2964 Tillicum Rd., Victoria, B.C. V9A 2A8.

Victoria, Knox. Dr. John F. Allan, 680 Courtney St., Victoria, B.C. V8W 1C1.

LIFE AND MISSION AGENCY

International Ministries

Africa Africa Liaison (effective April 1/95). Contact: Wilma Welch, Secretary, Search Committee, Africa Liaison Position, c/o International Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7. Closing date: Nov. 15/94.

Canada Ministries

Ministers for new mission work and new church development in Barrhaven, Ottawa Presbytery. Contact: Rev. J.P. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

ARE YOU A CHRISTIAN?

AGENCY OR CHURCH LEADER

THEN YOU NEED: *THE CANADIAN CHRISTIAN SOURCEBOOK*

What Is It? A detailed directory of Canada's 2,000 Christian agencies.

Who is in it? Seminaries, Camps, Counsellors, Missions, Church Suppliers, Retreats, Hostels, and 100 other categories.

Everything you need - under one cover! Improve the effectiveness of your ministry! Never again waste valuable time searching for the location of a Christian agency.

Please send me____copies at **ONLY $17.00!**
(Includes all taxes, shipping & handling)

Name:_____

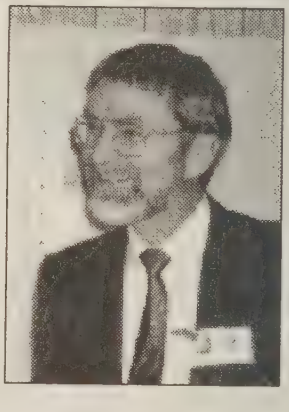
Address: _____

City:_____Prov.:_____P. Code:_____

Phone#:_____Fax #:_____

Please send your cheque or money order to:
GENESIS PUBLICATIONS, 5803 Cornell Cres.,
Mississauga, ON, L5M 5R5 (905)858-3784
FAX (905)858-3560

New from Jim Taylor



Everyday Psalms

A new look at favorite Psalms, by the popular author of An Everyday God. Jim Taylor uses his gift for seeing God in everyday life to bring the Psalms into a new focus. Translated into images and language from contemporary experience, the Psalms live again—bringing inspiration and an understanding of the nature of God. These paraphrases are useful for personal mediation and public worship. A classic. Based upon the Revised Common Lectionary, this book will be read again and again.

5 1/2 x 8 1/2", 160 pages, softcover, 4 color, Wood Lake Books

551-054 • **$15.95**

Wood Lake Books

Available from:

Wood Lake Books
PO Box 700,
Winfield BC, V0H 2C0

Source APR

1-800-663-2775



MEDITATION

Peggy Kipfer

An Amazing Woman

Read: Proverbs 31:10-31

King Lemuel's mother wonders where a capable wife can be found. She then describes such a woman who, she says, is more precious than jewels.

"The heart of her husband trusts in her ... she does him good, and not harm ... " I confess this is not always true in our family. Something usually goes wrong when I drive my husband's truck. One day, he shook his head in disbelief as I returned with his pickup. My body was hanging out of the window, grasping a rope which was connected to a wire clothes-hanger, which was holding the muffler off the pavement. I couldn't hear what he said over the noise of the truck.

"She seeks wool and flax, and works with willing hands." I've sewn a few things, but I can't remember a time when I selected my own wool and flax, or spun yarn and made cloth.

"She rises while it is still night ... " I only do that when I don't accomplish what I set out to do the day before.

This woman even buys her own field and plants a vineyard out of her earnings. I have enough trouble keeping the weeds out of a few flower-beds.

She does all this and still has time to help the poor. There are times when I don't have enough time for my children, let alone help the poor.

"Her children rise up and call her happy." My children rise up and ask me why I didn't get them up earlier.

This woman completes her tasks with vigour and her arms are strong for her tasks. I usually get my tasks done, but without the vigour. The last time I vacuumed with vigour, I chipped the paint off the baseboards! The "vigour" stemmed from anger, not enthusiasm. It was not my turn to vacuum.

Today, we would not rush to emulate this woman in all the details of her life. In some ways, we would consider her an old-fashioned image. But what never goes out of fashion is the sense of joy, service and commitment flowing through everything she does. In that sense, she inspires me.

When I first read about her, I wanted the super vitamin she must have been devouring. I needed a case! Then I realized her source of strength came from her relationship with God. Through God, she lived and worked with enthusiasm and joy. So can we.

In today's society, millions of dollars a year are spent in the cosmetic industry. Diet centres are everywhere. Businesses are competing for our dollars, claiming they will make us beautiful. This passage reminds us that beauty is fleeting. True beauty flows from a heart filled with the love of God.

A soap company promotes its product with a pimpleless woman claiming she's "an Ivory girl." Me? I am striving to be a "Proverbs 31 woman"!

Prayer:

Heavenly Father, may the fruits of our labour be pleasing in your eyes. May what we accomplish be to your glory. Help us to tackle each of our tasks with the joy and strength which comes from knowing you intimately. Help us to remember the poor and needy and act to help them. Let us not be tempted to feast on the bread of idleness. We pray that others may come to know you by our deeds. Amen. R

Peggy Kipfer is a free-lance writer and member of Burns Church in Milverton, Ont.

STAINED GLASS
Custom Designed Memorial Windows and Restorations
OBATA STUDIOS
2255 Queen St. East, Suite 140
Toronto, Ont. M4E 1G3 (416) 690-0031


BULLAS GLASS LTD. since 1904
15 Joseph Street, Kitchener
Ontario, Canada N2G 1H9
"Write for Brochure"

EDWARDS
GLASS COMPANY
LIMITED
EG
Established 1920
est. 1920
custom designed
memorial windows
traditional - contemporary
releading & restoration - storm glazing
- custom woodworking
enquiries invited
471 Newbold Street
London, Ontario N6E 1K4
(519) 649-7225, Fax: (519) 649-7226

RML
Robert McCausland Limited
Artists & Craftsmen
of Stained Glass since 1856
30 Chauncey Ave.,
Toronto, Ont. M8Z 2X4
Tel. (416) 233-9530 1-800-563-1555

CHURCH LIGHTING FIXTURES

DEDICATED TO ENERGY CONSERVATION
MANUFACTURERS OF LIGHTING FOR HOUSES OF WORSHIP
Catalogue upon request
English or French
Lighting Fixtures ■ Memorial Plaques
Collection Plates ■ Long-Life Bulbs
P.O. Box 411, Depot 1
Hamilton, Ontario L8L 7W2
mills
ARCHITECTURAL LIGHTING
1-800-268-1526
Made in Canada

THE HIGHEST RETURN FROM OUR CHARITABLE GIFT ANNUITY ISN'T THE RATE

A Gift Annuity provides a guaranteed income during your lifetime and continues the Church's mission in the years to come.

Presbyterian Gift Annuities provide:

- long-term support for the work of the Church
- an investment opportunity beginning at age 60 or beyond
- a guaranteed income for as long as you live
- tax benefits



The Stewardship of Accumulated Resources

TO RECEIVE DETAILED INFORMATION, PLEASE COMPLETE AND RETURN THIS FORM.

Name: _____ Telephone: (____) _____ _____

Address: _____ Postal Code: _____

Date of birth: ____ ____ ____ I would like to consider a Gift Annuity for the amount of: _____

day month year ($1,000 minimum)

FOR INFORMATION ABOUT A JOINT ANNUITY, PLEASE FILL IN THE FOLLOWING.

Other Person's Name: _____

Date of Birth: ____ ____ ____ Relationship to you: _____

day month year

Mail to: Stewardship of Accumulated Resources, The Presbyterian Church in Canada,
Ms. Hendy Andrews, Consultant, 342 Pond Mills Road, London, Ont., N5Z 3X5

Phone: (519) 649-2695
Fax: (519) 649-5142

PRESBYTERIAN
Record
OCTOBER 1994

Jack and Beth McIntosh: Living the Privilege of Mission in Japan

Healing Wounded Men

Do the Poor Feel Welcome in Your Church?



The Courts of the Church

Being asked to serve as a delegate to the annual meeting of a national denominational gathering or a regional judicatory has been compared to going to the dentist for a root canal procedure. In both experiences, the reward is that eventually it is all over.

— Lyle Schaller

The Danger of Self-Righteousness

When President Nixon asked me to come to work at the White House, I took everything I had earned and put it into a blind trust.... I did everything to avoid even the appearance of a conflict of interest. I passed unsolicited gifts on to my employees. I refused to see people with whom I had practised law or made business deals — I mean, I *really* had studied Kant's categorical imperative, and I *knew* that I would always do right.

What happened? I went to prison.

Why? Because we are never more dangerous than when we are feeling self-righteous. We have an infinite capacity for this feeling and for the self-justification that accompanies it. It was only when Jesus Christ came into my life that I was able to see myself for who I am. Indeed, it is only when we all turn to God that we begin to see ourselves as we really are — as fallen sinners desperately in need of [God's] restraint and ... grace.

— Charles Colson

Pastoral Want Ads

Hopechest Episcopal Church seeks an Associate Pastor who can work with domineering and back-stabbing Senior Pastor who is wanting to be bishop. Supportive parish group will undergird candidate with legal aid, loving platitudes and boneless chicken breast dinners. Ability to digest large doses of bull crap a must. Call now and ask for "the Custodian."

— Todd Outcalt in *The Door*

Computer Abuse

Martin Marty reports an item from ***PC Magazine*** *about what happened at St. Mark's Lutheran Church in Victoria, Australia:*

"To produce a bulletin for the funeral of a woman named Edna, the church secretary merely updated the bulletin from a prior funeral (of a woman named Mary) by using the computer's search-and-replace feature to replace every occurrence of the word 'Mary' with the name 'Edna.' Imagine the suppressed giggles when the mourners, dutifully following along in the Apostles' Creed, read that Christ 'was conceived by the Holy Spirit and born of the Virgin Edna.'"

— The Christian Century



Spiritual Thirst

A ranger from Texas went to Australia to study their methods of raising cattle. He immediately noticed an absence of fences.

"Where are the fences?" the Texan asked.

"We don't waste time building fences down here, mate," his host answered.

"How do you keep your stock from running off?"

"We dig wells."

"Wells?"

"Cattle don't stray from good water."

In ministry, we spend a lot of time building "fences" we call "programs." Sometimes they are fancy, wonderful, spine-tingling. But they don't fill people's needs, especially the spiritual thirst. We have to make certain our wells are stocked with good water.

— Kenneth McMillan

Extending the Kingdom

If in God's hands I have been an humble instrument in helping to extend His Kingdom in this "lone land" I am sincerely thankful. True, as you say, it is only the few, comparatively, who can go to the front; but is it not as equally true that the knowledge of a noble army, Aaron-and-Hur-like, engaged in earnest prayer for the speedy coming of His Kingdom, enables those who are in the conflict to go forward, thus enabling them to be more than conquerors through Him who loved us?

— Lucy Baker, 1891

Minimalism

It seems to me that the church has been infected with minimalism. We seem to want to worship and serve our Lord with the minimum number of people, the minimum amount of time, the minimum amount of effort and, most of all, the minimum amount of money. Is it any surprise we get minimal results and minimal satisfaction?... The church is full of people who've been sprinkled with living water; what we need are more who are willing to be dunked in it. The church has enough spiritual teetotallers; what we need are more who want to be drunk with the Spirit of God.

— William Van Gelder

Power to Change the World

The power needed to change the direction of the world, Kirk said, will not come from "general deliverances of church councils," nor from "proclamations made within the region of religious platitudes," but "from multitudes of nameless folk, who lived wholesome, believing lives, who endeavoured honestly to carry out the will of Christ in their private and public life, and who rest today in unvisited tombs."

— Harris Kirk, as quoted by Stanley Walters



From the Editor

John Congram

More on the Same Tune

"The contemporary religious revival has been accompanied by the arrival of a new approach to proclaiming the Gospel through music with the result that music has replaced doctrine as the most divisive issue in thousands of congregations."
— Lyle Schaller in *21 Bridges to the 21st Century*

I read Lyle Schaller's words this summer after the appearance of my March editorial, "Hitting the Right Notes." It evoked more reader response than anything else during my six years at the *Record.* Letters ran two to one against what I had said. An article and editorial in the *Bulletin* of the Royal Canadian College of Organists Toronto Centre took me to task, followed by not one but three columns by the Canadian president, Norman Brown, in *The American Organist.* For many, I had hit the wrong note or, at least, a sour note.

Lyle Schaller confirms that no issue evokes more heated response in seminars he conducts — not abortion, not euthanasia, nor racism — than the issue of the kinds of music and instruments used in the worship of God. I'm living proof he's right.

Some writers accused me of fomenting a campaign to do away with organists and organs. In fact, I made a simple plea for variety in styles of music and instrumentation.

I understand the legitimate concern felt by lovers of the organ and classical music. If present trends continue, both will soon be in search of an audience. They need people who will sell their product — people like Boris Brott, former conductor of the Hamilton Symphony. Brott, roundly criticized for his unorthodox methods, shared the stage with rock and jazz musicians, and took the music of the concert hall into the streets and factories of Hamilton. But this task, critically important as it is, cannot be a primary concern of the church.

The main task of the church is not music education nor raising the musical tastes of the masses. If in the process of worship and Christian education that happens, so much the better. But our principal task always remains: sharing the gospel by whatever means possible. If that means using country music, we will use country music; if it means using rock music, we will use rock music.

My critics argue that the only music acceptable to God is good (read classical) music. Does God listen only to the classics? If so, where does that leave the so-called musical illiterate — the person, for example, who will never come to appreciate classical music but loves country music? Or what about the tonally deaf? Will they be relegated to the role of spectators in worship unless they learn the right tune? God must surely have trouble with God's own book. The New Testament was written not in classical Greek but in the Greek of the market-place.

God simply asks that we offer the best we have to offer in whatever mode we are able to offer it. If we have done that, musical standards which judge it unworthy become immaterial. The Psalmist asks us to make a joyful noise to the Lord. Music Appreciation 101 is not necessary for worshipping God musically.

Nor should longevity, as many contend, be a primary concern regarding the music of the church, although I recognize producers of hymn-books must have some regard for it. The music being written today, the critics contend, will not last. So what. Does it do the job today? Are people today moved to follow Christ and to acts of mercy by it? If so, that should be enough. Sure it is nice to sing some of the great hymns the church has sung over the centuries. But let history make the ultimate decisions about what music will bridge the ages. The majority of even the best hymns will barely survive a generation.

My critics simply cannot believe that a devoted fan of classical music and organ, as I claim to be, could utter such heresies. In fact, I listen exclusively to CBC-FM and the wonderful classical music station from Cobourg, Ontario. My children, much to their grief, will attest to this. My credentials are good — really!

Despite this, I didn't mind the letters which called me a "musical illiterate," an unworthy opponent to debate such issues. Letters *did* concern me which said we should not bother with outsiders and their tastes, that they would not be moved no matter what we did. "Leave us alone with the music we love to die in peace," they said. Fair enough; but with such attitudes, you'll take the church to the grave as well. And besides, such attitudes, lacking any sense of mission or compassion, run counter to the gospel.

For the sake of the gospel, please consider this: the decisions we make in these areas are not so much about worship as they are about evangelism and the future of the church we both love.

John Congram

PRESBYTERIAN Record

Volume CXVIII, No. 9
October 1994
ISSN 0032-7573

Editor
John Congram

News and Advertising
Tom Dickey

Editorial Assistant
Margaret Lane

Contributing Editors
Roberta Clare
Gordon Hodgson
Hans Kouwenberg
Sheldon MacKenzie
Joseph McLelland
Ian Victor
Ivor Williams

Design and Production
Tim Faller

"Something Wonderful"—Whitman Caldwell Communications Ltd.

Circulation
Eva Breeze, *Manager*
Zainab Kamalia

Published on the first of each month except August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to Christian faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

Member of The Canadian Church Press and Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates
Individual: $13
Every Home Plan: *(80% families subscribe)* $9
Group Plan: *(50% families subscribe)* $11
U.S.A. and Foreign: $18
Single Copies: $2
All prices include GST.

Acceptance of advertising does not imply endorsement by the *Presbyterian Record* or The Presbyterian Church in Canada.

Address all correspondence and changes of address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825

Features

The Privilege of Living in Mission 15
Philip Park

A Church on the Move 18
Iris Ford

Pray Ball 20
John Congram

Healing Wounded Men 23
L. June Stevenson

Do the Poor Feel Welcome in Your Church? 27
Eddy Hall

"They're Nice People, But ..." 30
Tony Plomp

Knox College and the Presbyterian Family 32
Stephen Farris

Columns

From the Editor 3
From the Moderator 8
UNcommon Lectionary 10
An Everyday God 11
Full Count 12
Pastoral Epistles from Peter Plymley II 14
You Were Asking? 34
Meditation 51

Departments

Gleanings 2
Letters 5
Something Wonderful 35
News 36
People and Places 40
From the Past Record 44
Books and Resources 45
Deaths 48
Transitions 49

Our Cover

Photo of Beth and Jack McIntosh by Wilma Welsh.

Letters

Recovered Memories

As area contact for people falsely accused by adults who, often as a result of therapy, begin to believe abuse must be the cause of their present problems (False Memory Syndrome), I wish to thank you for having the courage to publish "Guilty of Compassion" (June *Record*). The irony is that therapists who believe mid-life crises are caused by hidden memories of abuse about which the mind is in denial are also caring and compassionate people.

As area contacts, we are aware of over 600 falsely accused people in Canada. But that number is growing as therapists and clients, firm in their beliefs, are unwilling to change their suggestive methods: guided visualization, trance writing, body work, dream work, age regression under relaxation — all forms of hypnosis. These and other memory-enhancing techniques have been condemned several times by the American Medical Association.

Perhaps we should not only temper justice with mercy but also infuse compassion with science, and vice versa.

Adrian J. W. Mak,
London, Ont.

I am a teacher with over 10 years experience. As your editorial and the article correctly point out, no matter how well-meaning our actions, they can be misinterpreted. But if we stop and think of the number of professionals who work with children every day and compare it to the number charged with abuse, the instances are relatively few. Surely, professionals do not have to become so paranoid or afraid of such a possibility they would refrain from holding a child in distress or giving a hug to a child who wants to give us one.

The article objects to the policy of automatic leave of absence for those charged with sexual abuse. Most school boards have such policies. I realize the person named may be placed under pressure and feel hurt and humiliated. Nevertheless, I agree with the actions of the General Assembly. Would "Jim" as a parent not want the person accused of sexual abuse removed until the "misunderstanding" is cleared up? I would.

I am annoyed that well-intentioned clergy use their power in a church magazine to discuss "false memory syndrome" while failing to print all information on the subject. This could prove dangerous. It could undermine the credibility of other sexual abuse victims. The article hints that a "victim" in his late teens could misinterpret a "loving situation" as abuse. Or, are clergy, because of their position in the community, exempt from such faults?

M. Martin,
Surrey, B.C.

Anti-Semitism

A news item in the July/August *Record* (page 34) was an edited report of an interview in the *Ottawa Citizen.* By replacing terms which referred to the Presbytery of St. John with terms referring to the Presbyterian denomination, it made it seem I claimed the Presbyterian Church failed to confront anti-Semitism. I have never done that.

The session of St. Andrew's Church, Moncton, N.B., failed to act in the face of anti-Semitism and the Presbytery of St. John did not address these matters.

Concerning my style of leadership, the psychologist hired by the presbytery reported that: the presbytery had scapegoated me; the church would be a challenge for any leader; the personalities and expectations of some of the elders were "issues a lot more far-

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Watson's World

Noel Watson



CONTINUED FROM PAGE 5

reaching" than my style of leadership. The presbytery ignored these findings.

William Steele,
Truro, N.S.

Back to the Drawing Board

Two controversial proposals to the recent General Assembly sought to save money. One required all staff at Wynford Drive to take 12 unpaid days in 1994. The other that no General Assembly be held in 1995. Neither proposal was accepted.

So it is back to the drawing board, with the added difficulty that the Live the Vision campaign will come in under budget, thus leaving some $4 million of priority projects without funding.

How will we deal with that? We can cut costs. There is no pain in that as long as you are not in a mission whose mission project is unstaffed, or in a congregation whose church will not now be built, or in a job that is now at risk.

Or, perhaps, we can shift some costs: set up a travel pool for General Assembly, or ask presbyteries to pick up the tab for accommodation, or have a second look at holding smaller Assemblies.

Or, unless we are simply weary and resigned to becoming a less effective church, we can look at income. The latest statistical information available says Presbyterians do give better than Lutherans, and far better than Anglicans and members of the United Church. But we give at half the rate most Baptists do.

Either income or effectiveness must change. We, the members of The Presbyterian Church in Canada, get to choose which it will be.

Alan M. McPherson,
Hamilton, Ont.

Setting the *Record* Straight

Had I not been at the recent General Assembly and had only your selective comments in the *Presbyterian Record* (July/August) to go on, I would wonder how the Report on Human Sexuality passed at all.

Please set the record straight: the report was adopted by an overwhelming majority.

Olive R. Anstice,
Guelph, Ont.

Disappointed

I was disappointed to hear the General Assembly directed Knox College to return the statue of Margaret Wilson to the rotunda of the college. Is this the Assembly's business? Can it also instruct churches in Labrador or Prince Rupert about where to put the baptismal font?

Then the Assembly wasted $1,500 to move Margaret back! Sending this extra money to Rwanda could have helped stop martyrdoms that continue today.

I do not understand how the General Assembly can trust the faculty and students of Knox College to train and become effective leaders in our church if it cannot trust them to make decisions about what adorns the building in which they work and study.

John Wyminga,
Montreal

Being Responsible

Your "The Surprises of Assembly" editorial (July/August *Record*) reflected my reactions to the 120th General Assembly. Assembly failed to reflect the expectation that commissioners be held accountable for the decisions they made.

I cannot accept that their actions reflect the will of God or the Spirit of God. To suggest this would be to insult God. I believe commissioners must make good on the decisions they made, especially those counter to the recommendations set before them by committees which spent many months preparing them.

Many of the decisions had serious financial implications. I assume givings to Presbyterians Sharing will greatly increase. Commissioners who voted in support of increased spending are, I assume, out there actively selling this increase in their presbyteries.

Much ado was made at Assembly suggesting that financial reasons should not be the basis for making decisions. What kind of stewardship is that? Money is as much a sacred trust as any other of our gifts.

The climate of suspicion that appeared to be directed toward the national office was almost parallel to that which exists between Quebec and Ottawa. Why has the national office been made the scapegoat for the problems of the church-at-large? Is Assembly suggesting The Presbyterian Church in Canada should be congregationalist in its next reincarnation?

The committees of Assembly also came in for their share of suspicion and rejection. The membership on these committees represents a cross-section of the church from sea to sea. Somehow, the reality that these committees are actually the church-at-work seems to be ignored. Few staff serve on a committee; therefore, recommendations from these committees are coming from the church, not from the national office.

Each committee spends countless hours, days and months studying the issues before it, preparing appropriate background material and developing recommendations. Too often, the personal agenda of a commissioner, especially clergy, will govern the debate on the floor of Assembly, changing the focus of the recommendation and denying or ignoring much of the thinking that went into its development.

The volume of information a commissioner needs to keep straight in order to vote intelligently is probably unrealistic. I discovered that a commissioner's vote on a particular issue had often been based on misinformation or misunderstanding.

A review of the 120th General Assembly should provide fertile ground for the Task Force on Future Assemblies as it continues with its deliberations.

Margaret Manson,
Pointe Claire, Que.

LETTERS

CONTINUED FROM PAGE 6

All God's Children

I was disappointed by our church's stand on homosexuality. We are all children of God — to be loved, accepted and supported no matter who we are. It is not the church's job to judge. Leave that to a greater power.

Jo Ann Eady,
Renfrew, Ont.

Ashamed

Please cancel my subscription. I am ashamed of being Presbyterian. At the 120th General Assembly, over $1,500 was collected to move a bare-breasted statue in Knox College, but an apology to Native People could not be given because it might cost some money.

Denise Manson,
Winnipeg

Editor's note: *Although the Assembly did not offer an apology, it did confess the sins of the Presbyterian Church in its relationship with Canada's aboriginal peoples. In October, the Moderator will present this confession to Native Peoples.*

Creeping Congregationalism

I write concerning John Moir's fear of creeping congregationalism (Full Count, July/August *Record*). As one raised in a congregational style of church government, I appreciate his concern that our local churches are becoming congregational in their outlook. His historical and logical reasons are correct. But he may have overlooked one other reason: cynicism. Many Presbyterians have become fed up with matters pertaining to the national offices in Toronto. That attitude can spread like an ugly disease among congregations.

My greater concern, however, is not congregationalism (valid though the fears may be) but what I call *Wynfordianism* — people who resort to calling our national offices in Toronto "Head Office." For Presbyterians, head office is not the national offices but the presbytery — the collective bishop. National offices are necessary and helpful; but "the buck stops" at the General Assembly, the annual gathering of representatives of all presbyteries.

I came from a congregational system of government into The Presbyterian Church in Canada because I believe the Presbyterian system of government works when used properly. Yet, many born and bred Presbyterians cannot keep a straight face when I tell them that.

J. F. Loach,
Tara, Ont.

Offended

I write regarding the item "Structures of Sin" (July/August *Record*). I am Presbyterian and a military officer. Military spending — which includes the cost of paying, training and equipping me — has been listed with various criminal and immoral activities as adding to the cost of "structures of sin."

I am concerned you implicitly endorse the view that military spending *per se* should be listed with criminal activities. I accept the fact I am a sinner. I do not accept that my calling as a military officer, and my service to Canada and the cause of peace at home and abroad, should be characterized as criminal or immoral. The decision to include this list lacked discrimination and sensitivity.

Duncan McMillan,
Belleville, Ont.

Gentle Irreverence

The gentle irreverence of Watson's World always makes me chuckle. Some require a moment's thought, and that is good.

A case in point is the one in the June *Record* where Solomon is going to make a statement on family values. Some may miss the point, but it reminded me of a ditty we used to sing around the campfire in the '30s:

Oooh, King Solomon had a thousand wives
and that's the reason why
he always missed his business train
by kissing them all goodbye!

John Meyer,
Nepean, Ont.

A Timely Quotation

Now and then, one stumbles upon a quotation which is so timely and appropriate to the situation it is uncanny.

While waiting for the Assembly to begin, I was looking through the *Globe and Mail* and my eye fell on the following: "I believe it was Wordsworth who hinted that the inability to focus our attention or to finish what we start could lead to copious discontinuities and, eventually, terminal incoherence."

Bill Blain,
Dundas, Ont.

Muddled Puddle

I write to let you know how I feel about the Pontius' Puddle cartoon in the April *Record.*

Surely to goodness, we were offered enough of the Bobbitt case on television without having it brought up in a church magazine. I find this particular news story of no interest or importance. Rather, I am embarrassed to find it in a magazine I generally read from cover to cover.

I trust you will use more taste when presenting future issues of the *Presbyterian Record* to our homes.

Donna Blewster,
Sarnia, Ont.

We Wish You A Merry Christmas

A Musical Celebration
by the Choir of St. Andrew's Presbyterian Church
St. John's
David Peters, Director

Commemorating the **150th Anniversary** of the congregation
A selection of **Christmas Carols**, new and old, for Christmas listening and gift-giving
CDs: $15 Tapes: $10

Order from: **St. Andrew's Record**
c/o 7 Warren Street
St. John's, Newfoundland A1A 2A3



George C. Vais

The Hills Were Alive

Young people — include the church's future in the present

When was the last time you saw tears in people's eyes as they celebrated the Lord's Supper? I witnessed those tears in Banff last summer and was moved beyond words.

It was my privilege to spend four days with 88 young people from the western provinces at the Banff Centre for Conferences in Alberta. What a sight the mountains were! They made the words of the Psalmist come alive: "I lift up my eyes to the hills — from where will my help come? My help comes from the Lord, who made heaven and earth" (Psalm 121:1-2). And what a thrill to be among young people with energy to burn! If this is a sign of things to come, our church's future is in good hands.

Two major Presbyterian youth conferences were held this past summer in Summerside, Prince Edward Island, and Banff, Alberta. The focus was on worship, fellowship, fun and spiritual growth — all of which became a reality at Canada West '94. (I regret I was unable to attend the successful Rise Up '94 event in Summerside.)

Both of these events were inspired by the Presbyterian youth trienniums, held at Purdue University, which attract some 5,000 young people from The Presbyterian Church in Canada, the Cumberland Presbyterian Church and the Presbyterian Church (U.S.A.) The theme of the next Presbyterian Youth Triennium, to take place July 25-30, 1995, will be " ... and the walls come tumbling down." Plan to send your youth, pay their way and pray for them, as well as for those involved in planning. Many lives are transformed by God's Spirit working in and through these experiences.

At Canada West '94, I led a workshop on "Discovering the Gifts God Has Given You" and wrote messages from the Moderator in the daily newsletter. I was also put in charge of a small group which met twice daily. Even young people have no mercy on Moderators! But I enjoyed every minute.

Here are some of my impressions:

- I was impressed by the design team and the dedication of its members — their love and passion for ministry among young people was obvious.
- The choice of speaker — Rev. Randy Galloway, chaplain at the University of Toronto — was a good one. He told his story, made biblical stories come alive, shared other people's stories, and asked for and received commitments.
- The music throughout the four days was joyful, upbeat and lively. At times, it was a challenge for me to get all the words in, but I enjoyed it thoroughly and came away with a new repertoire of songs of praise. If we could only experience this enthusiasm — even a little bit — in our services of worship.
- It was thrilling to see so many Asian-Canadian ministers and laypeople give leadership at Canada West '94. Their commitment to Christ, their zeal for his church, their sheer enthusiasm are contagious.
- A simple but powerful Communion celebration wrapped up our time together in Canada's majestic mountains. As I watched from behind the Lord's Table, I saw young people paying attention and observed how they reached out to one another. I was moved by their tears.



Canada West '94 youth conference, Banff, Alberta.

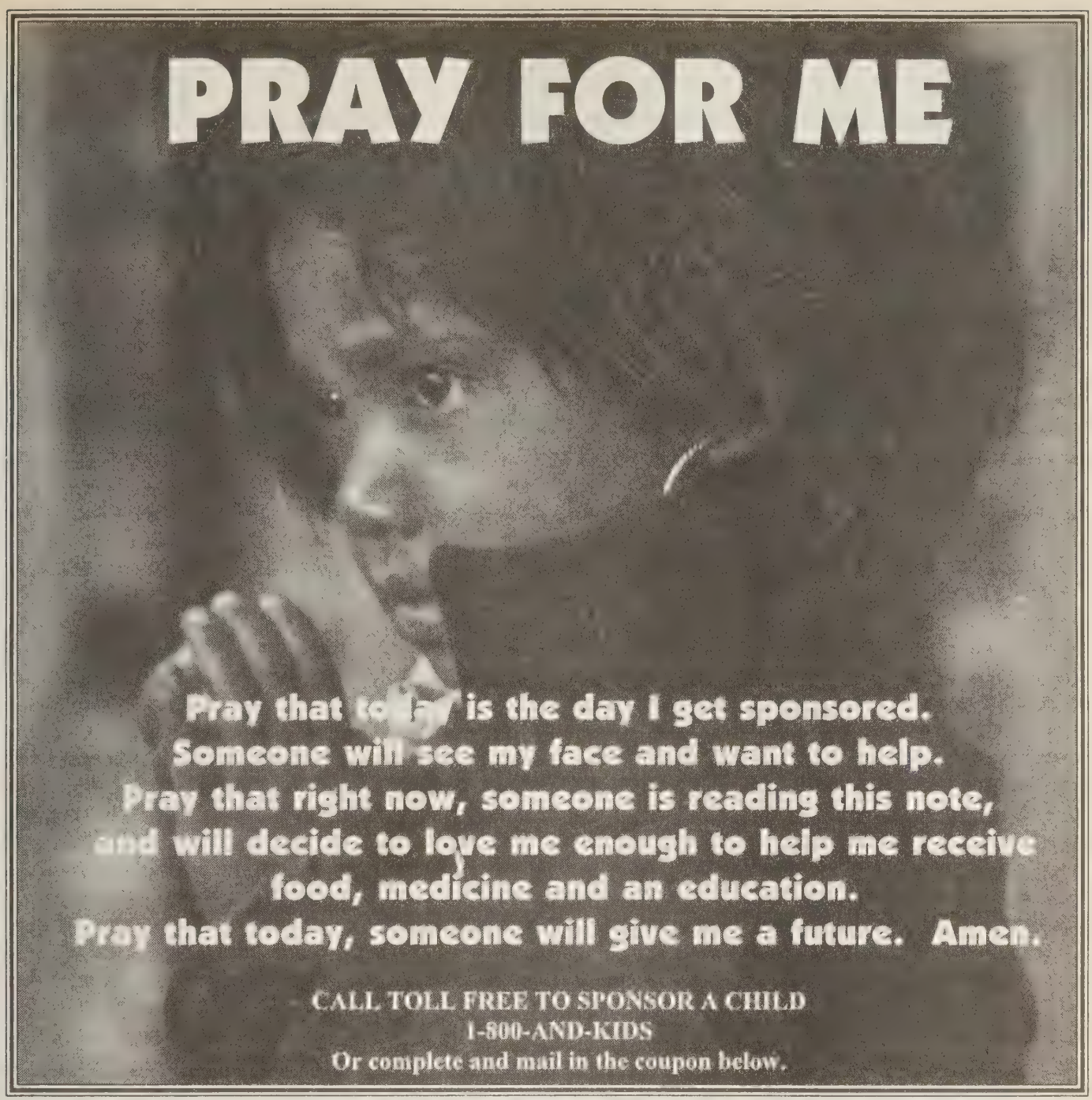
All too soon, this "mountain top" experience came to an end. Will these young people have opportunities to tell their stories upon their return to their families and home congregations? Will anyone take them seriously? Will they be received as partners with the folks back home? Will their "offerings" be appreciated and celebrated? Will their enthusiasm be noted, respected and harnessed?

How often have I heard Presbyterians say "The young people are the church's future." The question is, How do we relate with them at present? Do we include them? Do we encourage them? Do we consult with them?

Our young people will not be the church's future unless they feel included as the church's present.

George C. Vais

PRAY FOR ME



CALL TOLL FREE TO SPONSOR A CHILD
1-800-AND-KIDS
Or complete and mail in the coupon below.

☑ *YES!* I will help this child for just 83¢ a day.
Please find enclosed my first monthly sponsorship cheque for $25.

☐ Please send me more information on Christian Children's Fund of Canada.

Thank You!

Name _____

Address _____

City/Town _____ Province _____

Postal Code _____ Phone _____

PR1094

Christian Children's Fund is dedicated to reaching out to needy children of all faiths. Since 1938, over 2 million children have been helped through sponsorship, emergency relief and long term development programs. CCFC is a registered Canadian Charity #0211987-01. Your donation is completely tax creditable. Audited financial statements available upon request.

CHRISTIAN CHILDREN'S FUND OF CANADA ● 1027 McNicoll Avenue ● Scarborough, Ontario ● M1X 3X2



Michael Farris

With the Lord, Suffering is Job One!

21st Sunday After Pentecost — October 16
Job 38:1-7, (34-41); Psalm 104:1-9, 24, 35c; Hebrews 5:1-10; Mark 10:35-45

What colour is Big? How long is Delicious? Can you answer those things? "Half the answer," said the wise man, "is getting the right question."

So, what is the right question for Job, a man with a thousand questions? Why do the innocent suffer? Why do bad guys get the breaks? Why on earth does God let it go on like that? Job wants to know. He has the questions; now he wants the answers.

Job's comforters give a few quickie reasons for his troubles, but these fail to convince. Finally, God speaks. The Answer? No, more questions!

"Where were you when I laid the foundation of the earth ... when the morning stars sang together and all the heavenly beings shouted for joy?" (Job 38:4, 7). Who are you, Job? Were you there? Are you able? At first glance, the answer is: "I am nothing. I wasn't there. I am not able." Some have said it is God's way of saying: "You can't know. You'll never understand. And it's none of your business." No, not at all. It is, foremost, a way of saying the right question belongs to God, not to us. And that is half the answer.

But the question is also a clue to the scope of the answer. Take a ring from your finger and set it on the ground. If your ring represents the orbit of the earth around the sun, the *nearest* star will be 30 kilometres away. There are a trillion stars a billion times farther away than that. Put your ring back on and think about it next time you sing "He's got the whole world in his hands." Who was there to scatter the stars and order their glory? The size of the question is a clue to the immensity of the answer.

Of course, there is an answer to the awesome questions. You can know. You will know. And it is your business. God is the one; God was there; God is able. As the Psalm says: "You set the earth on its foundations ... you cover it with the deep as with a garment" (Psalm 104:5-6). There is an important difference in all our questions about life, suffering and mystery. The "answer" we strain to find is located not in a "What" but in a "Who." The mystery unfolds not with an "I" but with a "You." We end up not with a reason but with worship. "Bless the Lord, O my soul. O Lord my God, you are very great" (Psalm 104:1).

"Very great," as is the purpose of God in the cosmos. Notice that Job never gets what he asks — an explanation for his suffering. What he receives is a place for his suffering, somewhere in the great unfolding purpose of God. The evil is no less evil, his suffering no less passionate. But now, at least, it has a home with the God who calls forth a cosmos. Dare we stand with Job before the Whirlwind and confess that God never does explain the evil? He claims it, embraces it, redeems it.

Perhaps such questions are also a clue to the strange interrogation in the gospel for the day. James and John ask to sit at the right and left of Jesus when he is seated in glory (Mark 10:37). Jesus tells them they haven't a clue of what they are really asking. "Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" (verse 38). *We* know Jesus drinks a cup of suffering. His baptism will be into death. And when at last he is raised up, it will be on a cross, and those on his right and left will be thieves sharing his fate. No, James and John did not know what they asked. "Yes," they said to him, "we are able."

So Jesus took them at their word. James and John would drink the cup and share the baptism. They would follow the Saviour not just with their footsteps but with their lives.

They did not know what they were asking any more than we do when we sing "Take my life, and let it be consecrated, Lord, to Thee." But God takes us at our word and honours our request with a reply far deeper than we imagine. We ask for a quiet garden of prayer; he takes us to Gethsemane. We only want God to show us the way; he heads us down a road less travelled. We just want to know our Lord a little bit better; he offers us a cross and says, "Is there anything else you want to know?"

Did Job know what he was asking? When he insisted that God justify all the suffering, did he have even a glimmer of what he demanded? Surely not. Doubtless none of us stands before God and knows what we are asking. But here we are before the Whirlwind, pouring out our thimbleful of knowledge before the vast ocean of God's purpose.

We ask and God answers in his grace. There is one who was there at "the foundation of the earth ... when the morning stars sang together and all the heavenly beings shouted for joy." There is one who knows all about innocent suffering. There is one who did not explain the problem of evil but shouldered it. We who know Christ do not have a solution; we have a Saviour. ✠

Michael Farris is minister of First Church in Winnipeg.



Jim Taylor

Choosing Our Community

Right communities promote right decisions

No one wants to feel rejected.

I'm not sure the opposite is true. That is, people tell me they don't always need to be liked, they don't need to have others agree with them, they enjoy differences of opinion. But I've never found anyone who *wants* to be rejected.

To avoid rejection, we tend to conform to our surroundings. Teenagers aren't the only ones who suffer from peer pressure. Each of us, of any age, lives in a "bubble" of culture that determines what's acceptable as behaviour.

Joan and I recently visited a couple who have young children. Their youngest constantly interrupted adult conversation. Or got up from the table to play with the dog. Or pounded the piano.

As we got into the car, Joan asked: "Did our kids act like that when we had guests?"

No, they didn't. Nor did we when we were children. If I wanted to leave the table, I had to ask, "May I be excused?" Children, I was taught, were to be seen but not heard.

In hindsight, it was a rather restrictive upbringing. And I'm not suggesting one way is better than another. I merely point out differences in what two families considered acceptable.

Occasionally, I hear people expressing outrage about some episode of senseless violence on the news. Or a case of child abuse. Or rape. Or callous firings of staff. As if these acts were unthinkable, beyond the bounds of acceptable behaviour. And they are — in *their* circles.

I prefer to ask, "What kind of community do these people belong to that considers this acceptable?"

When our kids were younger, we worried about the friends they hung around with. Doesn't every parent? Instinctively, we know the group of friends forms a community, and that community will determine what our children do — or don't do.

Runaway kids on the street are trapped in what we, from our safe and comfortable homes, consider to be a sub-culture, an aberration. It's a different kind of community, where things that horrify us — like prostitution and addiction — are not only permitted but taken for granted.

We will conform to the communities to which we belong. That's why we need congregations in the church

Criminals live in a culture which condones theft. A person in that community who refuses to steal would be as out of place as a congenital liar in ours.

Whoever we are, whatever we are, we will seek out some kind of community to belong to, and we will conform to the standards of that community. That's why we need congregations in the church.

Some 80 per cent of Canadians today claim to believe in God. They claim religious values matter to them. But only about 20 per cent have any continuing contact with a congregation. So they don't have a specifically Christian community to shape their values. Instead, their values are shaped by whatever other community or communities they belong to.

But congregations do not live in isolation either. They belong to denominations. So Presbyterian congregations talk mainly to other Presbyterian congregations; Anglican parishes to other Anglican parishes; Catholic priests to other Catholic priests ... That becomes their larger community, the environment that lets them know what's acceptable and what's not.

There's a historical community, too. Our ancestors shape our lives. My father's family came from Scotland; my mother's from Ireland. Whether I like it or not — and, fortunately, I do — they shaped what I consider acceptable, and what isn't. That historic community taught me about hard work, thrift, loyalty, trust, honesty ...

The historical community matters to the church, too. Presbyterians wouldn't be Presbyterians without John Knox; Lutherans need Luther in their family tree; and Mennonites always trace their lineage to the Anabaptists.

That's also why we read the Bible. We connect with our spiritual ancestors 2,000 years ago and beyond. They become part of our community.

If we choose the right community to belong to, we'll be astonished at how many of the ethical concerns that plague us become irrelevant. If the people of the Bible, especially Jesus, are genuinely part of our community, we won't have to struggle with what's right and wrong — we'll know. R

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

Norman Diffey

Living With a Casino

Sitting at the tables with Caesar

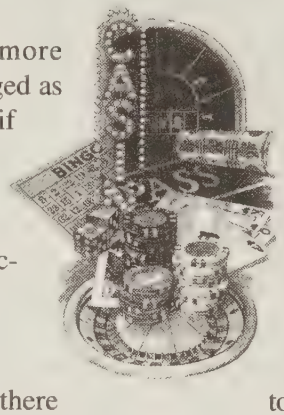
Residents of Windsor are accustomed to the popular belief that Ontario ends at London. Lunch-bucket City? South Detroit? We shrug off the put-downs and enjoy our well-kept secrets: affordable housing, balmy winters and more acreage of green space per citizen than in most Canadian cities.

Nevertheless, it would be difficult to exaggerate the impact on community morale of the opening of Ontario's first casino. Overnight, Cinderella City was transformed into Vegas North, featured on *Prime Time News* and in the American media. Even the *Globe and Mail* noticed our existence.

The casino has created 1,700 jobs. Attendance and revenue figures have greatly exceeded projections, and there is talk of moving to round-the-clock hours seven days a week. None of this should surprise the Ontario government. It knew from Montreal and elsewhere of the growing demand for casino-gambling, which is a bit more glamorous than buying a lottery ticket.

True, Windsor's casino is not without its down-side. Downtown merchants watch unhappily as the shuttle-buses whisk visitors past their doors to the parking lots. There have been isolated incidents of crime against patrons. And some internationally known tricksters have been apprehended. Still, no one can deny that a lot of people are having fun in some pretty glitzy surroundings, while the coffers at Queen's Park overflow.

How should local churches respond to all the razzle-dazzle? Their initial opposition met with little public support, judging by the sparse attendance at meetings. Now that the casino is up and running, they are more than ever likely to be tagged as narrow-minded killjoys if they maintain a negative stance. Yet, is there any real basis for such opposition other than an instinctive puritanical aversion?



Our usual reaction in such situations is to reach for Scripture. But there is no commandment that says "Thou shalt not gamble." It has become fair game to needle the Roman Catholics for promoting bingo; but if there were an explicit biblical prohibition of such activities, surely they would have found it. Scripture certainly warns us against worshipping money, but society ignores this injunction every minute of the day in its public and private endeavours. Gambling is just a more blatant — some might say less hypocritical — manifestation of mammonism.

Sinful or not, gambling could be considered unwise in the Old Testament sense of being potentially destructive of personal happiness and prosperity. We cannot ignore statistical evidence that the majority of casino-goers in North America are poor and getting poorer. Gambling addiction is also becoming as big a social problem as alcoholism. If Windsor's casino is successful, others are expected to follow. Will the process continue until the maximum number of citizens have the maximum opportunities for self-impoverishment? One could argue that for the creation of public and private wealth, proliferating casinos make as much economic sense as a pyramid scheme.

Whether the issue is Sunday shopping or poverty, today's rulers have abandoned their claim to operate from traditional religious principles. Our relationship with secular authority has essentially returned to that of the pre-Christian era. The First Letter of Peter urges us to submit to authority, whether or not we happen to agree with it. However, such submission does not mean we are without the power to influence. When governments are driven by reasons that are mainly fiscal to enact measures whose consequences are mainly social, we have a responsibility to point out such contradictions and to monitor their effects.

To extract more money from the people, Caesar has invited them into the Palace, where the games are played in more alluring surroundings and with greater intensity than before. However, he has become less tyrannical over the years, and citizens can ask questions without fear of retribution. What are the long-term goals for the new games? Has much thought been given to the problem of injuries?

Locally, a positive move has been the establishment of a joint committee to monitor the effects of the casino on the community. It includes church representatives and may provide an excellent chance to demonstrate the supremacy of compassion (social concern) and wisdom (common sense) over self-interest and self-righteousness alike.

Norman Diffey is a member of Paulin Memorial Church in Windsor, Ont.

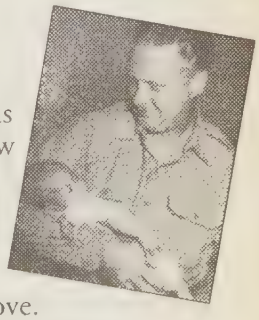
"Let my heart be broken with the things that break the heart of God."



A young minister, Bob Pierce, wrote those words on the flyleaf of his Bible more than 40 years ago.

When he returned home from the Korean War, he couldn't stop thinking of the suffering of the children he saw there. Motivated by Jesus' example of compassion and love toward children, he began recruiting friends, relatives and acquaintances to sponsor impoverished children.

That is how World Vision was born.



For over 40 years, the motivation, the caring, and the love, have never changed. What began as one person responding out of a heart of compassion to help the young victims of one war, is now hundreds of thousands of caring people sponsoring children and changing their lives through love, prayer and financial support.

You can be a Child Sponsor, too. For less than $1 a day – $27 a month – you can provide a needy child with things like health care, education, and the opportunity to know about God's love.

In addition to helping a child, your gifts can help your sponsored child's family and community become more self-reliant.

You can change a child's life forever.

To start your sponsorship, return the coupon below or call

1 800 268-1650

Let your heart be broken...respond to the needs of an innocent child.
Become a World Vision Child Sponsor today.

☐ **Yes! I want to sponsor a child.** Send my sponsored child's photo right away.

I prefer to sponsor a: ☐ boy ☐ girl living in: ☐ Africa ☐ Asia ☐ Latin America
☐ whoever needs my help the most.

☐ I can't sponsor a child right now, but here's a special gift of $_____to help.

NAME

ADDRESS

CITY PROVINCE

POSTAL CODE TELEPHONE NUMBER ( )

☐ I will send my first monthly gift within 10 days of receiving my child's photo, or return it so someone else can help.

☐ I have enclosed a cheque for $27.

☐ Please use my: ☐ Visa ☐ MasterCard for my ☐ $27 each month ☐ $_____first gift

CARD NUMBER

EXPIRY DATE

SIGNATURE

WORLD VISION CANADA

is a Christian humanitarian organization, providing relief and development assistance for over 40 years in more than 90 countries.

Please make cheques payable to: WORLD VISION CANADA, 6630 Turner Valley Rd., Mississauga, ON L5N 2S4

1674530

Pastoral Epistles from Peter Plymley II

My dear editor:

The Alternative Church Year has been well established now. I mean, of course, the Unofficial Calendar. The season of Pentecost has more Sundays than *Friday the Thirteenth* has sequels, but few pay much attention. The real, *de facto* season is largely taken up by Sundays that would be better marked as "The 11th (or whatever) Sunday After the Time When Everybody Decides to Disengage Until October."

During this season, there are, however, insights to be gleaned from a tour of congregations, some of which I have shared with you before. For example, Presbyterians seem to be evolving into at least three distinct groups when it comes to tastes in liturgy.

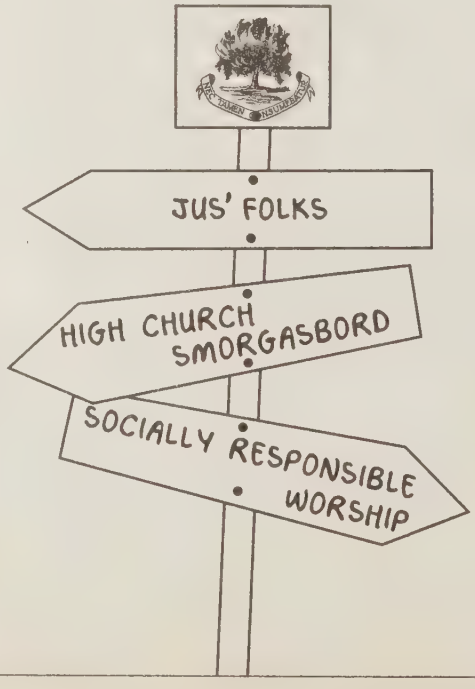
The *Jus' Folks* or *Aw Shucks* approach to worship apparently commands the hearts of many. The keynote here is fierce informality. The singing, both before and during worship — there tends to be a *lot* of singing — is somewhat *ad hoc*, with people calling out the numbers of favourites, usually from a photocopied collection assembled and bound with scant regard for either theological content, consistency or, I suspect, copyright law. I keep waiting for the minister or song leader to shout "Bingo!"

The minister in such a congregation eschews vestments of any kind and adopts the demeanour of a camp-counsellor-cum-cheer-leader. This involves a lot of smiling and a certain cozy familiarity with Jesus, as if they had roomed together at seminary. The sermon almost invariably begins with a joke to reassure everyone that what follows won't be too "heavy." Seldom is such reassurance needed.

Then there is the *High Church Smorgasbord* approach or the *Liturgical Boutique*. The taste for this style of worship is, I suspect, born of a reaction to the plainness of Presbyterian worship past. Instead of the black preaching robe or the navy blue suit, the clergy happily avail themselves of albs, surplices and stoles colour-coordinated to the Church Year, the altar (whoops!) Communion table cloth, pulpit bookmarks and sanctuary carpet. A soupçon of the Mass, a tablespoon or two of Anglican practice, a dash of Lutheran custom and a few oddities rescued from the dustbin of Church of Scotland esoterica, and *voilà*!

Such congregations have thick order of service pamphlets, with many printed prayer litanies designed to keep God paying attention by addressing Him with the same phrase in beginning each petition. They also keep the congregation reverently somnolent by having them express their need for mercy in the same formula, over and over, in a liturgical redemption of the "99 Bottles of Beer on the Wall" ditty.

There are many antiphons, creeds, various other "sung bits" and asterisks to warn the people when to stand. I suspect the choreography in the chancel is aided by those white footprints fondly remembered from the old Arthur Murray dancing lesson advertisements, showing one where to move next; but the heat of the candles has always kept me from creeping up to look.



The sermon, or advice portion of the program, has a lot to do with steps to take for a beautiful life.

Finally, there is the *Socially Responsible Worship* or *The Guilts You Knew Not Of School*. This form of worship tends to emphasize its own uselessness. The prevailing mood is intense if not angry — as if we all had some nerve in showing up in the first place when we should be out where the action is, wrestling with the "real" needs of the world.

The order of service is printed on biodegradable paper, around the wood chips, and people bring their own mugs to the after-service fellowship time when they drink co-op produced coffee transported from Central America in non-polluting natural gas powered vehicles (after the beans were first off-loaded from the backs of natural gas producing mules).

The prayers seem written to keep God and the people informed of revolting developments over the past week — much like a page in *Maclean's*. They end with the traditional "Amen"; but a more fitting conclusion would be "Well, What Are You Going to Do About It!"

Unlike the other two styles, where Scripture is not so much the icing on the cake but the paper doily on which the cake rests, the Socially Responsible love the prophets, especially Amos (though never Amos 7:14).

Yours for taking all kinds (though why I am not sure),

Peter Plymley II

The Privilege of Living in Mission



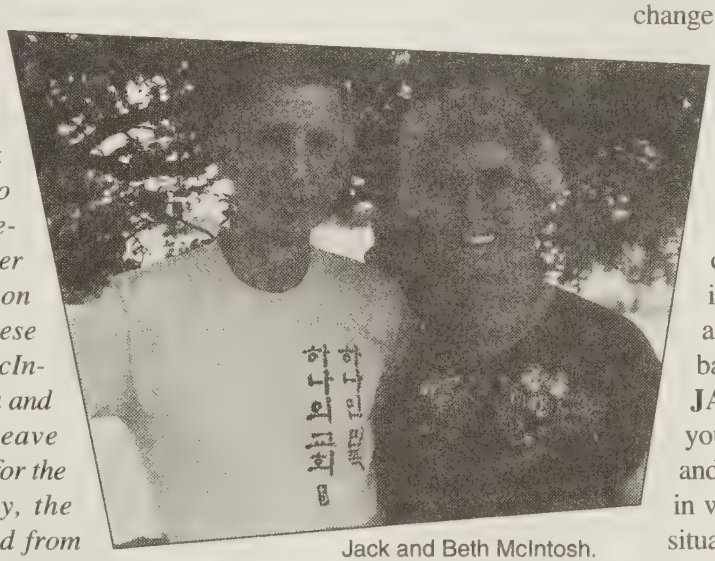
by Philip Park

Since 1961, Jack and Beth McIntosh have been Presbyterian Church in Canada missionaries serving with the Korean Christian Church in Japan (KCCJ). As co-workers with this denomination, they have identified closely with the people they serve. They and their family have lived in a Korean neighbourhood of Osaka. Jack was also the organizing pastor of the Tatsumi Korean Church. Because of the ethnic discrimination under which Koreans live in Japan, the McIntoshes have spent a great deal of energy interpreting this situation and determining their own roles in relation to it.

About eight years ago, Jack McIntosh decided to refuse to give his fingerprint, then a requirement for all foreigners under the Japanese Alien Registration Law. Consequently, the Japanese government refused to give McIntosh a missionary residence visa and re-entry permit. Unable to leave Japan, he sued the government for the renewal of his visa. Recently, the seven-year trial which resulted from the lawsuit ended. While his proposed legal remedy failed, Jack McIntosh, in an agreement with the government, was granted a missionary visa. After a 10-year absence, he and Beth have returned to Canada for a year-long interpretation assignment. Before their return home, they spoke with a missionary colleague, Philip Park, about their work and experiences in Japan.

PARK: As you prepare to go home for an interpretation assignment, looking back, what have been some of your most positive experiences?

BETH: Apart from my involvement at Tatsumi Church, they have been primarily in my 20-year experience with the YWCA, in the peace committee and the international friendship group. I also taught English for international encounters. As a result of this involvement, I represented the YWCA in Manila at a United Nations sponsored symposium on women in development. Incidentally, the YWCA is one of the leading Christian organizations in Japan. I've also enjoyed sharing my faith with the students in the Korean Church Bible School.



Jack and Beth McIntosh.

JACK: I've been happiest with the continuum of new involvements in my primary assignment [with the Korean Christian Church]. This has been especially good in terms of the pioneer outreach at Tatsumi. To see seeds taking root and people growing into fine Christian folk has been a great experience.

In recent years, I've also been doing pioneer mission work in the halls and courts of Japanese law. That's been a stretching experience. To live up to the acceptance by Korean colleagues and church people has been a challenge. That reached a kind of climax in 1993 when I completed a term as chairperson of social action for the General Assembly.

PARK: How have you seen people change?

BETH: One of our best experiences has been to see how Christ does make a difference in people's lives. Several years ago, a woman came to our gate. She seemed desperate. The name of the church, House of Reconciliation, attracted her. She started to attend church and a year later was baptized.

JACK: There are ways in which young people grow up, get married and have a sense of pride and hope in who they are. That's true in every situation. But it's especially meaningful to see it among Koreans. The situation in which they live in Japan has made it difficult for them to have this kind of personal pride.

PARK: What is the significance of what you've been doing?

BETH: Every time of crisis is both a danger and an opportunity. It becomes an opportunity for breaking down barriers and creating a better future. We



Marjorie Ross presents the E. H. Johnson Award to the McIntoshes at the 120th General Assembly.

have seen how Christ counts in many different ways.

JACK: The learning is endless. God is on the move, and we must go in the way we are meant to go. We must be free from restrictions so we can be free for the learning that takes place in each situation.

BETH: Every new encounter is clear. We must learn not to be afraid of change. People are yearning to be accepted.

JACK: One of the great things for me is the sharing of life. In Japanese, this is *tomoni ikeru*: living together — God with us, we with God, God with others. This means sharing God, love, truth, life, glory. Of course, we need to remember we also share failures and problems.

BETH: I want to give an example of what I mean when I say change is for the better. The Ikuno community was polarized. In the early 1970s, we brought to the awareness of the community the need to be involved in human rights. The community then came together to work for equality in several situations, in jobs and in education.

One of the important instruments of change was the *Minzoku Matsuri.* This is a community festival which has a 12-year history of people working together. The young people were the ones who worked this out. They realized their parents' concern for political separation had no meaning for them; they wanted to express their own desire for reunification.

[The Ikuno community is the largest Korean community in Japan. In part, the polarization there was the result of the Japanese Korean community's division into South and North Korean groups since Koreans in Japan hold citizenship in both countries.]

JACK: This change also expressed a resistance to the prejudice that exists in Japanese society. Now this has become a more positive advocacy for rights. Koreans have been in Japan for four generations, part of the law-abiding elements of Japanese society. They should have the right to participate in politics, particularly in the local issues which affect them most.

[The issue of granting voting rights to non-citizens, such as Koreans, is being discussed. At least one city government is on record as favouring this in local elections.]

PARK: What about the Korean church itself? What kind of changes have you seen?

JACK: An important change has taken place in the character of the Korean Christian Church in Japan over the years.

BETH: When we came to Japan, the Korean church was still operating on the principle that the church is a place of refuge from the world. From the 1968 General Assembly onward, there has been a change. That Assembly's theme was "Forward: Following Jesus Christ Into the World."

JACK: That concept provided some basis for change and progress, particularly for involvement in human rights. On another note, the denomination has gradually grown. In 1961, there were about 45 churches. Now there are more than 70. The number of churches has increased to the point it was at under the Japanese imperial system in 1939. Now, of course, there are more financially independent churches and larger ones.

[During the Second World War, the Japanese government forced all Protestant churches to form a single denomination. While the Korean church regained its independence after the war, the majority of Koreans then living in Japan returned home, drastically reducing the number of Korean Christians living in Japan. The church has grown gradually from that point.]

JACK: The mission of the church has two thrusts now. One is to be involved in the issues of the community. Now, more Christians are involved in the social service aspect of the KCCJ than in evangelism. But there is also a church growth thrust aiming at 100 (some say 200) churches in Japan serving not only Koreans but also the Japanese community.

PARK: A lot of your energy recently has been focused on a lawsuit. Why did you bring suit against the Japanese government?

JACK: As you know, in the mid-'80s, I decided to refuse to give my fingerprint. This was one way of indicating my solidarity with the Korean situation. I was only one among many who did so. The punishment was administrative. For me, this was the refusal of a re-entry permit; so I couldn't leave Japan. On the passport, instead of the new visa and re-entry permit, Departure Preparation Period was noted. In other words, give your fingerprint or get out. I felt this was an abuse of the power of discretion — the refusing of an extension of a 25-year residence in Japan. On this basis, I decided to file suit.

[At the time, the Japanese Alien Registration Law required all foreigners in Japan to give their fingerprint periodically. Many saw this as a discriminatory law since about 85 per cent of the foreigners in Japan are Korean.]

As you know, the Japanese court system functions differently from courts in North America. We first went to court in February 1987. From then, it has been a seven-year process, with 28 hearings, an average of four each year. We had four major witnesses in the case, including me.

PARK: What was the outcome?

JACK: The judgment was entirely negative. The suit was



The McIntoshes with Rev. Young Soo Kim in Osaka, Japan.

dismissed and we have to bear all the court costs.

PARK: How have you been able to bear the costs of the case?

JACK: Entirely from the gifts of people of goodwill. In seven years, we have gone through ¥14 million (about $200,000 Cdn.). That includes the cost of attorneys, publishing a book, and publishing the testimony of witnesses in pamphlets.

PARK: How do you feel now? Is there some sense of relief now that the process is finished?

JACK: It's really more than relief. There is deep disappointment this is all the Japanese justice system can come up with. In reading the 130 pages of the judgment, I find it totally unconvincing and even irrational. In no way does it deal with the basic issues of human rights and proportionality in administrative rulings.

I mean, to refuse me residence because I had refused to give a fingerprint is totally out of proportion to the kind of thing that was done. Of the 30 non-Korean foreigners who refused fingerprinting, only five were administratively punished. Three have had their status restored. One other, a professor from Sophia University, is not dealing with the authorities after having been put in this illegal resident situation.

PARK: Where do you go from here?

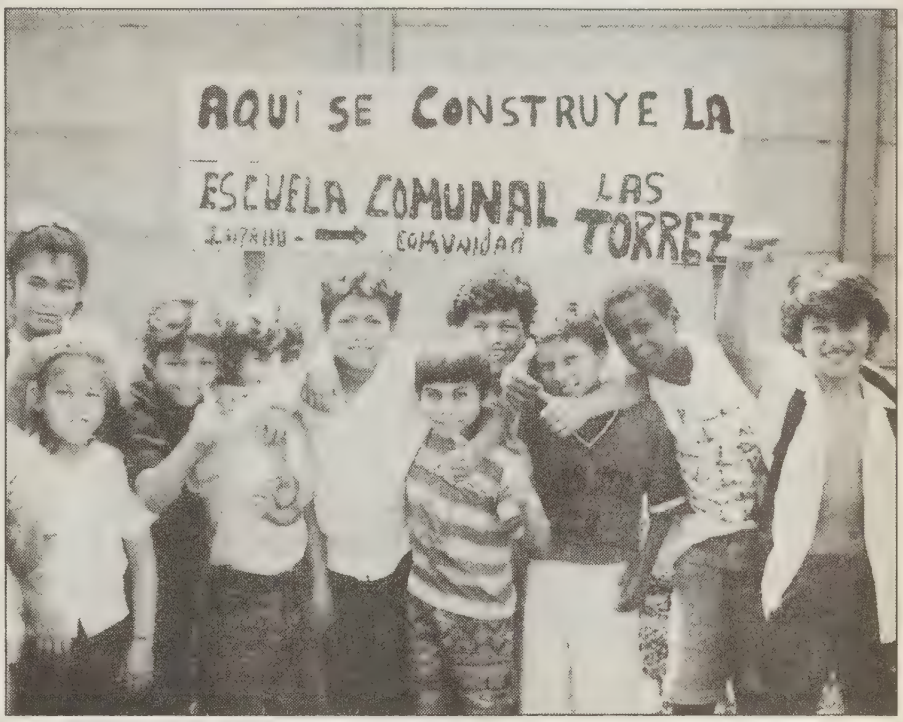
JACK: From my observations over the years, I find the judgment totally unjust. I am at the point of letting it stand and publishing the results as widely as possible, both nationally and internationally.

Just before the interview, Jack McIntosh received a phone call from immigration authorities seeking to find out if he were determined to proceed further; that is, appeal the judgment to a higher court. After discovering there were no such plans, Jack was invited to go to the immigration office. There, he had his passport stamped with a special residence permit. On this basis, he was able to obtain a re-entry permit which guarantees he can continue his ministry among Koreans in Japan following the year in Canada. R

Philip Park is a missionary of the Presbyterian Church (U.S.A.) working with the Korean Christian Church in Japan.

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

Supporting community development and relief work in Africa, Asia and Central America



Through PWS&D, Canadian Presbyterians are supporting the Institute for Human Promotion (INPRHU) in its work with street children in Managua, Nicaragua. Children like the ones pictured above participate in classes, recreational and cultural activities, and receive vocational training.

PWS&D, the development and relief agency of The Presbyterian Church in Canada, depends on the donations of churches and individuals as it receives no money from the general funds of the national church. Please donate through your local congregation or by using the tear-off form below.

For more information or to make a donation, write or call:
Presbyterian World Service & Development (PWS&D)
50 Wynford Drive, North York, Ontario M3C 1J7
Tel: (416) 441-1111 Fax: (416) 441-2825

Enclosed is my donation of $ _____ to PWS&D.

Name _____

Address _____

City _____

Province & Postal Code _____

Please make your cheque payable to Presbyterian World Service and Development

A CHURCH ON THE MOVE

by Iris Ford



A flatbed truck delivers the first modular.

Coming Soon, said the sign on the corner of the empty lot. Was it really? We could hardly wait. The new church building for Grace Presbyterian and Surrey Korean Presbyterian in Surrey, British Columbia, was literally on the move, coming down the street on huge trucks!

"The modular church is an idea whose time has come," says Iris Ford, minister of Grace. "This is the wave of the future in church extension — a good idea for tough financial times. When we are finished with these five modulars, they will go down the highway again to the next new church site."

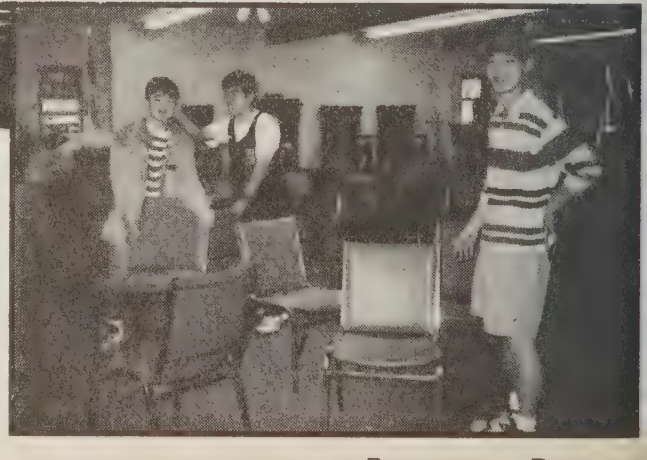
When Sung Hong, minister of Surrey Korean, indicated his congregation wanted to share in Grace Church's modular proposal, presbytery encouraged a trial arrangement toward a permanently shared building. The Life and Mission Agency was holding land for Grace Church on the corner of 160 Street and 88 Avenue in Fleetwood. We longed to get out of rented quarters and onto our own site. Now the waiting was over. Here was our instant church being installed.



Modulars being levelled and connected together after delivery.

We had all been involved as BRITCO Modular Structures, with the help of the combined board, designed our church. We had watched as floors, walls and roof for each modular section were built in the factory. The church would include a worship area for 150 people, three class-rooms, two studies, kitchen, washrooms and a large meeting room. It was to be adequate for at least three years' growth. Now, here it was — five modulars on flatbed trucks being set up on blocks and raised so the trucks could pull out. We watched enthralled as the modulars were levelled and connected.

At first, some worried it wouldn't seem like a church. But upon entering, you wouldn't know you were in a modular complex. It has a welcoming, worshipful atmosphere. Cleaning up was a joy; preparing for the opening was a thrill.



Youth from Surrey Korean congregation help vacuum the chairs.

The whole presbytery participated in this project, helping with finances and furniture. Pulpit chairs came from Central in Vancouver; the baptismal font was borrowed from Knox, New Westminster; the pulpit stand was given by members from Richmond; the organ was donated by a friend in White Rock; and many memorial gifts grace the front, including a new Communion table. Surrey Korean congregation provided a new piano and sound system. Inside and outside crosses were handcrafted by Niall Livingston, a member of Grace. It was a shared project!



Alan McMahon and Belle Cole stand outside the front door of the finished modular church.

The great day for the Open House finally arrived. The Korean youth group started us off with a rousing song. The ribbon was cut by the mayor of Surrey, assisted by a child from each congregation. Everyone toured the building and enjoyed refreshments, entertained by the Happy Notes from White Rock. Even though it was raining, many people came to see what a modular church looks like.



Mayor Bose cuts the ribbon, assisted by Harold Lee, Rev. Sung Hong, Rev. Iris Ford and Malissa Palliyaguru.



The dedication and passing of the keys by the moderator of presbytery, Rev. Bob Calder, to Rev. Iris Ford of Grace and Rev. Sung Hong of Surrey Korean.

Over 200 people crowded the sanctuary when presbytery came for the official dedication. Everyone rejoiced as the moderator, Robert Calder, dedicated the complex to the glory of God for all its varied uses. We had wondered if a temporary modular church should be dedicated, but it was a spiritual high for everyone. Singing in both Korean and English almost raised the nine-foot ceiling.

Our prayer is that this shared complex will be a friendly, open building, welcoming all nationalities. The Korean dinner that followed the dedication service started us off right. This church is on the move in many ways, preparing us for mission in the 21st century in a multicultural Canada.



ne Sandie and
llie MacKinnon
joy the Korean
dinner under
the tent.

Iris Ford is minister of Grace Church in Surrey, B.C.

PRAY

by John Congram

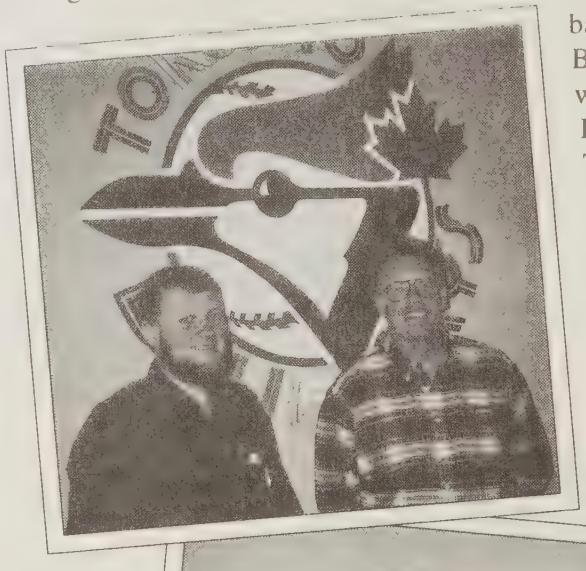
We arrive outside of Toronto's largest and most prestigious cathedral at 10:30 on a beautiful August Sunday morning. Although worship does not officially begin until 1:30 this afternoon, devotees are already gathering. We — my brother, his wife Jan and myself — await the arrival of David Fisher. Fisher directs EPISTLE (Encountering Professionals In Sports Through Letters of Encouragement) Sports Ministry. He also operates baseball chapel for the Toronto Blue Jays and the SkyDome.

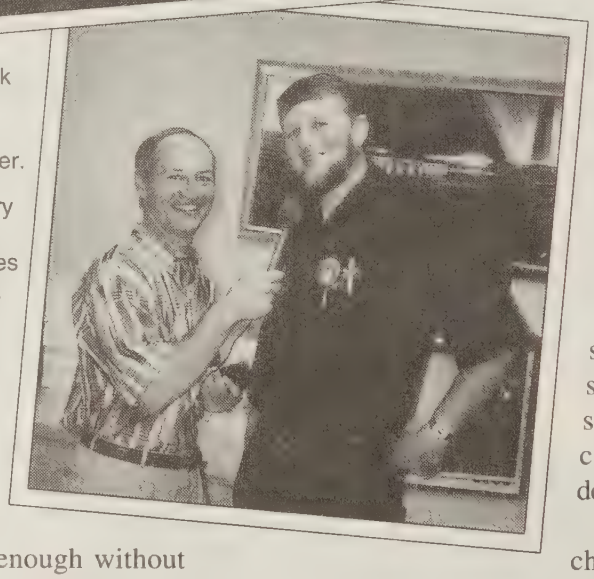
My brother, Chuck Congram, full-time sports enthusiast and sometime minister of St. Andrew's Presbyterian Church, Puce, Ontario, is scheduled to speak at chapel before the game. After 10 years, I've finally cajoled him into taking me along. Jan will speak to the wives of the players later in the afternoon.

Fisher soon arrives, and we begin to make our way through the labyrinth of security which surrounds professional sports figures today. First, we meet Scotty who assures us he was married 36 years ago in St. Andrew's Church on Greenwood Avenue. The church, he tells us, has since burned down.

Fisher knows and cultivates the friendship of all those connected with security. He takes time to stop and address each one personally. He relies on them to get him where he wants to go. This becomes obvious as we make our way through layers of security, down into the depths of the stadium to the clubhouses of the Blue Jays and the visiting team, today the Detroit Tigers.

Outside the Tigers dressing room, Fisher requests to speak with either Tiger pitchers Mike Moore or Storm Davis. Davis co-ordinates chapel for the Tigers this year. Fisher is concerned about fitting chapel in on a day when the Blue Jays are having a fathers and children's game before the regularly scheduled game. It's difficult enough without added distractions.





Top: Chuck Congram (left) with David Fisher.

Right: Jerry Howarth (left) kibitzes with Chuck Congram.

Baseball chapel operates at the behest of the baseball clubs. Although it has the official backing of major league baseball, it must find a slot to operate which does not interfere with the players' regular schedule.

As we wait, I recognize a number of people who move back and forth outside the dressing rooms — Bob Bailor, Toronto coach and one of the original Blue Jays; Larry Herndon, batting coach for the Tigers, walks up and down swinging a bat; and Fergie Olver, baseball commentator for Baton Broadcasting, greets us with his well-known salutation, "Howdy! Howdy!", then disappears into the Tigers clubhouse.

Storm Davis soon returns and tells Fisher chapel with the Tigers is set for 11:30 a.m. Fisher seems more relaxed when similar arrangements are completed with the Blue Jays for between noon and 12:15.

The players' snack room provides the setting for worship with the Tigers. The 11 players who arrive pack the house. I squeeze in beside David Wells, Tiger pitcher and former Blue Jay. Sitting a few inches from his hefty shoulder, which sports a tattoo of his small son, makes me suddenly more conscious of my Blue Jays cap. I push it a little deeper into my armpit.

Storm Davis begins chapel with prayer. He thanks God for the day, for our families, for our friends, for chapel, for the gift of Jesus Christ. Then Fisher introduces Chuck Congram, speaker for the day, who, he says, is a good friend of his and also some of the players.

Chuck begins with an anecdote — a call last winter from a young woman who had just given birth. She asked

BALL

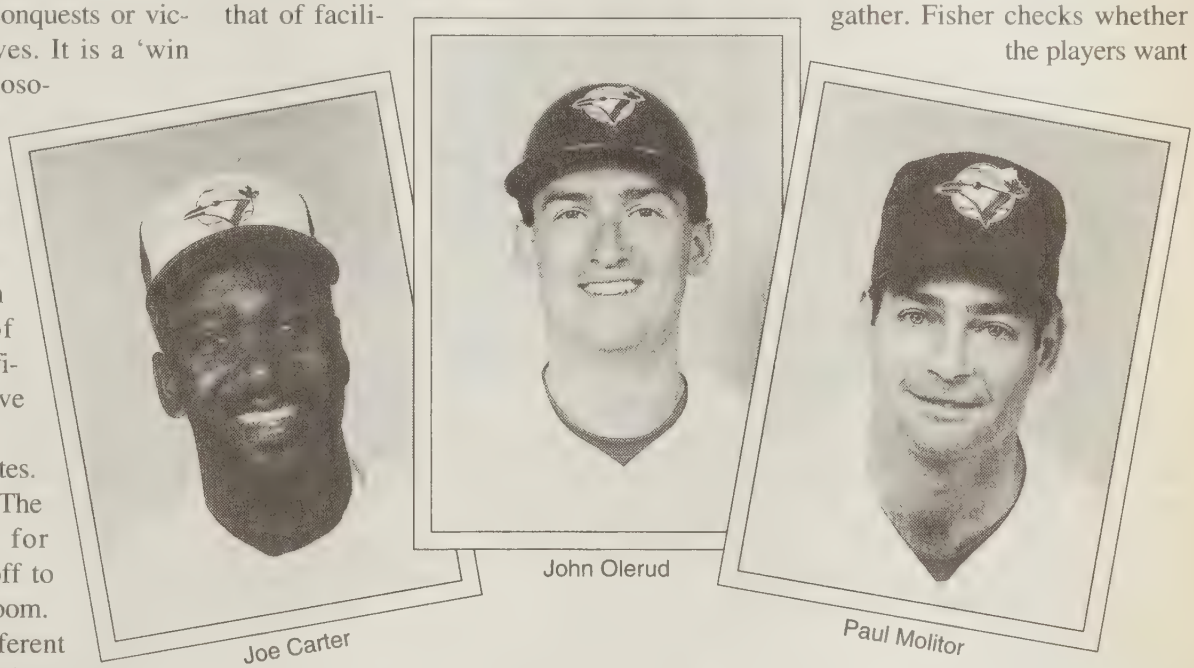
Chuck and Jan to pick up her new-born whom she had deposited at a nearby construction site. She said she felt confident they would care for her daughter.

Chuck comments about how the hospital wanted to give the baby a generic name, not Katie, the name the mother had called her child. He notes how difficult it will be for this child to grow up with a sense of identity and worth. Then he makes his point: "Our culture teaches that an individual's worth is generally tied to the number of conquests or victories he or she achieves. It is a 'win more worth more' philosophy. But," he asserts to the gathered athletes, "our worth is not connected to the number of victories we achieve. You can be on the receiving end of some of life's most difficult defeats and still live like a victor."

Chapel lasts 20 minutes. It is closed with prayer. The players thank Chuck for coming, and we rush off to the Blue Jays dressing room.

Here we enter a different world. It begins with the beautifully appointed anteroom highlighted by a giant crest of the Blue Jays organization. Feet sink into plush blue carpet. Facilities are spacious and palatial. Chapel will be held in what appears to be a small boardroom with easy chairs scattered around a large walnut table.

Joe Carter enters, exuberant as portrayed in the media. Fisher thanks Carter for visiting a child in the Hospital for Sick Children. The young boy, suffering from a flesh-eating virus, has had both legs amputated. "Joe," Fisher tells me, "is great with everybody, but especially with little kids and seniors." When asked to visit, Carter gave his usual response, "Sure, I'll go." And after the visit, before leaving the dialysis unit, he knelt down and prayed with the boy. That night, following the Blue Jays game, Carter was interviewed on television. He talked about the game but also about the young boy he visited and what it meant to him. Fisher commented: "Sometimes I see my ministry as that of facilitating. The difficulty is that I get so many requests I have to sort them out and decide which are most important."



Joe Carter

John Olerud

Paul Molitor

Next to arrive is John Olerud, again exactly as portrayed — warm, friendly, reticent. I remark to him about the coming strike. We agree it's sad. He looks as if he means it. Fisher's observation on John Olerud: "John almost convinces me to give up my belief in total depravity. He may have sinned sometime, but probably a minor misdemeanour when he was in Grade 7."

When Blue Jays shortstop Dick Schofield arrives, Fisher tells him it's great to see him playing, especially for the Blue Jays. Schofield replies, with a humbleness not always associated with professional ballplayers, "Well, it's nice to be he and I'm glad they keep running me out there every day."

Darnell Coles arrives with an ice-pack firmly planted on his groin. This year, Coles co-ordinates chapel for the Blue Jays. Soon, about a dozen Jays gather. Fisher checks whether the players want to have their regularly scheduled Bible study next week in light of the pending strike. They agree to go ahead. Then Coles, enthusiastically but unexpectedly, launches into the opening prayer. He prays with the same speed he runs the bases. Chapel follows the same pattern as that just concluded with the Tigers.

As Paul Molitor listens intently to the speaker, you notice lines of stress across his face. He admits to Fisher he felt a bit distressed and worried yesterday; then, he got angry at himself for feeling that way.

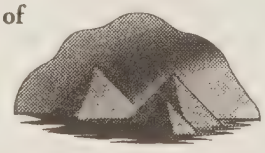
Evensong at St. Martin's

Blessed be St. Martin's in the
fields of
boozers buskers pigeons
homeless tourists hucksters.
Blessed be
this oasis of music
this holy choir
this Bach and Buxtehude.
Forgive
our rustling parcels
our late entries
our early exits
as you
forgive
the homeless one
who snores in
some dark corner's pew.
Though we kneel
offering
perhaps prayers
not valid, still
we kneel
with human needs so real
for beauty
for love
for grace
for Holy Space.

— Diane Shearer

Orientation Tours for Clergy

A limited number of seats are available on our low-cost Orientation Tours of Israel/Egypt (Jan/95) and Greece/Turkey (Mar/95). These tours will be of interest to clergy and their spouses who are thinking of leading a group to one of these exciting destinations and would like to make a preliminary visit.



For further information contact:
Rostad Tours
#25, 11440 Braeside Drive S.W.
Calgary, AB T2W 3N4
Phone toll-free: 1-800-361-8687

Some of the regulars are missing at chapel this morning — Todd Stottlemyre (last year's chapel co-ordinator), Juan Guzman, Dave Stewart and Roberto Alomar.

Jerry Howarth, a regular attender, arrives late. As Chuck hands him a copy of his message, he comments he has provided this written summary "so Jerry can talk on the radio about chapel as if he were actually there."

When we are done, as players shuffle about and talk like worshippers at a coffee hour, someone asks Darren Hall if he's made it onto a major league baseball card yet. Hall, a longtime minor leaguer but recently a successful closing pitcher for the Jays, laughs. "No," he says, "but there are plenty of minor league cards."

Dave Fisher used to run a Christian bookstore in Peterborough, Ontario. He got into the sports business when, in 1976, he sent a letter of encouragement to Mickey Redmond of the Detroit Red Wings who was injured at the time. He had watched and admired Redmond play junior hockey in Peterborough. He wanted to let him know someone cared about him. After he wrote that first letter, he says he knew the ministry of encouragement would be his life work, even if it didn't involve sports figures.

While still running the bookstore, he wrote to Gary Carter of the Montreal Expos, the first ballplayer he ever wrote to. Fisher suggested he would be willing to present a Bible to each member of the Expos. Carter thought it was a great idea and invited him to do it during the Expos next chapel.

Dave Fisher spends his time arranging chapel services for professional athletes, leading Bible studies, listening to problems and being a friend. "My gift," he tells me, "is not evangelism but the encouragement of Christians. Although," he quickly adds, "I am always careful to go out of my way to speak to and help those who don't come to chapel as well as those who do. I would like to be considered a friend who cares, who is there in times of crisis. I feel my gift is one of listening."

Players come to Fisher with a variety of problems. As you might suspect, many involve their marriages. He also recalls that last year a ballplayer who suddenly became rich found he was besieged by old friends who wanted gifts or loans. He didn't know what to do so he came to talk it over with Fisher.

Chapel has operated in the major leagues for 22 years. Fisher directs the program in three cities — Montreal, Toronto and Minnesota.

Although sanctioned by major league baseball, this program still lives on the edge. An individual baseball club could eliminate it at any time. Fisher operates conscious that he is a guest in the clubhouse and bound by the rules of the local club.

He also wants the players to experience a different environment in chapel, free from the usual pressures of playing and the adulation or scorn of fans. That's why he asks me not to take pictures.

Watching the Blue Jays on this particular afternoon provides a new experience for me because I'm doing it from the midst of a group of Tiger fans and players' wives and girl-friends. Our tickets are courtesy of Mike Moore. A few seats from us, a fan provides his "expert" advice to both managers on a regular basis.

Fisher knows him. "He's always here," he tells me. "In fact, I once gave him a bat of Mike Schmitt's to auction off in support of a soup kitchen where he claims he volunteers. When I asked how it had gone, he replied the auction had been postponed. Didn't have enough guts to ask for the bat back. Although he said he would use it for another charitable purpose, I bet it's part of his own collection."

Today, Bill Gullickson pitches for the Tigers. All goes well until the fourth inning. With two out, Alomar doubles. Then Molitor homers. And Carter singles, followed by an Olerud homer, the second homer of the inning. Manager Sparky Anderson arrives at the mound and accepts the ball. Gullickson trudges dejectedly off the field.

As he disappears down the dugout steps, I wonder if he remembers the words he heard in chapel this morning — and whether he believes them: "You can be on the receiving end of some of life's most difficult defeats and still live like a victor." R

HEALING WOUNDED MEN

BY L. JUNE STEVENSON

I felt uncomfortable. The man speaking at the seminar was crying. The man beside me fought back tears. Others, mostly men, were similarly moved. Something seemed wrong with this scene.

Indeed there was. In the next few hours, I discovered it was my perception of maleness. I grew up believing real men don't cry. Real men are strong. Even if they do feel pain, they don't cry.

Not so. The real men in this room showed they were feeling pain. They were breaking out of the stereotypical moulds society had fashioned for them. They were defying the misconceptions which had restrained them for most of their lives. And they were admitting publicly they had been abused.

Abuse is difficult to deal with. Society has only begun to come to terms with violence against women and children. And we tend to view abuse as something that happens only to women and children. But some of the abused children are male, and some of the abused adults are men.

Joe*, one of those men, is 48, a professional and father. He is married for the second time. All his life, he has searched for answers to his pain. As a child, he felt rage at the men who had abused him — his father, brothers, uncles. And at his mother who couldn't touch him. "I thought she was a saint," Joe said, "but she was 76 years old before she could say she loved me."

Bob* still carries a lot of anger from the experience of a broken home. Growing up on the street, he was soon hanging around the race-track, betting and drinking. One night, after a few drinks too many, Bob punched a streetcar conductor who woke him up for his stop. He ended up in a Christian Brothers Training School.

The three most difficult words for a man to say are "I need help"

By the time he left the school, Bob not only hated the world, he felt it owed him a living. He was physically punished for bed-wetting and beaten many times by the brothers. Although not sexually abused himself, he witnessed the sexual abuse of other boys. Bob went back to the street. "I never cried in my life," he said, describing how he kept his feelings deep inside. He became an alcoholic.

It took the birth of his son to give John* the courage to remember the abuse he suffered as a child. When he eventually went to a psychologist for help, he left feeling humiliated by the man's abusive attitude. Finally, he was able to write a letter to his mother's friend who had sexually abused him. John cried as he read the letter aloud. Everyone in the room believed his story.

Being believed was a big thing for John. He described how he reached out for help through a radio talk show, only to break three appointments. Then, help came to him in the form of Rev. Alan Stewart, minister of Westview Presbyterian Church, Toronto. John had heard Alan on the radio show discussing a new ministry of the Westview congregation, that of caring for abused men.

In November 1992, after being unable to find a group for some men who needed counselling, Alan started a support group for abused men ["A Group for Men Who Have Suffered Abuse," November 1993 *Record*]. The three most difficult words for a man to say are "I

need help," Alan says. The second most difficult thing is to find someone who will hear that cry and respond.

To the best of his knowledge, the group at Westview is the only one of its kind sponsored by a church in the Toronto area, perhaps in Ontario. Because of his work, Alan was invited to present a paper on "The Grief of the Abused Male" to an international conference on men in grief, held at King's College, University of Western Ontario, London, Ontario, in May 1994. Two hundred people, some from New Zealand, Iceland and the United States, attended.

Today, the Westview group totals about 20 men, most from the Toronto area, meeting every other week. The "Serenity Prayer" used by Alcoholics Anonymous forms a part of each meeting: "God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." After a meditation and a talk on subjects such as fathers and sons, or intimacy, time is given for discussion.

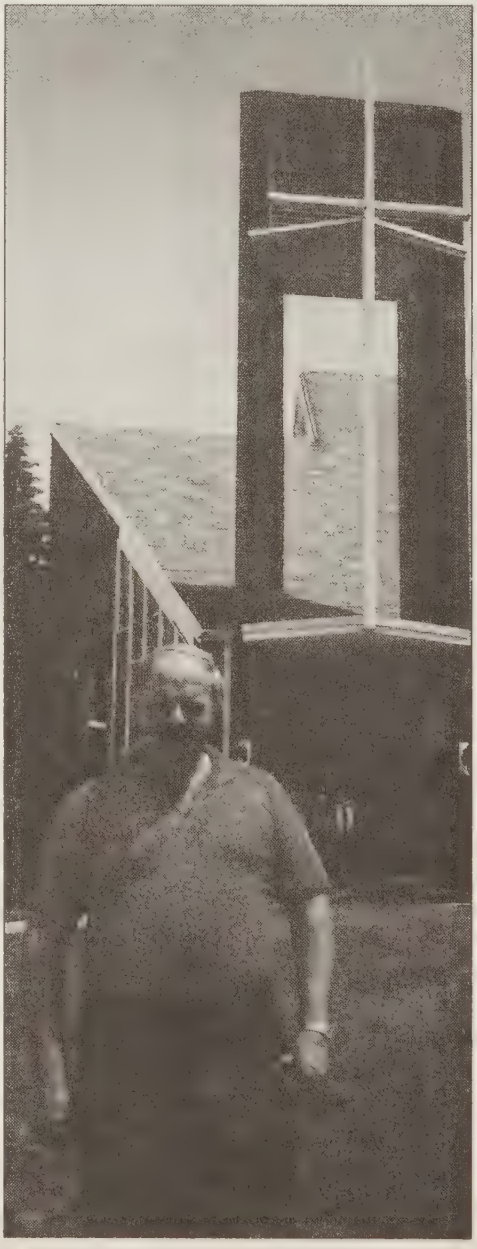
Alan interprets and offers feedback. It's a place, he says, where the men can be themselves, share and not be judged. One man, expressing the deep need for such fellowship and acceptance, said, "I ache for these meetings."

Members of the group describe Alan's gift as bringing out the woundedness in people. Alan admits that being in touch with his own pain enables him to talk intimately with others. Even as a teenager, he prayed others would feel they could approach him and, through him, meet their Saviour.

Alan attributes much of his theological understanding to Donald Campbell, minister of Zion Presbyterian Church in Charlottetown where he grew up. Campbell talked about a God of love. This influenced Alan's attitude to pastoral care, enabling him to unite his love of God and his love of people. "I have a good time [with people]," Alan says. "I enjoy myself."

Alan entered the ministry late, after working in hotels and real estate. He is a Bachelor of Music graduate and has served as a church organist. "I always thought I would become a minister when I reached 40 years of age," he laughs.

An abused man often has a wounded, needy little boy inside of him



Rev. Alan Stewart, Westview Church, Toronto. Photo: L. June Stevenson.

Norman Vincent Peale also influenced his life. Alan met Peale shortly after reading his autobiography. Peale, who later told Alan "We were meant to meet," became his mentor.

Boys need male models in their lives, says Christopher N. Bacorn, a psychologist living in Boerne, Texas. In the article "Dear Dads: Save Your Sons" in the December 1992 issue of *Newsweek*, Bacorn wrote: "What a boy can use, and all too often doesn't have, is the fellowship of men — at least one man who pays attention to him, who spends time with him, who admires him. A boy needs a man he can look up to."

Boys who grow up without fathers — whether they have lost them through death or divorce, or to non-involvement in their lives — may lack a sense of how a man should behave. Though women may be involved and caring, they cannot effectively fill that gap in their sons' lives.

Women have often rushed in to fill the vacuum, Alan says, but they can only do so much. Women shouldn't have to do the man's part of the job. Men have to take responsibility for each other. An abused man often has a wounded, needy little boy inside of him. The hidden healing paradigm, Alan says, is that men have to begin caring for each other. They have to risk being vulnerable with other men. "We are our brothers' keepers," he insists.

Bob agrees. "Abused men need role models who have gone through difficult times and learned to cope, who have come out ahead. Wounds heal," he says. Although wounds leave scar tissue, sometimes that is stronger than the original tissue. One of his axioms is "Never trust a man without a limp."

That is one of the reasons the church can have an effective ministry with abused men. "Jesus was abused," Alan says. Betrayed by Judas, abandoned by many he loved, Jesus was arrested, persecuted, beaten, humiliated. Then, nailed to a cross, he suffered the ultimate abuse at the hands of other men — he was murdered.

"The church," Alan believes, "exists to meet people's needs. It should be a place where people can bring their woundedness. The issue is 'good news.' God is a verb, not a noun. God is present

when we love. We are not commanded to judge, only to love." Two members of the Westview group met years ago at the Don Jail. Today, they have found a home at Westview.

Alan and the congregation at Westview live out these words. During the seminar, members work in the kitchen. The smell of fresh baking wafts through the church. Others, including the clerk of session, attend the seminar. The church organist, a young man 19 years old, brings a musical offering.

The church has become "disincarnated," Alan says. "We don't bring our problems to church, do we? The church needs to move away from its sanctified position and move into an incarnational mode, to meet people where they are."

"It's important to be with others in their pain," says Michael Clarke, one of the seminar speakers. He is a former police officer and one-time director of the Evergreen centre for street youth (Yonge Street Mission) in Toronto. As a discouraged and despondent young police officer, he contemplated suicide. Then, he recalls with awe, "God said my name." Michael says he learned how important it is to know other people's names and to call them by name.

Referring to his ministry to street kids as one of "hanging out," Michael advises those who want to help the broken and wounded in society, "Get rid of your dress-suits and put on T-shirts." And to congregations, he says, "The church should be a safe place for people to admit their brokenness."

Like Alan, Michael has seen his share of brokenness. As listeners sat stunned, Michael recounted the story of an 11-year-old boy whose mother and father were separating. The father sat the boy down. "I want you to know," he charged, "this is all your fault." Then he took out a gun and killed himself in front of his son. Building self-esteem after that kind of abuse can take years.

The results of abuse can be devastating: confusion about one's identity, depression, suicide, alcohol and drug abuse, inability to love oneself and others, fractured relationships, activity that leads to incarceration. Abused men often take on the abuser's role in hurting themselves.

Social worker Nancy Mayer, another seminar speaker, claims the problem of abuse hasn't gotten worse. "It's just that we are uncovering a huge secret. As a society, we've been in denial," she says. "We are only beginning to learn about sex offenders. Thirty-five to 40 per cent are known to their victims. Many are family baby-sitters or friends."

A study released in Toronto on July 12, 1994, by the Institute for the Prevention of Child Abuse reported about 47,000 cases of child abuse or neglect in 1993. It was written by University of Toronto social work professor Nico Trocmé. The study found the average age of children investigated for abuse is seven. One-third of suspected cases involve boys, while boys under three years account for 59 per cent of physical abuse investigation. The study was based on data from 15 randomly selected Children's Aid Societies in Ontario.

"Where is the hope in all of this?" Mayer challenged the workshop. "The most important thing we can do is listen and believe." We must also change the way we socialize our children. Compliant children are more often abused than non-compliant kids. We must speak for those who can't speak, she said.

Prevention, not treatment, provides the answer, Nancy claims. We end up treating people for alcohol and drug abuse instead of treating them for being abused. "Like the victim whose bicycle got stolen," she says, "they got robbed."

Groups like the one at Westview provide hope for a troubled society. "Now I know I have a right to my feelings," Bob says. "I have learned to love myself."

For Trevor, it's a sense of having finally broken free from the living dead. "It's like coming out of the closet," he says. "You don't have to hide it any more. Just knowing one minister and one congregation care enough to confront the whole spectrum of abuse makes all the difference to men like me."

Isn't that what the good news is all about? R

June Stevenson is editor of *Glad Tidings*, magazine of the Women's Missionary Society (W.D.).

*Not his real name.

Eutychus

Eutychus —
remembered name of dubious
fame. Oh tragic night
of fall from upper loft,
when Paul was long in preaching!
Whence the deep, deep sleep
and woeful wake-up call?
Eutychus —
kin to modern slumbering
worshippers asleep
to Spirit-word and power
"blowing in the wind."
"Eyes they have and see not;
ears they have and hear not";
lilies of the field
that toil not, neither spin.
Eutychus —
remembered name — a wake-up
call to all of us!

— C. M. George

Canadian Art China Ltd.
Commemorate your Special Event



The perfect item for anniversaries, reunions or just as a gift to visitors of your church. Choose from our wide selection of plates, mugs, etc. and let our artist capture the beauty of your church on fine quality porcelain.

A great idea as a fund raiser for your school or club.

Write or phone for our brochure today.

Canadian Art China Ltd.
18 Stewart Road
Collingwood, Ont. L9Y 4K1
Phone/Fax: (705) 445-1321

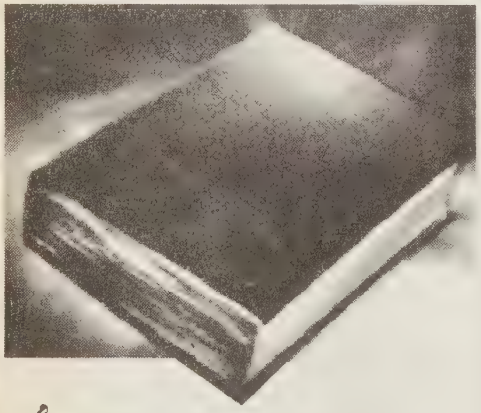
St. Andrew's Church, in the centre of the capital, seeks an

Assistant Minister

who is; a creative thinker, a dynamic leader and, someone who enjoys a rapport with young people. In addition to participating in regular worship, she/he will focus on Christian education for all ages, youth programs, membership development and pastoral care. For an information package, please contact:

St. Andrew's Church
Search Committee
82 Kent St.
Ottawa, Ont. K1P 5N9
Tel: (613) 232-9042
Fax: (613) 232-1379
Applications by December 30, 1994

Don't play the game without reading the rule book.



CANADIAN BIBLE SOCIETY
10 Carnforth Road Toronto, Ontario M4A 2S4
Telephone: 416-757-4171

Reasonable rates and a national readership.
It makes sense to advertise in the
Presbyterian Record.
For advertising information,
call (416) 441-1111, ext. 305.

Acting on Your Concern

The following letter was sent to Presbyterian World Service and Development (PWS&D) by Sally Wilson. Sally is a 12-year-old girl from Rexton, New Brunswick, who is acting on her concern for the people of Rwanda. In the face of tragedy, this letter shows the hope and promise that come when people from different places around the world unite to respond to emergency needs or to the development efforts of individual communities. While PWS&D cannot forward letters to children in Rwanda, it can share Sally's message with Presbyterians throughout Canada. As development and relief work with Rwandans continues, we can all learn a lesson from Sally Wilson. With prayer, concern and support, Canadian Presbyterians can play an important part in helping people in the developing world meet their short-term and long-term needs.

Hi, my name is Sally-Ann Wilson. In my church and Sunday School we are keeping up to date with the problems and horror stories of Rwanda. My Sunday School is sending money to you. I have just finished grade six and am on my summer vacation.

There are 11 people in my family. I have 5 brothers and 3 sisters. I live on a farm in New Brunswick. I am the only child in our family that lives at our house. Though my brother comes for supper. Most of my brothers and sisters live pretty close but some live far away.

I have been and am going to continue sending prayers to Rwanda.

Whatever you do don't lose hope in the God. If you trust and believe in, the [redacted] God everything will be alright.

I would be very surprised and happy if I got a letter back, but I won't be expecting one. It must be quite a struggle to be in your shoes.

With love and hope,

Sally-Ann
Wilson.

Those who wish to make contributions to help the people of Rwanda may make donations through Presbyterian World Service and Development, 50 Wynford Dr., North York, Ont. M3C 1J7.

Do the Poor Feel Welcome in Your Church?



Claudio Ghirardo

Friendliness isn't enough

by Eddy Hall

The visitors' clothes are worn, their haircuts do-it-yourself jobs. As a member of a middle-income congregation, you wonder: *Will this family feel welcome here?*

Your concerns are soon put to rest. Church members go out of their way to be friendly, and the family returns. When the Sunday school class plans a hayride, several people invite the newcomers. You're delighted when the couple dedicates their baby. They must be feeling right at home.

Then, a few weeks later, they stop coming. What went wrong? Didn't they feel welcome after all?

No, they didn't. I know, because this family — let's call them Ray and Sandra Thompson — are friends of ours who attended church with us at our invitation.

I appreciated, of course, other church members' efforts to make our friends, who were obviously poor, feel at home. The friendliness was genuine, but it wasn't enough. To make the family feel accepted would have required something more — a new way of seeing.

Our family began to learn this new way of seeing in 1979 when we returned to Oklahoma after three years away. I was working as a free-lance writer, a job that yielded high personal rewards but low and irregular income. We went back to the same middle-class church we had attended before, where we had felt loved; but after a year of regular attendance, we still didn't feel a part of the church family.

The difference? We were poor now. And as a poor family attending a middle-class church, we had run into an obstacle course of barriers that kept us on the outside looking in. Though we had worshipped at the church for years, we'd

never noticed the barriers before. In fact, we could now see how we had unknowingly raised similar barriers in a youth program we had directed in that church. Only when we saw the church through the eyes of the poor did these barriers become visible.

Barrier 1: A Price Tag on Christian Fellowship

On the evening of the Sunday school hayride, Ray was at our house anguishing over whether to take his family. He wanted to make friends and be a part of the fellowship, but the hayride cost $4.50. He was forced to choose — go on the hayride or buy milk for his children.

We'd gladly have taken them as our guests, but we had even less money at the time. Our family couldn't even consider going. In the end, Ray stayed home and bought milk. The price tag on Christian fellowship was too high.

The next month, our Sunday school social was within walking distance of our home. No expense for gasoline. Admission was only $1 for our whole family. Maybe we could go. But, no, it came during a time when our only regular income was the $70 a week my wife was earning from a part-time Christmas job, and we had less than $15 a week for groceries. On a budget that tight, $1 was a lot. We stayed home and used the dollar for baby formula.

That's why, after a year at our old home church, we still felt like outsiders. Though our Sunday school class had frequent social events where we could have renewed friendships, most cost money for admission, child care or both. That left us out. While worship and Sunday school were open to everyone regardless of income, those unable to *pay* for Christian fellowship were often excluded.

The leaders of a women's Bible study group my wife attended found some creative ways to eliminate financial barriers. The church provided free child care during the Bible study. Once a month, when the small groups ate lunch together, the women brought brown-bag lunches rather than going to a restaurant. To take care of the only remaining financial barrier, scholarships were available upon request for the $10 fee for materials. But while that removed the financial barrier, it raised another in its place.

Barrier 2: Offers of Help That Hurt

In our society, being poor carries a stigma. Even though Jesus called the poor blessed, and singled out the wealthy for stern warnings, the world's glorification of the wealthy carries over into many churches. The result: to admit to being poor, even in the church, can be humiliating. To admit you can't even afford the $10 for a Bible study notebook is a humiliation few will volunteer for.

> **Even though Jesus called the poor blessed, being poor carries a stigma in our society**

To get around this, some groups eliminate fees in favour of suggested donations. That's better, but still less than ideal. When I haven't been able to give the full suggested donation, I've sometimes come away feeling guilty or second class. The challenge is to find ways to share that don't hurt and humiliate but do communicate love and affirm dignity.

Our present church does an excellent job of this. While expenses for this year's all-church retreat were covered on a donation basis, nobody mentioned a "suggested donation." Instead, the announcement mentioned the approximate cost per person, but emphasized that *everyone's* participation was wanted. Those who couldn't pay were made to feel just as welcome as those who could cover more than their own expenses. As a result, retreat participation was almost as high as Sunday morning worship attendance, and donations covered all expenses.

The exact method isn't important. What's important is to find ways for those who can't pay to participate on equal terms — not on a "special case" basis — with those who can pay.

Barrier 3: Practices That Say "You Don't Belong"

Visiting a predominantly middle-income congregation can be uncomfortable for a lower-income family. To make the less affluent feel welcome, the congregation must become aware of lifestyle differences and adopt practices that embrace diversity.

On the Sunday the Thompsons dedicated their baby, my wife and I also dedicated our first child. As I dressed that morning, I debated: should I wear a suit to fit in with most of the other fathers who would be standing before the congregation, or a sports shirt in case Ray didn't have a coat and tie? I compromised. I wore a sweater.

Ray showed up without coat or tie. Sandra wore the same dress she'd worn the previous six Sundays — no doubt her only Sunday dress. I could imagine how conspicuous they felt. I hoped what I was wearing made them feel a little less so. But to make them feel truly comfortable, many in the congregation would need to change from dressing for success to dressing for the social comfort of others.

Does this mean banning coats and ties? Hardly. That would only make more affluent visitors feel out of place. But when visitors can look around on Sunday morning and find blue jeans as well as suits, they won't feel conspicuous no matter how rich or poor.

Social customs can also hinder fellowship.

Once, when our family was looking for a home church, we began attending an affluent suburban congregation shortly before the annual women's luncheon. Judging from the description in the bulletin and the place settings displayed in the lobby, it was to be a formal affair. The price of one ticket was more than I'd ever spent on a single meal, more

than we usually spend for our entire family to eat out.

One woman, trying to include my wife, not only invited her to the luncheon but suggested she decorate one of the tables. This required china, crystal and silver for 10, a round linen tablecloth and a centrepiece. She didn't know, of course, that our "china" consisted of five mismatched plastic plates, our "crystal" of plastic tumblers picked up at the dime store to get us by till we could afford to move our household goods.

Her attempt to make my wife feel welcome had the opposite effect. In assuming that everyone attending the church would have fine dinnerware and could afford the ticket price, the women planning the luncheon were saying to my wife and others, "This luncheon wasn't planned with you in mind."

We didn't feel welcome in that church.

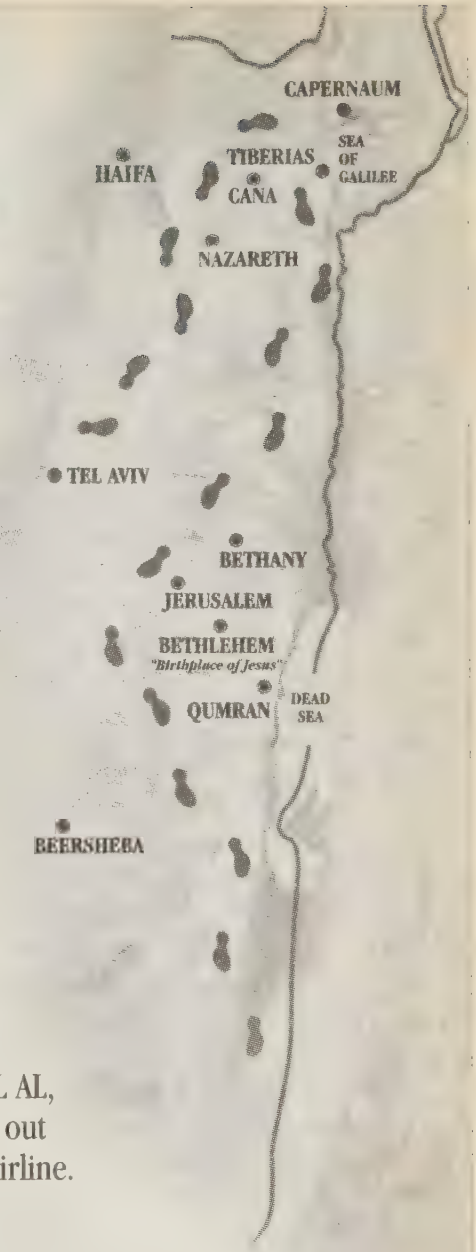
Putting Out the Welcome Mat

Making the poor feel at home takes more than friendliness and good intentions. It requires learning to see through their eyes — examining every aspect of church life to see if it includes or excludes them. To learn to see this way, we need to involve the poor in decisions that shape the life of the church family. With their help, we can find ways to remove the price tags on Christian fellowship, to avoid offers of help that hurt, and to modify practices that say to the poor, "You don't belong." We can learn to make all the congregation's basic ministries available to everyone, on the same basis, in settings where people of different socio-economic levels can be comfortable.

As poor and non-poor come together, not only will the poor benefit from being included, not only will the non-poor grow through their new relationships with these brothers and sisters, but our life together will demonstrate to the world the gospel's power to break down the walls that divide us and its power to make us one. R

Eddy Hall is a free-lance writer living in Goessel, Kansas. This article first appeared in the Fall 1989 issue of *Leadership*.

Take the first step



There is only one place on earth you can literally follow in the exact footsteps of Jesus. That is in the Land of the Bible - the Holy Land. A Holy Land trip gives members of your congregation a unique opportunity to share the true feeling of the Book and give new meaning to their faith. If you are interested in organizing such a trip, here is an easy way to take that first step... simply complete the coupon below.

You will receive an information kit made possible by the expert knowledge of the Israel Government Tourist Office and by Israel's national airline, EL AL, which flies more people into and out of the Holy Land than any other airline.

MAIL:
Detach the completed form below and send it to:
"Holy Land Trip", Israel Government Tourist Office
180 Bloor St. W. Suite 700, Toronto, Ontario, M5S 2V6.
or FAX:
Photocopy and fax to: **(416)-964-2420.**

The Holy Land Experience

☐ **Yes**, I am very interested in a Holy Land Trip.
Please send me a free Travel Planner (no obligation whatsoever).

Your Name _____ Religious Title _____

Church Denomination _____ Number in group (approx.) _____

Address _____ City _____

Province _____ Postal Code _____

Phone Number _____ Fax Number _____

ISRAEL
THE HOLY LAND

EL AL

NO ONE BELONGS HERE MORE THAN YOU.



"They're Nice People,

I sat in the club car of the train, the last car of the twice-daily Canadian Pacific transcontinental passenger service, on its way to Winnipeg and beyond. I was 16, a recent immigrant to Canada. Three years had passed since my family had sat in a similar car, heading west to Vancouver. This time, I was on my own, on my way to visit my sisters in Winnipeg.

Two well-dressed women sat opposite. They were obviously well-connected, as they dropped the names of some of the political and social "movers and shakers" of British Columbia. So prominent were their acquaintances, even I recognized them. I think the year was 1955.

I could not help overhearing their conversation. At one point, the discussion drifted to the many new immigrants beginning to flood the empty plains of Delta. At first, I didn't pay much attention. Then I realized they were talking about the Dutch!

My ears pricked up. How would these representatives of the establishment speak of people like me?

"They're hard-working people, you know," said one.

The other agreed. "They're nice folk, but … "

"I know what you mean," said her partner. "They're so cliquish. They always stick together. They have their own church. And they want their own school."

"Right," was the response. "My husband always says he doesn't want to be around them when they're in a group. He can't understand them. Always talking in their own language, you know."

There was more.

"They sure are stubborn, always want to get their own way. They work hard, but you can't rely on them to stay around. They just use situations for their own advancement…. Really selfish. You'd think they'd be grateful for the opportunities this country is giving them."

There was even more, increasingly less complimentary.

Right, I said to myself. You are right about some Dutch folk being stubborn, as well as having some other less-than-flattering characteristics. I didn't know the word then, but sensed its meaning: you're using stereotypes. You're prejudging individuals. You're prejudiced.

The seeds of prejudice lie within us all

I slipped away, leaving the two elderly women from Delta to dissect the minds and habits of those awful newcomers.

Does any of this sound familiar?

Some years ago, Hungarian refugees entered Canada to escape the consequences of a failed revolution against their Communist oppressors. There weren't really that many, but according to some neighbours, they — and all those Dutch people, Germans, Italians and others — were all "dirty DPs" (displaced persons) taking jobs away from the local people.

Shift some years further along to a conversation with an official of The Presbyterian Church in Canada. He suggested that a person with a name like mine would have a difficult time getting a call to a prestigious congregation. In my head, I told him "where to go."

Does any of this sound familiar?

There is another wave of immigration. Now they come not from the west but from the east. As in the past, so today, many people in the host country feel threatened. The demographic landscape is changing. Feelings of discontent and fear rumble throughout the nation.

I stood in line at the motor vehicle branch a few weeks ago. Two young men, one of whom told me he had come to pay his fines, observed the large number of Asian and East Indian people in the room. The young man, with the payment of fines on his conscience, remarked to the other, "Lots of accidents in the making!" I turned and looked at him, puzzled that he did not see the irony of his remark. Indeed, sometimes we notice the speck in someone else's eyes but fail to see the beam in our own.

So where do we go from here?

We need to recognize that the seeds of prejudice lie within us all. No matter who we are, and no matter what our racial or ethnic origins, we humans easily fall into the sin of prejudice. We need to name that sin to ourselves when it manifests itself within us and among us. We need to name it in others. And we need to repent of it and fight it. It is both as simple and as difficult as that.

Are we, then, to remain silent when the actions and attitudes of people of other races and cultures offend us? No. It is dishonest to be silent when we have legitimate concerns about anyone's behaviour or attitudes. When we feel hurt, we should acknowledge that hurt. Living



But..."

by Tony Plomp

together is a two-way street. Therefore, immigrants need to be as sensitive to the needs of the host population as it ought to be toward them.

But we who bear the name of Christ ought to examine ourselves. Being human, fearing rapid change like anyone else, we may be swept up too easily in the chorus of prejudice around us. We may paint entire ethnic or racial communities with the large brush of stereotypes. In my youth, the two people from Delta did this about the Dutch. They were probably not much different from us. Yet, as followers of Christ, we are to be the first to extend the hand of welcome to the stranger.

As I look around my congregation, I see brothers and sisters from various ethnic communities in our pews. I wish there were far more. I look back with joy to the years when a large number of Koreans and Taiwanese filled our sanctuary, and we sang "Silent Night" together in seven languages. To me, we were then truly a local expression of the "holy catholic Church," universal in its embrace in which "there is no longer Jew or Greek ... slave or free ... male and female [black and white, Chinese and East Indian, Korean and Taiwanese, Dutch and German, English and Scots ...]; for all of you are one in Christ Jesus" (Galatians 3:28).

One in Christ Jesus! The "dividing wall" is broken down in him!

It must be so. It cannot be otherwise. R

Tony Plomp is minister of Richmond Church, Richmond, B.C., and a regular columnist in this magazine.

New from Jim Taylor



Everyday Psalms

A new look at favorite Psalms, by the popular author of An Everyday God. Jim Taylor uses his gift for seeing God in everyday life to bring the Psalms into a new focus. Translated into images and language from contemporary experience, the Psalms live again—bringing inspiration and an understanding of the nature of God. These paraphrases are useful for personal mediation and public worship. A classic. Based upon the Revised Common Lectionary, this book will be read again and again.

5 1/2 x 8 1/2", 160 pages, softcover, 4 color, Wood Lake Books

551-054 • **$15.95**

Wood Lake Books

Available from:
Wood Lake Books
PO Box 700,
Winfield BC, V0H 2C0

Source APR
1-800-663-2775

THE REXDALE PRESBYTERIAN SENIOR CITIZENS CORPORATION

(2314 Islington Avenue, Etobicoke, Ontario M9W 5W9)



Rexdale Presbyterian Church & Highway Terraces Apartments

wishes to advise
persons 59 years of age or older
who are able to care independently for themselves
that

Highway Terraces Apartments

(a non-profit senior citizens housing complex in northern Etobicoke, located two blocks north of Hwy. 401, on Islington Avenue)

is now accepting applications for one-bedroom and bachelor units.

For information:
Please contact the management offices
Monday to Friday, 9:30 a.m. to 4:30 p.m.
at (416) 745-2891

Knox College and the

by Stephen Farris

A photograph of Knox College appears on Keith Clifford's authoritative work *Resistance to Church Union in Canada, 1904-1939.* This is not because Knox College as a whole resisted Church Union. In fact, virtually the entire faculty and most of the student body entered the new United Church. It is because no place that can be photographed so nearly represents The Presbyterian Church in Canada. The Presbyterian Church is, in a way, like a large, extended, not always happy family; and Knox College is the closest thing there is to an old family home. Not everybody in the family has even seen the place; it's simply there in the background.

For Presbyterians, Knox College is like an old family home

The college was born out of Presbyterian family troubles in Scotland. The church there was an established church. It sturdily claimed, however, to owe allegiance to Jesus Christ alone, the "only King and Head of the Church." In fact, the parliament of the United Kingdom had a great deal of control over the church in key matters. The chief landowner of a district had the right to name or "present" the minister of the local church. Parliament, composed, as it was, of men from the landowning, aristocratic class, had no intention of allowing any change in this system, often called "patronage." There were, as one might expect, many abuses under this system, but there was also a key theological point. Was the church genuinely under the rule of Jesus Christ if it could not follow what it believed to be Christ's will in the important matter of calling a minister?

Some within the church were content with things the way they were. Others, the Evangelicals, were not. (The word Evangelical had a similar but not identical meaning as in our times.) In 1843, matters came to a head, and one-third of the ministers of the Church of Scotland left church, manse and stipend to form the Free Church of Scotland.

In Canada, the system of patronage did not exist, but many had sympathy with the theological convictions of the Free Church in this and other important matters. In 1844, a lengthy protest was handed to the Synod of the Presbyterian Church of Canada. It declared that the Church of Scotland was "enslaved" by "encroachments of the civil power" and stated that the protesters could no longer hold office within a body connected to it.

A new denomination, usually called the Free Kirk, came into being in Canada. It soon decided a college for training ministers for the new church would be established in Toronto. Some felt a college should also be established in Montreal, but it was agreed the fledgling church could not sustain two theological colleges. (Several decades later, the church would establish The Presbyterian College, Montreal.) On November 8, 1844, a college opened in Toronto in rented premises, with two professors and 14 students. Twenty bursaries of five to 10 pounds value were established in the next year.

In 1846, the young institution was officially given the name "Knox's College." The college had a specially close relationship with Knox Church, Toronto. Its minister, Robert Burns, also served for a time as professor at the college. Through his Scottish connections, Burns collected more than 2,000 volumes — a collection which formed the nucleus of the Caven Library, one of the present glories of the college.

The Free Church in Canada was earnest, energetic, evangelical, thoroughly Calvinist and dedicated to the Westminster Confession of Faith. The college reflected the nature of the church. The church and its college were also successful. Toronto and Canada West (Ontario) were growing rapidly. The Canadian colonies were in the midst of repudiating the political pretensions of their own would-be aristocrats, so the new church suited the temper of the times. The college grew, moved several times to larger premises and flourished.

By 1875, all the strands of Canadian Presbyterianism had come together to form one national church. Later in the century, the rigour of attachment, both in church and college, to Calvinist orthodoxy waned. A form of "progressive orthodoxy," which held the central evangelical doctrines in a less rigid manner, came into vogue. (In those days, the two terms were not necessarily opposites.)

Those who wish to know more about this era must turn to the history of the college written by Dr. Brian Fraser (to be published within a year). In this brief article, it is necessary to jump forward to another family crisis.

In 1911, workers began to construct a fine new college edifice on the front campus of the University of Toronto. The principal, Alfred Gandier, hoped the new building would be the flagship college of a new United Church which would encompass the large majority of Canadian Protestants. The college would be a grand structure appropriate to the influence of the new church. It would include a residence larger than necessary to house theological students alone;

Presbyterian Family

students of all disciplines would be welcomed.

Of the troubled times that ensued in the Presbyterian family, I do not need to write. Sometimes the troubles divided not only the church family but also the immediate family. In the tiny Saskatchewan hamlet of Coleville, for example, one Charles Farris stayed Presbyterian while his younger brother Ross became a minister of the local United Church. Such divisions were repeated across much of Canada. It was also necessary to divide the national property of the old Presbyterian Church. Knox College was awarded to the continuing Presbyterians. The faculty and most of the student body, however, moved across the campus to a new institution, Emmanuel College.

The Presbyterians faced a desperate need to obtain ministers but possessed little money to fund theological education. Moreover, the continuing Presbyterians were not merely not "United," they were not united among themselves. The continuing church might have headed in several theological directions. Faculty appointments would be of first importance in determining what the theological direction of the church would be.

Thomas Eakin was appointed the new principal. Though the college decided Lloyd Morrow was not a suitable candidate for a chair in Knox, he was nominated from the floor of the General Assembly and elected. Morrow was the subject of student complaints far beyond the normal grumbling, including appeals to the General Assembly. As a result of these complaints and of faculty tensions, he was forced to resign in 1936. Principal Eakin, who had engaged in a running and undignified feud with Morrow, was removed from office for a year because of his behaviour.

Another new professor, Walter Bryden, became the key figure in the theological renewal of The Presbyterian Church in Canada. With passionate sincerity, he taught students to draw from the deep springs of the biblical witness and to learn from the great thinkers of the Reformation. His sympathy for the powerful teaching of the Swiss theologian Karl Barth and other "neo-orthodox" theologians was an exciting alternative to either fundamentalism or the old progressive orthodoxy.

Bryden became a target of more conservative wings of the church and of the principal's ire. Eakin would sneer publicly at Bryden's fondness for "German" theology. There can be no doubt, however, about whose influence would eventually triumph. Bryden taught all but one of those who formed the faculty of Knox College from the '50s to the mid-'70s. For half a century, his was the dominant influence in the college and, through the college, in The Presbyterian Church in Canada. Many still alive can speak with awe of his intellectual and spiritual predominance.

Walter Bryden became the key figure in theological renewal

The story of Walter Bryden and his successors brings us close to our own times. An amateur historian can speak with some confidence of events long past; there are few to contradict. Of more recent events and trends, one ought to speak more circumspectly. With some hesitation, a few things can be said.

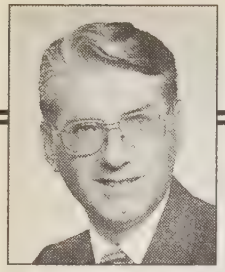
Relations between the church and college, despite a remarkably successful financial campaign in the mid-'80s, have not always been easy. Financing theological education remains a problem for the church. From time to time, there are disputes over the appointment of faculty. This observer takes comfort from the fact that these and other troubles in the life of the college have all been faced before, sometimes repeatedly. The college has always survived.

The present is a period of reaction against Barthian theology, so dominant not only at Knox but throughout Protestantism. The influence of Walter Bryden, a striking example of such theology, is no longer predominant. A considerable range of theologies now interests Knox faculty. Furthermore, the college has been an integral part of the Toronto School of Theology for many years. This association with theological schools of other Christian bodies exposes students to an even wider range of theological opinion. The college program was also strengthened in 1991 when Ewart College amalgamated with Knox.

The building remains, perhaps the finest example of Collegiate Gothic architecture in Canada. The task also remains: the college is still called to educate women and men for the ministry of the Presbyterian Church. The family, too, remains, but it looks and sounds different now. The Scottish accent is not predominant; one can hear the intonations of Korea and Trinidad and the Netherlands. And almost half the students are women, a development the founding "fathers" could not have foreseen.

There will doubtless be family troubles in years to come over human sexuality, over the nature of the authority of Scripture and many other questions. Whatever the troubles, Knox will remain a "family home" of the church. R

Stephen Farris is professor of preaching and worship at Knox College, Toronto.



You Were Asking?

Tony Plomp

The Blood of the Lambs

Why do Jehovah's Witnesses refuse blood transfusions? Do you think their children should be forced to accept them?

Jehovah's Witnesses refuse blood transfusions on the basis of their interpretation of certain Scripture passages, such as Genesis 9:3-4, Deuteronomy 12:23-25, I Samuel 14:32-33, Acts 15:28-29. Frequently quoted is the prohibition in Leviticus 3:17: "This is a rule for all time from generation to generation wherever you live: that you must consume neither fat nor blood" (*RNEB*). Jehovah's Witnesses believe this part of the Mosaic Law is still in force. Although a blood transfusion is not the consumption of blood by mouth, it is ingestion of it.

But take a closer look at the context of some of these Bible passages. Why, for instance, could fat not be eaten? According to the Mosaic Law, the fat was to be burned on the altar as an offering to God. It was also held that the life (or soul) was in the blood; and since the life belonged to God, no humans should consume it. "The life of a creature is the blood, and I appoint it to make expiation on the altar for yourselves: it is the blood, which is the life, that makes expiation" (Leviticus 17:11). So the blood was either poured out on the ground, symbolic of its return to the God who gave it (Deuteronomy 12:24), or onto the altar, symbolic of the sinner's own life being poured out before God as an atonement for sin. To this day, many in the Jewish community still live by kosher laws which dictate how an animal is to be slaughtered, forbid the eating of pork or shellfish, and prohibit the eating of meat from which the blood has not been drained.

Jehovah's Witness theology makes what I consider to be a giant leap in applying these Scripture passages to blood transfusions. It holds that the *soul* is in the blood. So by accepting a blood transfusion, one literally receives a part of someone else's soul into oneself. Similarly, by donating blood to the Red Cross, one gives away a portion of one's soul. The argument seems to be: "How can we love God with *all our soul* when we have given some of our soul away?" To which one might reply: "But do we lose part of our soul when we are in an accident and bleed profusely, or have an arm or a leg amputated?"

I question whether we can still reasonably believe "the soul is in the blood." Blood is obviously critical to the continuance of life; it is for that reason blood transfusions are sometimes required. But as we do not change our *persona* because we accept a heart or kidney or liver transplant, neither do we change who we are by accepting a blood transfusion. A more fundamental objection to the view of the Witnesses on this matter is, of course, that in Christ the atonement rituals of the Mosaic Law have been done away with.

It is interesting that Jewish people have no problem donating blood or accepting blood transfusions. In fact, a Jewish acquaintance of mine was surprised to hear the Jehovah's Witness interpretation of some of the texts cited.

Recently, the stance of the Jehovah's Witnesses in refusing blood transfusions has gained some credibility. Some blood products have been contaminated with HIV resulting in people developing AIDS. Equally significant is the fact that more people today are "banking" their own blood in preparation for surgery in case they require a transfusion. Nevertheless, I would gladly receive a blood transfusion if it would save my life.

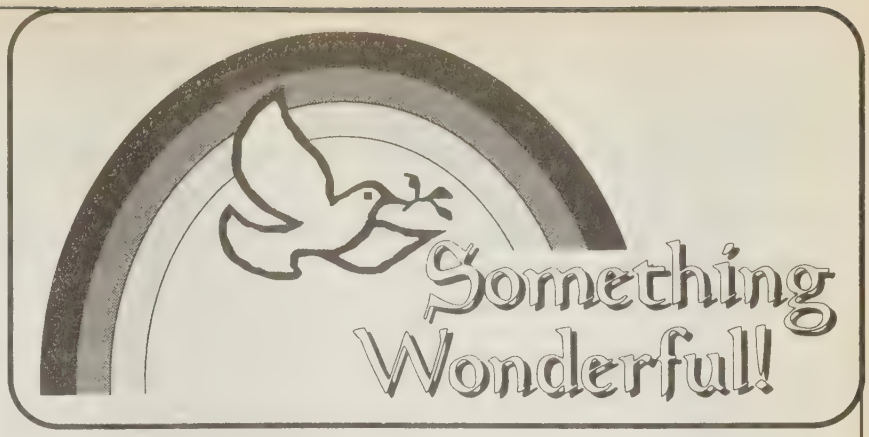
In his book *Chaos of the Cults* (1938), J. K. van Baalen wrote: "But we agree with the Witnesses that if someone objects to the process, either because he is unwilling to take the physical risk, or because of religious scruples, no human court has the moral right to force him to submit contrary to his own conscientious convictions, or to subject his child to this particular treatment. Education is one thing, force is quite another. Our children belong not to the state, but to their parents."

Well, yes and no. Our children belong not to the state but to God. Yet, if we as parents place them in clear and present danger, I believe the state, as God's servant, has the duty to intervene. I say this with considerable hesitation because I am firmly committed to parental rights and responsibilities for their children. Most of us can cite anecdotal evidence of the state interfering inappropriately in family life, such as in some cases where children are removed from their parents because someone maliciously alleges child abuse in that home. To take an extreme example, what if a religion were to dictate child sacrifices to its membership? Should we, or the state, countenance such a practice on the premise that "our children belong not to the state but to their parents"? I think not, unless one is prepared to push pluralism and multiculturalism to the breaking point. R

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

Readers 12 and under, this page is for you! God's love ***is*** something wonderful! The rainbow is one sign of God's love. Let's discover more about his love through puzzles, crafts, stories and features – all designed just for you.

Editors: *Susan R. S. MacLaren and Nancy Pinck*



Thanks be to God

everyone
service
strengthened
intercessions
times
crown
word
good
eat
bounty
grateful
bread
bless
everything
Lord
prayers
songs
thanksgiving

Use these words to fill in the blanks below.



You shall ____ your fill and ____ the Lord your God for the____ land that he has given you. Deuteronomy 8:10

... One does not live by ____ alone, but by every ____ that comes from the mouth of the ____. Deuteronomy 8:3

You [Lord] ____ the year with your ____. Psalm 65:11

Giving thanks to God the Father at all ____ and for ____ in the name of our Lord Jesus Christ. Ephesians 5:20

Let us come into his presence with ____; let us make a joyful noise to him with ____ of praise. Psalm 95:2

I [Paul] urge that supplications, ____, ___, and thanksgivings be made for ____. I Timothy 2:1

I [Paul] am ____ to Christ Jesus our Lord, who has ____ me, because he judged me faithful and appointed me to his ____. 1 Timothy 1:12

CONGRATULATIONS TO JENNIFER GRENSEWICH AGE 7, WINNER OF OUR RECENT COLOURING CONTEST!



Bible Foods

Q	A	L	U	R	S	L	H	S	I	F	C	A	P	J	I	S	N
Z	X	W	S	A	N	A	O	B	N	R	A	E	T	G	O	R	L
Z	B	I	N	G	I	A	L	R	O	U	L	K	R	K	L	E	E
G	A	L	O	E	S	N	L	T	Z	I	T	A	G	U	I	B	E
A	R	N	I	N	I	A	I	M	Y	T	P	C	R	O	V	M	K
M	L	L	N	I	A	W	O	V	O	E	Y	X	A	O	E	U	S
E	E	D	O	V	R	Z	S	E	S	N	O	E	I	L	S	C	M
C	Y	C	U	R	D	L	I	A	U	Q	D	O	N	W	U	U	E
H	N	U	T	S	T	O	A	L	D	E	M	S	D	O	B	C	A
E	T	S	L	I	T	N	E	L	Y	G	S	G	I	F	H	I	L
E	C	F	X	D	S	E	T	A	N	A	R	G	E	M	O	P	P
S	B	R	E	H	A	H	T	X	J	T	U	H	T	O	R	B	C
E	M	I	L	K	N	E	G	G	S	T	W	N	W	E	T	S	K
H	N	U	A	C	I	L	R	A	G	O	M	E	L	O	N	I	X
O	L	O	C	U	S	T	M	B	D	P	G	N	S	H	E	E	P

almonds
barley
bread
broth
cake
cheese
cucumbers
curd
eggs
figs
fish
fowl
fruit
game
garlic
grain
grapes
herbs
honey
leeks
lentils
locust
meal
melon
milk
nuts
oil
olives
onions
pomegranates
pottage
quail
raisins
salt
sheep
stew
veal
vinegar



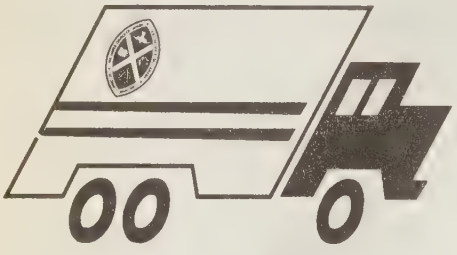
From: *101 Fun Bible Word Searches* (c) 1989 by Tyndale House Publishers, Inc. Used by permission. All rights reserved.

MEMORY VERSE OF THE MONTH

O give thanks to the Lord, for he is good; his steadfast love endures forever! Psalm 118:1 NRSV

United Church offices moving; Presbyterians invited along

Nearly five years of uncertainty over the future of the national offices of The United Church of Canada ended this summer with separate deals to sell the church's property in mid-town Toronto and to rent space in an office complex in Toronto's western suburbs.



The Toronto-based Noble Group which purchased the property plans to demolish the existing church offices and a row of old houses on the edge of the property to make way for low-rise condominiums.

The new national United Church offices will be housed in the Mutual Group Centre, a three-tower complex in Etobicoke. The church will occupy most of the first five floors of a 19-floor tower. The projected occupancy date for the offices and for the United Church Book Room is mid-March 1995. The denomination's television facility, Berkeley Studio, will move in at the end of April 1995.

Although the building was completed more than three years ago, the United Church will be its first tenant. Additional office space may be used by other denominations. In fact, the Presbyterian Church and the Anglican Church have both been approached about joint tenancy.

The Assembly Council executive of The Presbyterian Church in Canada has referred the matter to a subcommittee, which will review the options and report to the Assembly Council meeting in November. (Source: *The United Church Observer*)

The Irish General Assembly

Rev. David McGaughey, Mourne congregation, Kilkeel, was elected Moderator of the General Assembly of the Presbyterian Church in Ireland at the annual meeting, held June 6-10 in Belfast.

Included in the business of the Assembly was: the publication of a supplement to the church hymnal (with cassettes to help in performing the new hymns); a report from the Church Architecture Committee which offered sympathy to Belvoir Church whose building had to be demolished as a result of a bomb; a report from the Board of Studies which rejected placing a quota on the number of students accepted for training. Changes are to take place which will require students to have some sort of life experience outside of college before study. Criticism from the Assembly floor was directed against the student loan system and the removal of benefits for many students who are graduating without jobs but with debts. There was also a report from the Presbyterian Women's Association which is celebrating 50 years of deaconess work; and a report from the Peace and Peacemaking Committee which commended a leaflet entitled "Stepping Forward for Peace" to the church, with the hope it would be used by all congregations.

In other matters, the Marriage and Family Committee is offering a hotline in the denomination's headquarters for those whose marriages are under stress.

A law was passed requiring ministers to retire at age 70. It was also decided to make widows pensions service related and payable for life.

International Ministries appointments

International Ministries, Life and Mission Agency, recently announced three appointments to overseas staff.



Dr. Richard Allen, a member of Laurel Lea-St. Matthew's Church, Sarnia, Ontario, who has previously served in Nepal and Pakistan, has been appointed Community Health Adviser to The Presbyterian Church of East Africa.



Rose Janson will serve for one year as a volunteer in organic farming in Livingstonia Synod, The Church of Central Africa Presbyterian, Malawi. She is a member of Kirkwall Church in the Presbytery of Hamilton, Ontario.



Paula Ryan will teach at the Hsin Chu Bible College as a volunteer to The Presbyterian Church in Taiwan. She is a member of St. Andrew's Church, Dartmouth, Nova Scotia.

CONTINUED FROM PAGE 36

Roman Catholics get new catechism

For the first time in 400 years, Roman Catholics world-wide have a new "universal" catechism. The 800-page English-language version was formally presented at a Vatican ceremony in May.

Unlike its predecessor, the new catechism does not follow the familiar question-and-answer format. Instead, in four major parts, it articulates the essential content of Roman Catholic faith and morals and the church's stand on issues that affect today's society.

Covering a vast amount of ground, it deals with subjects as diverse as the abuse of food, alcohol, tobacco or medicine; experimentation on human beings; terrorism; and the obligation to pay taxes, to vote, and to defend one's country.

On older controversial issues, the catechism holds to the traditional Roman Catholic positions: it rejects the ordination of women, opposes abortion and euthanasia, and labels as "intrinsically bad" artificial means of birth control. (*RNS, The Banner*)

Presbyterian women meet in Iowa

"You Are My Beloved," therefore: welcome the stranger, protect the children, listen to our sisters, and share our faith.

That theme was celebrated and explored by approximately 4,000 Presbyterian women and men from across North America and overseas at the 1994 Churchwide Gathering of Presbyterian Women U.S.A., held at Iowa State University, July 13-18. Participants were affirmed in their faith and challenged to service through theme addresses, Bible study, forums, workshops, plenary sessions, music, drama and dance.

The more than 90 international guests included Vera Chirwa and her sister, Chrissie Jere from Malawi, who were also special guests at The Presbyterian Church in Canada Mid-Decade Event held at Ewart College in May. Another guest familiar to Canadian Presbyterians was Ruth Kao, chairperson of ECPAT (End Child Prostitution in Asian Tourism) Taiwan, who led a workshop on "Modern Slavery: Children, Victims of the Sex Industry."

Canadian participants included: Roberta Clare, chaplain at McGill University; Tamiko Corbett, executive secretary, Women's Missionary Society; Kay Cowper, WMS president; Barbara McLean, deputy clerk of General Assembly.



Kay Cowper (left), Roberta Clare (centre) and Tamiko Corbett at the Presbyterian women's event in Iowa.

Chikane to leave church council

Frank Chikane, general secretary of the South African Council of Churches (SACC), has announced he will leave his position now that victory over apartheid is a "mission accomplished."

One of South Africa's most prominent black Protestant church leaders, Chikane was once dubbed the "communist priest" for his activism against apartheid and was arrested and tortured by authorities of the former government. He had recently been on unpaid leave from the council as one of the 11 members of the Independent Electoral Commission who oversaw the first multiracial elections ever held in South Africa. The elections were held in April and swept African National Congress leader Nelson Mandela into power

Chikane's resignation comes as numerous SACC officials are leaving to become members of the new government and as the council redefines its role in a new South Africa — from outspoken opponent of the apartheid system to a principal player in the reconstruction of society. Because of his role in the election monitoring, Chikane is prohibited for more than a year from holding political office.

On a practical level, the SACC now needs fewer staff. As a result, it has offered a severance package to its employees. About half of the 120-member staff have accepted the offer.

In a speech given at the council's annual national conference held in July, Chikane spoke of the new role for the churches and the opportunity of "establishing an order which will measure success in terms of the change in the quality of life of the least of our people." While maintaining that the council's member churches should approach the new government with a spirit of "critical solidarity," Chikane also said the churches must "remain a conscience of the nation." (*The Christian Century*)

KNOX PRESBYTERIAN CHURCH SIXTEEN
Highway 5 at Lions Park Valley Road
DEDICATION OF NEW SUNDAY SCHOOL FACILITIES
Sunday, October 30, 1994
Regular Service 10:30 a.m. Luncheon 12:00 to 1:00 p.m.
Musical Concert 1:00 to 2:00 p.m. Service of Dedication 2:30 p.m.
Speaker for the day: Danny Moe, internationally known Christian motivator
Music: Joe Stuart, Opera Tenor
ALL WELCOME
Call Rev. Cecil Cunningham at (905) 257-2770 or (905) 825-5758 for directions.

Simple Church Funerals.

The Simple Alternative is a non-profit, non-denominational public service organization which provides a dignified, modestly-priced alternative to dealing with a commercial funeral home.

We encourage families who are part of a community of faith to consider holding funeral services in their place of worship. And our approach is straightforward: *dignified simplicity.*

If this sounds like common sense to you, call us or send in the coupon for information. As a non-profit organization we do not have commissioned salespeople and no-one will call on you except at your express invitation.

Please send me information about The Simple Alternative.

Name: _____
Mr. Mrs. Miss Ms

Address: _____

City: _____ Province: _____ Postal Code: _____

Serving the Greater Metropolitan Toronto Area

The Simple Alternative

(416) 441-1580

275 Lesmill Road, Don Mills, Ontario M3B 2V1

A licensed funeral establishment administered by Canadian Memorial Services, a non-profit, public service organization

PR2

News

CONTINUED FROM PAGE 37

CRC rejects women's ordination

Less than 24 hours after voting that women cannot be ordained ministers, the Christian Reformed Church (CRC) in the United States told local congregations June 22 to remove from office any women currently ordained as elders. In a tangle of procedural manoeuverings, emotional protests and sharp debates, the 184 male delegates to the 300,000-member Calvinist denomination's annual synod (held at Calvin College, Grand Rapids, Michigan) spent the better part of two days wrestling with the issue of the role of women in the CRC. For the most part, women lost. But also on June 22, synod delegates voted against invalidating a 1992 decision allowing women to "expound on the word of God," which is tantamount to preaching without ordination

The key vote on the women's issue, which has gone back and forth like a ping-pong ball for the past four years, came on June 21 when delegates narrowly voted (95-89) not to ratify a 1993 decision that opened ordained offices — minister, elder and evangelist — to women.

The next day, delegates rejected three separate efforts to rescind the earlier vote. They then went on to adopt a resolution calling on churches that have already ordained women as elders to "release them from office" by June 1, 1995, and "not to ordain any additional women elders, evangelists or ministers." An estimated 15 churches in the CRC have already ordained women as elders in the past several years as expectations mounted that all offices of the ordained ministry would be open to women.

Some of the churches that ordained women elders declared they would disobey the synod pronouncement. "I don't know of one of them that's likely to reverse course," remarked Rolf Bouma, co-pastor of a Grand Rapids congregation that voted two years ago to ordain women elders.

CONTINUED FROM PAGE 38

Conservatives in the denomination, however, viewed the votes as the first signs in turning what they believe is a tide of liberalism.

Conservatives estimate that the denomination has lost some 15,000 members in the past several years as opponents of women's ordination have dropped out. But progressives in the denomination are also leaving — including a number of theologically trained women — many for the more liberal and slightly bigger Reformed Church in America which has ordained women since 1979. *(The Christian Century)*

Infant baptism still the key in Dutch Reformed churches

You can't have it both ways. That's what the Reformed Churches in the Netherlands (GKN) recently told parents who wish to have their children recognized as members of the church without the benefit of infant baptism.

Upholding a 1983 decision that baptism is the door to membership, the Dutch synod recently turned down a request that non-baptized children be officially registered as church members.

At the same time, anxious to please the parents and in an effort to involve such children as much as possible in the life of the church, it advised congregations to keep a separate list of children who have not been baptized. (*Kerkinformatie*, *The Banner*)

First American chosen to lead Salvation Army

For the first time in its 129-year history, an American is serving as leader of the Salvation Army. General Paul Rader, 60, territorial commander for the Salvation Army U.S.A. western territory, took over leadership of the London-based organization on July 23.

The Salvation Army was founded in London in 1865 by William Booth and was first introduced in the United States in 1880. Most of the Army's international leaders have been British.

"My heart's desire is to help Salvationists embrace the world in their thinking and their caring and commitment, and to have a strengthened sense of partnership in the work of world evangelism," Rader said. (*EPS*)

Churches in Rwanda "discredited" by links with former regime

The churches in Rwanda have been discredited by aligning themselves with the former Hutu-dominated regime and its tribal policies, according to Samuel Isaac, deputy director for sharing and services of the World Council of Churches. Many inside the country believe the churches must be reborn, just as the country is being reborn, he says.

Isaac, who recently visited the Rwandan capital of Kigali and refugee camps outside of Rwanda with officials of the Lutheran World Federation and the All Africa Council of Churches, told a press conference in Geneva: "In every conversation we had, with the government and church people alike, the point was brought home to us that the church itself stands tainted, not by passive indifference, but by errors of commission as well."

Isaac also reported there are virtually no official church structures left in Kigali. Church leaders have either been killed or are living as refugees outside the country.

The delegation met 15 survivors from the Presbyterian Church of Rwanda. They had escaped massacre by the former government militia and had formed an emergency committee to re-establish contact with the church inside the country. Many of the committee had lost members of their families. One person had lost nine family members, including his wife and children

The "surviving church" gave the delegation a statement which included a list of 17 pastors and their families known to have been killed. The statement also called for assistance from the international church community in rebuilding the church in Rwanda.

"They want to pick up the pieces," Isaac said. "They are not particularly church leaders, but pastors, church elders and so on. They told us the church had made a mistake in being too aligned to the previous regime. There is a general feeling of regret that the church, which should have been promoting reconciliation, was unwittingly aligned with a regime which had built itself up on tribal lines."

Concerning the church leaders outside of Rwanda, the survivors made a point of saying that people who held office were deemed still to hold office. However, the leaders should return to Rwanda and account for their actions as individuals, and should be queried and judged for their actions, if necessary. (*EPS*)

THE Renewal Fellowship
WITHIN THE PRESBYTERIAN CHURCH IN CANADA

FALL RENEWAL DAY: Oct. 29, 1994

Woodbridge Presbyterian Church
Woodbridge, Ontario

"Healing and Deliverance"

The workshop leaders are Dr. Roy Matheson and Dr. David Sherbino, Professors at Ontario Theological Seminary.

REGISTRATION & INFORMATION
Fax and Phone: (416) 233-6581

Write to: The Renewal Fellowship
Within The Presbyterian Church in Canada
3819 Bloor Street W., Etobicoke, ON. M9B 1K7

People and Places



A SURPRISE RECEPTION was held after a recent service at Westminster Church, Sault Ste. Marie, Ont., to recognize the 35th anniversary of the ordination of Rev. Wilfred M. Moncrieff. Presentations included a giant card from the girls and boys, and an honorary membership in the WMS. Helping to cut the cake are Ashley Clingen and Kofi Osei.



THE CONGREGATION OF Knox Church, North Easthope, Ont., celebrated its 150th anniversary the weekend of May 7. On Saturday evening, over 300 people enjoyed a barbecue held in a large tent erected beside the church. Entertainment was provided by a 30-piece Salvation Army Band and by Killicrankie, a four-member group playing traditional and Scottish songs. At the Sunday morning service, the guest speaker was Rev. Earle Roberts, Moderator of the 119th General Assembly. After the service, a historical plaque was unveiled by Allan Masson of Oakville, Ont., the great-grandson of Rev. Daniel Allan, the church's first minister (1844-1875). Looking on are: Rev. Rob Congram, minister of Knox, and Earle Roberts.



AMONG THE NINE CHILDREN baptized by Rev. Diane Clark at a recent service in Elmvale Church, Elmvale, Ont., were two sets of twins. Pictured, Wendy and Sarah Furlong, age seven, try to strike up a conversation with seven-month-olds Jarrett and Amy-Lynn Bissonette after their baptism.



AN AMBULANCE WAS purchased recently for the Jobat Hospital in India with money from Live the Vision. Gifts from congregations and individuals in Niagara Presbytery and Morrisburg, Ont., also contributed to the ambulance fund. Two ambulance drivers are pictured holding a sign expressing thanks to The Presbyterian Church in Canada at the dedication service held in front of Zion Church, Jobat.

Please note: Photos submitted for People and Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



A FRAMED MIRROR, given in memory of Beattie Bailey by her daughter, Marilyn Dixon, and family, was dedicated during a recent meeting of the Ladies Aid at St. Paul's Church, Winchester, Ont. Beattie was a longtime, faithful member of the group. Pictured holding the mirror are: Rev. Heather Jones (left) and Marilyn Dixon.



PICTURED IS ANNE BAERMAN, who was honoured by the congregation of Maisonneuve-St. Cuthbert's Church, Montreal, on the occasion of her 90th birthday in May. Anne has been attending the church since the age of five. Seen with her are clerk of session David Lambert and Rev. David Smith.



THE CONGREGATION OF St. Andrew's-Chalmers Church, Uxbridge, Ont., celebrated the conclusion of a successful campaign for Live the Vision by constructing a floor-to-ceiling Live the Vision logo in the church hall. With a suggested share of $17,072, the congregation raised $60,121.



THE CONGREGATION OF St. Paul's Church, Ingersoll, Ont., dedicated its new addition and renovated area of the church last May. Guest speaker for the occasion was Rev. John Congram, editor of the *Presbyterian Record.* Pictured, left to right, are: Rev. Lonnie Atkinson; Peter Parsons, convener of the building committee; and Robert Clemens, clerk of session. (Photo: *Ingersoll Times*)



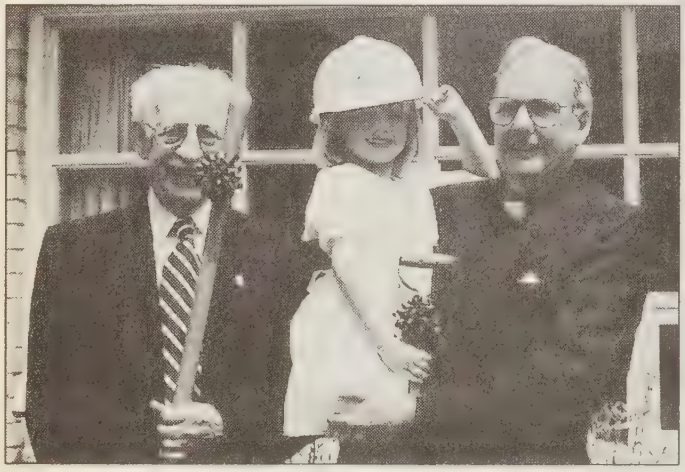
THE LIBRARY OF Dr. John Keir, a professor and principal of the first theological seminary in British North America, was presented to The Presbyterian College, Montreal, on the occasion of the 127th convocation of the college. Seen examining a volume from the library are Dr. John Johnston (far left) and Dr. William Klempa, principal of the college. Looking on are Constance Auld and Anne Goddard, members of the Keir family.



THREE GENERATIONS are represented in the choir of Calvin Church, Abbotsford, B.C.: mother Florence Young, daughter Carol Lowry and granddaughter Lynda Lowry. Carol and Lynda are also members of Bells of Praise, the church's senior handbell choir.



A WOODEN COMMUNION TABLE CROSS was presented to Unionville Church in celebration of the baptisms of Alison and Alex Culp, pictured with their parents, Dawn and Ray Culp. The cross was made by Dirk de Jong, a member of the congregation, and carved by Edgardo Paraiso.



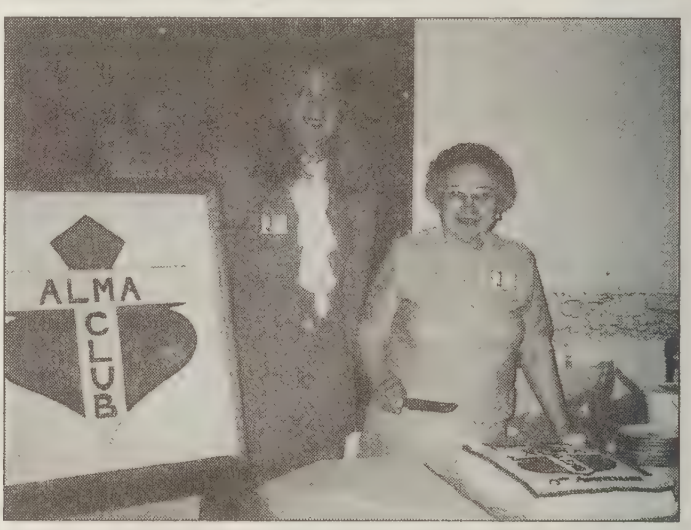
ON JUNE 5TH, the congregation of Richmond Hill Church, Richmond Hill, Ont., broke the ground for a $600,000 addition. The first shovel of sod was turned by Robert Marsh, 92, whose great-great-grandfather was a founding elder of the church in 1817. The second shovel was turned by four-year-old Alison Nigra, who represented the children of the congregation. Also pictured is Rev. Wm. A. Wallace.



THE CONGREGATION OF Renfrew Church, Renfrew, Ont., expressed its appreciation to Dorothy Anderson and Francis Lockwood for their outstanding service, particularly for their more than 55 years of service each to the choir. Shown with them are Rev. J. Martin Kreplin and clerk of session Joan Hilliard (right).



PICTURED ARE some of the children from First Church, Prince Rupert, B.C., enjoying a marshmallow roast at the end of the Sunday school picnic, held at Diana Lake in June.



THE ALMA CLUB of Alma Street Church, St. Thomas, Ont., celebrated the 70th anniversary of its Fellowship and Bible Study Group recently. The group was formed in 1924 by Isabel Stubbs and currently has 16 active members. Pictured at an invitational dinner are Rev. Rosanne Hislop and Bernice MacFarlane, president.

At a dinner meeting held June 1, the session of **First Church, Brockville, Ont.,** honoured nine elders for their long and faithful service. Those honoured were: **Ken Stewart** (50 years), **Hugh Manahan** (45 years), **Henry Wilkes** (40 years), **Gerald Wolthausen** (37 years), **Jerry McIntosh** (27 years), **Griswoldene Lewis** (25 years), **Frances MacOdrum** (24 years), **Bruce Davidson** (24 years), **and Eric Balch** (23 years).

On Sunday, June 19, a plaque was dedicated at **St. John's Church, Cornwall, Ont.,** on the retirement of **Margaret McDonald**, librarian, and her assistant, **Hilda Brownell**, after several years of service. St. John's library, a 1967 centennial project of the PYPS and senior YPS groups of the church during **Mary Duffin's** tenure as deaconess, currently includes over 2,000 books and tapes. The plaque bears the names of all the librarians since 1967.



THE CONGREGATION OF First Church, North Pelham, Ont., honoured Margaret Rice on April 17 on her retirement after 25 years as organist and choir director. She is pictured (centre) with her parents, Bill (who was choir director when she first played the organ at the church) and Catherine Rice; her husband, Michael; and their eldest daughter, Cathy Goraieb. Music boxes were presented to Margaret by the congregation and church school. A buffet dinner was held after the church service.



PICTURED IS James Watson, who retired as organist and choir director of Laurel Lea-St. Matthew's Church, Sarnia, Ont., after a ministry of music which began in 1947 (for the congregation then called Meadow Lea Mission). A surprise party in his honour was held in June. Twenty-five former choir members returned to join the celebration.



ON CHRISTIAN FAMILY SUNDAY, the congregation of St. Andrew's Church, Nanaimo, B.C., paid tribute to members who have been a part of the congregation for the past 40 years. In the front row, right to left, are: Margaret Jamieson, Jessie Booth, Helen Argyle, Janet Bell, Audrey Nicholson, Margaret Williamson, Rose Morris, May Bolt and Judy Szasz. In the back row, right to left, are: Jean Massick, Gordon Blott, Eleanor Blott, Bill Williamson, Bea McLeod, Isabel Heise, Norma Gomerich, Lillian Hunter and Margaret Fowler.



TO RAISE MONEY to build a fully accessible washroom, the Men of Briarwood Church, Beaconsfield, Que., held a garage sale and men's bake table.



FOR THE PAST 50 YEARS, Lakeview Church and First Baptist Church in Thunder Bay, Ont., have held joint Good Friday services, alternating the locale each year. This year marked the 60th anniversary of the joint service (it actually began in 1934 with First Presbyterian Church and First Baptist, Port Arthur, Ont.). Pictured with the anniversary cake are Rev. Terry Janke (left) of First Baptist Church and Rev. Jim Ferrier of Lakeview Church.

From the Past Record

October 1969 (25 years)

Q *Is there any moral significance to the traffic ticket I got for speeding the other day?*

A That depends on how fast you were going and in what area. If your driving was, say, double that posted as a maximum and a danger to public safety, I hope the judge throws the book at you. If you land in jail, I'll come and visit you.

If, however, you just slid over the maximum and got nabbed I doubt if you should lay in a new supply of handkerchiefs. Use those for graver sins.

— Louis Fowler in You Were Asking?

October 1944 (50 years)

Presbyterian Summer School Saskatoon, Sask.

The thirteenth annual Synod of Sask. Summer School was held this year from July third to the tenth at the Presbyterian Residence. The attendance this year was one hundred and nine this being the largest registration from outside points yet known in the history of the schools held. Rev. John Brent of Coleville was Dean of the School with Rev. James Young of Parkview acting as Convener. Lectures were given each morning by Dr. Quinn, well known to everyone, assisted by his wife and daughter together with Rev. Eion McKay of Tisdale and Rev. N. Kennedy of Regina.

There was a larger number of student ministers in attendance this year than usual. With Allan Farris of Coleville as Convener a special student inspirational service was held Wednesday evening of that week. This was an open meeting to visitors from the city.

The regular Sunday morning worship at St. Andrew's was followed by a Communion Service conducted by the Rev. John Hardwick, the minister. Sunday afternoon the Rev. J. P. Schissler of Assiniboia led an outdoor service on the banks of the river. James Farris of Dinsmore discussed the Christian faith after which George Johnston of Pambrum gave a short talk on the *Hope that Christ Gives the World.* Elsie Farris of Coleville spoke in conclusion on the *Love of Christ* and its meaning in every day living.

October 1919 (75 years)

The Presbyterian Church in Canada had (1918) 343,433 communicants and 190,535 families in 4,563 Churches and Missions.



October 1894 (100 years)

McKay of Formosa

The *North and West*, a leading Presbyterian weekly of the United States, says: "Among the writer's classmates in Princeton Seminary was a quiet, retiring, studious, devout student from Canada. When conversed with, the sparkling eyes, intense manner, and suppressed voice, witnessed a soul on fire with a holy ardor. He devoted himself to Mission work in Formosa. This year, revisiting Canada, he was chosen Moderator of their General Assembly. He has helped to found sixty churches and to gather in four thousand converts. His life has been full of incident as well as work, and trials, opposition, and persecution, have come of his glorious successes."

ADDRESS CHANGE

Attach an OLD label from your magazine or PRINT name and address of YOUR church.

Church .....Cong. Code.....

1. OLD ADDRESS: .....
..... apt. # .....
City .....
Prov. .....Postal Code.....
NAME .....

2. NEW ADDRESS: .....
..... apt. # .....
City .....
Prov. .....Postal Code.....
NAME (if changed) .....

3. Moving Date .....

SEND TO: PRESBYTERIAN RECORD
Circulation Dept.
50 Wynford Drive, North York, Ontario M3C 1J7

A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation *by Wade Clark Roof (Harper, 1993, $16). Reviewed by Donald Donaghey.*

If you or your congregation are searching for ways to understand Baby Boomers and to shape an environment in which they will feel comfortable searching for an authentic faith, this book is a "must buy." In some quarters, it is already considered the most important study to date of those born between 1946 and 1964. Along with Bellah's *Habits of the Heart*, it belongs on every pastor's desk.

This book is the result of a multilayered research project conducted by Wade Clark Roof in California, Massachusetts, North Carolina and Ohio. Using a general survey, a follow-up telephone survey, in-depth interviews and group interviews, Roof and his team focused on trying to learn what they could about the spiritual and religious attitudes of this generation.

Their research pushed behind many of the generalizations held about this generation. The Boomers, they discovered, are "a generation of diverse seekers who share surprising commonalities." One of the things many have in common is their search for authentic spirituality. They want to discover meaning for their lives.

One would hope churches would be the best place in which to carry out this quest. But many Boomers have no interest in the church. The church (or religion) is often seen as a social institution resistant to an honest search for faith and spirituality.

But even this observation is too simplistic. As Roof points out, Boomers are not of one mind. Some Boomers are traditionalists while others have been influenced by the counter-culture movement. Some have never left the church (the loyalists), some have tried to return (the returnees) and others have no interest in associating with the church (the dropouts). If the pre-Boomer and the Generation Xer find the Boomer difficult to understand, Boomers also have difficulty understanding Boomers different from themselves.

In addition to searching for meaning and authentic spirituality, many Boomers, Roof says, value choices, the experiential and self-fulfilment. They are fluid in their allegiances but are willing to commit themselves to things that are important to them. They distrust institutions and want a say in what happens to them. They understand their stories against the backdrop of a larger social narrative but define their sense of meaning in psychological or therapeutic terms. Growing up in a culture that valued individualism, pluralism and relativism has continued to shape and determine many of their attitudes and values.

There is much more. This book is worth reading, not once but many times. What we need now is a similar study of the Baby Boomer and the Generation Xer in Canada.

Donald Donaghey is minister of Knox Church, Dundas, Ont.

The Lord's Harvest and the Rural Church *by Kent R. Hunter (Beacon Hill, 1993, $11.75). Reviewed by Christine O'Reilly.*

It's your first pastoral charge. The years of seminary, the satisfaction of graduation, the joy of being called and ordained are fresh and cherished memories. But now you sit in a manse in a small town, faced with one or two or three congregations. Soon they will paint your name on church signboards.

You grew up in an urban centre. You've been called to small-town Canada. You know it's going to be different. If that's where you are, or where you might be, Kent Hunter's book would be a welcome addition to your library.

Hunter, president of the Church Growth Center in Corunna, Indiana, writes from personal experience in rural ministry. He gives careful, encouraging advice about everything from worship and finances to personal integrity and ethics. Recognizing that most rural churches will not see incredible numerical growth, he nonetheless issues a challenge: "In many rural churches [numerical growth] is more possible than most members think. In most counties ... only 50 per cent of the population will say they belong to a church. Of those 50 per cent, many say they belong but can't tell you the name of the present minister. Of those who know the minister's name, there are many who attend rarely."

The American examples, some terminology and factual information need to be adapted or translated for a Canadian context. But much can be gleaned from this book — ideas on how to begin in rural ministry, how to identify areas of ministry and how to get a solid start. Far from sounding the oft-heard dirge about rural churches, Hunter presents a positive, forward-looking view for the future of ministry in small towns and agricultural communities. This book is recommended for those new to or currently serving in rural ministry, their families and church leaders in rural congregations.

Christine O'Reilly serves the two congregations of Knox, Thedford, and St. Andrew's, Watford, Ont.

Children, Divorce, and the Church *by Douglas E. Adams (Abingdon, 1992, $15.99). Reviewed by Charles McPherson.*

What is your congregation doing for the innocent victims of traumatic

DOMINION REGALIA LTD.

The Presbyterian Flag featuring the BURNING BUSH in full colour surmounted on a ST. ANDREW'S flag.



•FLAGS & ACCESSORIES •PULPIT FALLS
•EMBROIDERED CRESTS •TABLE RUNNERS
•IMPRINTED RIBBONS •LAPEL PINS

For your FREE CATALOGUE of these items and much more, call or write today.
1550 O'Connor Drive
Toronto, Ontario M4B 2V3
(416) 752-2382 or fax (416) 752-4615

6TH ANNUAL SEMINAR

Sponsored by:
LEASIDE PRESBYTERIAN CHURCH TORONTO

THE CHURCH IN TRANSITION

Seminar Leader:
DR. JOHN SAVAGE
Founder and President of LEAD Consultants

Saturday, October 22, 1994, 9 a.m.-4 p.m.
Leaside Church, 670 Eglinton Avenue E.

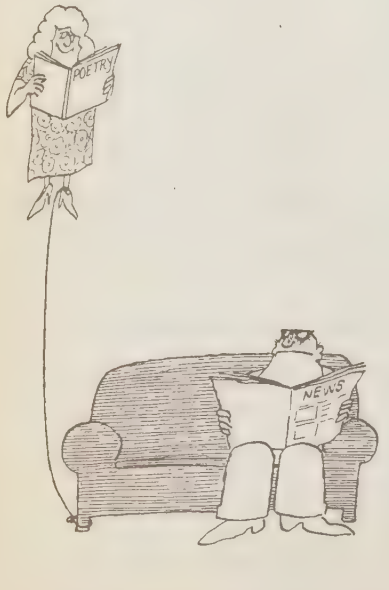
Registration, which includes lunch, is $20.00
For more information, call (416) 422-0510



McGILLIVRAY – ARCHITECT
416 Moore Ave., Toronto, Ontario M4G 1C9
(416) 425-9298 Fax: (416) 425-2346

CONSULTING RESTORATION ARCHITECT
BUILDING RESTORATION, RENOVATION AND MAINTENANCE PLANNING

ACCESS FOR DISABLED PERSONS
BUILDING SAFETY STUDIES AND ENVIRONMENTAL ASSESSMENTS



BOOKS AND RESOURCES

CONTINUED FROM PAGE 45

divorce? What can you offer them? This book is a welcome addition to the Creative Leadership Series edited by Lyle Schaller. Written by Doug Adams, senior minister at South Side Christian Church in Lima, Ohio, it describes the needs of adolescents and children who are the victims of traumatic divorce and shows pastoral counsellors how they can identify these needs.

The concise chapters discuss divorce through a child's eyes, helping children through divorce, mistakes parents can make, and helping children cope with adjustments to stepfamilies if new relationships are formed.

The underlying thesis throughout is the need for congregations to provide a support group for the child who is a victim of divorce. The book is written from the experience-based wisdom, insight and skills of a pastor who knows how to speak constructively to other pastors and church leaders so they can respond creatively and helpfully to this largely ignored need. Doug Adams has been there. As a victim, he knows the subject. He has also ministered to scores of other victims.

Statisticians and psychologists will be disappointed as these areas are given light treatment. But the book succeeds in being a good starter for thinking and acting on this issue. Suggested resources are offered for congregations wanting to form a loving community around children of divorce. Clergy, parents, and friends of the children learn ways they can use their positions to make a difference in the lives of these young people by offering support and giving them hope for the future.

I would commend this little book to every minister and youth leader. They will gain fresh insights for effective ministry.

Charles McPherson is minister of First Church, Stellarton, N.S.

Book of Common Worship: Daily Prayer *($26.95) and* **Book of Common Worship: Pastoral Edition** *($33.65) prepared by The Theology and Worship Ministry Unit for the Presbyterian Church (U.S.A.) and the Cumberland Presbyterian Church (Westminster/John Knox, 1993). Reviewed by John Congram.*

Both these books are jammed full of wonderful prayers (old and new) as well as a variety of other worship resources.

The *Daily Prayer* edition is designed to assist in the recovery of personal and family devotions. As well as providing possibilities for morning, evening and midday prayer, it offers prayers for mealtimes and the close of the day, and an order for the vigil of the resurrection.

Appropriately, the psalms (127 in all) make up a major portion of the text. Musical refrains and tones are provided so the psalms may be sung. For those who wish to read them, they are presented in a form which facilitates responsive or antiphonal reading.

An outstanding feature of this book is the daily lectionary with readings which follow the Church Year. It is based on a two-year cycle. If followed, after two years, a person will have read the New Testament twice and the Old Testament once, as well as having been introduced to a few readings from the Apocrypha. Added to this is a table of the major celebrations of the Christian year up to Pentecost 2040.

As you would expect, the *Pastoral Edition* contains a variety of orders of service for baptisms, marriages, funerals, pastoral liturgies, as well as a good selection of additional prayers.

Despite both books being called *Book of Common Worship*, there is little overlapping between the two. For example, if you purchase the *Pastoral Edition* (which is 150 pages shorter), you will not find the daily lectionary or the table of the major celebrations of the Christian year. The latter omission seems strange since this edition is aimed primarily at the clergy.

On the other hand, the *Daily*

Books and Resources

CONTINUED FROM PAGE 46

Prayer edition aimed at private and family devotions has a large section of psalms which, I believe, will find wider use in public worship. Also, most of the prayers could also be used in public worship.

A minor complaint is that so many variations (alternative texts) are offered, a person can become lost trying to follow an order of service. On the positive side, these variations enrich the offerings.

Both books are attractively bound in imitation leather and printed on acid-free paper which should ensure their durability. They provide an excellent contribution to building a worthy piety and spirituality among our people.

In August 1898, Sandford Fleming (a Presbyterian layman, but better known as Sir Sandford Fleming who laid out the route for Canada's first transcontinental railway) wrote to the convener of General Assembly's committee on worship. Praying, he complains, has been left almost exclusively to the clergy whose prayers, he says, are often governed more by the state of their health than by their piety. He requests the worship committee to prepare a worship book with prayers and aids for worship which could be used by the people. Fleming would have rejoiced over these latest two books.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation.

YOUTH IN MISSION

Time to be thinking of next summer! YIM is exploring several ideas for next summer's volunteer experiences, including Malawi, the Middle East and Central America.
For more information or application forms, contact: **Youth in Mission**
94 Calvin Chambers Road
Thornhill, Ontario L4J 1E7
Phone/Fax: (905) 889-1644

D. SHUTER ROBES LTD.
26 Duncan St., Toronto, Ont. M5V 2B9 416-977-3857
Custom Tailored Academic and Choir Robes — Preaching Gowns and Stoles.

Our 20th Anniversary, and we've only just begun!



Our big family at New Horizons Tower is celebrating 20 years of service to the community. New Horizons Tower is home to those who enjoy an atmosphere of warmth and love, while maintaining independence and privacy. Come and be a part of a family celebration. New Horizons Tower provides complete amenities. Ideally located at Dufferin subway station.

Operated by the Dovercourt Baptist Foundation.
A non-profit residence.

Residence for Senior Citizens ...

NEW HORIZONS TOWER

1140 Bloor Street West, Toronto M6H 4E6 (416) 536-6111

CEMETERY MEMORIALS
(Family owned & operated since 1924. Member of Better Business Bureau.)
Custom designed granite & bronze. Custom diamond tipped portraits & religious etchings.

Margaret Langlois, Owner
(Member of Knox Presbyterian Church, Dundas, Ont.)

Mountain Memorials
223 Inverness East
(at Upper Wellington)
Hamilton, Ontario L9A 1H1
(905) 318-3323

Woodland Bronze & Granite
885 Spring Gardens Road
Burlington, Ontario
L7T 1J6
(905) 522-8212

King's Forest Memorials
15131 Yonge Street
Aurora, Ontario
L4G 1M1
(905) 727-7781

Toll-free 1-800-465-7362
Visit our showrooms or call for personalized consultation or in-home service.



The Chorister Robe
"The Gown That Likes To Be Compared"
Formerly Claude W. Vincent (1968) Limited
ROBES for **Choir** and **Pastor**
CASSOCKS — SURPLICES
CHOIR ROBES — MORTARBOARDS
Samples and prices on request
1-(902)-463-5150
Chorister Robes Limited
270 Wyse Road
P.O. Box 397, Dartmouth, Nova Scotia B2Y 3Y5

Deaths

CROCKER, REV. DOUGLAS LLOYD, died in Toronto on April 23.

Douglas Crocker chose to dedicate his life to the spiritual well-being of others, helping people find comfort and strength in times of need. He was ordained to the ministry of the Presbyterian Church in 1945 and became minister of Knox, Port Alberni, B.C. A year later, he accepted a three-point charge in rural Alberta. In 1951, he built Rupert Church in Edmonton. He left Edmonton in 1964 to undertake the formation of Iona Church in Willowdale, Ont. He served as Iona's only minister for 30 years, until his retirement in January 1994. He gave of himself without reservation and his leadership was always firm over 49 years in the service of the Presbyterian Church.

Crocker also served the national church in many capacities. As convener of the Pension Board, he was instrumental in the review and revision of the pension plan in 1990.

Doug Crocker is survived by wife Dorothy; daughters Diane, Debbie and Doreen; sons David and Rev. Doug Jr. (Barrie, Ont.); and 11 grandchildren.

POULAIN, REV. DR. ANDRE, 83, nous quittait le 24 février. Avec son départ se tourne une page de notre protestantisme francophone au Canada comme aussi de l'Eglise Presbytérienne.

Né en France, André Poulain y fit ses études de théologie qu'il compléta au Union Theological Seminary de New York. Il exerça le ministère pastoral dans son pays d'origine avant de devenir en 1950 le pasteur de l'Eglise St-Luc (Montréal) jusqu'en 1977. Il fit un long et fructueux ministère par l'accueil des immigrants francophones. La paroisse devint autonome financèrement en 1967. Le Collège Presbytérien lui décerna un doctorat honorifique en 1967. Poulain fut aussi le créateur de *La Vie Chrétienne* en 1952. Enfin, il fut un pionnier dans la création des Ecoles Protestantes Françaises de Montréal qui comptent maintenant 10.000 étudiants.

Sa femme Hélène a été d'un dévouement complet durant tout ce temps. Nous lui disons ainsi qu'à Evelyne sa fille notre profonde gratitude.

POULAIN, REV. DR. ANDRE, 83, left us February 24. With his passing, a page is turned for francophone Protestantism in Canada as well as for the Presbyterian Church.

André Poulain was born in France, where he took his theological training, followed by post-graduate study at Union Theological Seminary in New York. He undertook the pastoral ministry in his homeland until called to Eglise St-Luc in Montreal in 1950, where he ministered until his retirement in 1977. He enjoyed a long and fruitful ministry, welcoming francophone immigrants. The church became self-supporting in 1967. In that same year, The Presbyterian College granted him an honorary doctorate. In 1972, Poulain founded *La Vie Chrétienne*. He was a pioneer in the creation of the French Protestant school system in Montreal which now accommodates some 10,000 students.

His wife, Hélène, shared his lifelong commitment to Christ. To her, and to their daughter Evelyn, we express our profound affection and gratitude.

BLACK, JEAN, longtime devoted member, dedicated worker in seniors work and association, Rogers Memorial, Toronto, July.

BOTTOMLEY, JOHN "JACK" FRYER, 85, longtime clerk of session, Knox, Lloydminster, Alta., April 16; father of Rev. Evan A. Bottomley, Calgary.

BROWN, JENNIE, 88, member over 50 years, Knox, St. Catharines, Ont., Aug. 21.

CLARK, J. ERSKINE, 78, longtime member, elder, Alberton Church, Alberton, P.E.I., Aug. 8.

CONGRAM, ELSIE, 87, active in all phases of church work, St. Andrew's, Wingham, Ont., July 11; mother of Rev. Charles Congram, St. Andrew's, Puce, Ont., and Rev. John Congram, editor, *Presbyterian Record*.

COOK, CATHERINE, longtime member, Rogers Memorial, Toronto, Aug. 13.

DAVIES, JAMES ANEURIN, 88, former member and elder, Wexford, Scarborough, Ont.; retired organist and choir director in various churches; elder, Trinity York Mills, North York, Ont., Aug. 19.

HEELS, ERIC, 79, Boy Scout leader, elder, trustee, St. Paul's, Victoria Harbour, Ont., June 11.

KAINE, JEAN W., 97, honorary WMS life member, active children's worker in synodicals of London and Toronto, July 25; widow of Rev. I.B. Kaine.

KENNEDY, ELIZABETH, elder, Presbyterian Church, Town of Mount Royal, Que., June 8; past-president, Montreal WMS; senate member, Presbyterian College, Montreal; president, St. Andrew's Homes Auxiliary; board member, Action Réfugié Montréal; WMS representative on presbytery council; member of presbytery committees; received Canada 125 medal.

LUMSDEN, ELIZABETH, 93, faithful member over 50 years, Knox, St. Catharines, Ont.; in Ottawa, Aug. 17.

McCALLUM, JOHN R., 96, session clerk 1941-72, elder 60 years, The Church of St. Andrew and St. Paul, Montreal, July 27; secretary of board, Presbyterian College; office bearer in the presbyterial Sunday School Association; called Mr. Presbyterian.

MOYNAN, MARY GOFORTH, 90, Stouffville, Ont., July 17; widow of Rev. Robert Moynan; youngest child of pioneer Canadian missionaries to China, Dr. Jonathan and Rosalind Goforth.

SUTHERLAND, BEN H., 73, longtime faithful member, board of managers, elder 31 years, former clerk of Edmonton presbytery, Strathcona Church, Edmonton, Aug. 4.

THOMSON, HARVEY J., 93, member, Knox, Harrington, Ont., July 23.

A. MILLARD GEORGE
Funeral Home Limited
London, Ontario N6C 3X1
60 Ridout St. S.
Telephone: 519-433-5184
Managing Director—Paul J. Mullen



For quality **CHOIR GOWNS AND CLERICAL VESTMENTS**
Write D. MILNE
3075 Sartelon St.
St. Laurent, Quebec H4R 1E6
Tel. (514) 856-0862
Fax (514) 856-1009



BULLAS since 1904
GLASS LTD.
15 Joseph Street, Kitchener
Ontario, Canada N2G 1H9
"Write for Brochure"

ORGANIST/CHOIR DIRECTOR
St. Andrew's Presbyterian Church, Port Credit, is searching for an Organist/Choir Director to provide leadership and challenge to a 20-voice choir. Our church has a Woodstock pipe organ. Duties include the worship service and choir practice. Please mail resumé before November 30, 1994, to: Organist Search Committee, St. Andrew's Presbyterian Church, 24 Stavebank Rd., Port Credit, Ontario L5G 2T5, or Fax: (905) 270-0944.

TRANSITIONS

INDUCTIONS and RECOGNITIONS

Boonstra, Rev. Tony, St. Andrew's, Richmond, Ont., Aug. 28.

Dambrowitz, Rev. Ivan, St. Andrew's, New Liskeard, Ont., Sept. 20.

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Rev. Timothy Archibald, Box 78, Tyne Valley, P.E.I. C0B 2C0.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

East River, N.S. pastoral charge (Springville, St. Paul's, Sunnybrae) and Caledonia. Dr. Paul Brown, RR 1, Trenton, N.S. B0K 1X0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2

Merigomish, St. Paul's; French River, N.S. Rev. Ian MacLean, RR 5, New Glasgow, N.S. B2H 5C8.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Saint John, N.B., St. Matthew's. Rev. Douglas Gordon, 102 MacFarlane St., Fredericton, N.B. E3A 1V4.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

Synod of Quebec and Eastern Ontario

Dunvegan, Ont., Kenyon; Kirk Hill, St. Columba. Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Kemptville, Ont., St. Paul's. Rev. Greg Blatch, Box 1042, Morrisburg, Ont. K0C 1X0.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St., #25, Montreal, Que. H3H 2L7.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Ottawa, St. Andrew's (assistant minister). Search Committee, St. Andrew's Presbyterian Church, 82 Kent St., Ottawa, Ont. K1P 5N9.

Pincourt, Que., Ile Perrot. Rev. Ken Wheaton, 13140 Monk Blvd., Pierrefonds, Que. H8Z 1T6.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Stittsville, Ont., St. Andrew's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, ON. K2L 2Z6.

Synod of Toronto and Kingston

Acton, Knox. Rev. Rod Lewis, 170 Main St. E., Milton, Ont. L9T 1N8.

Arthur, St. Andrew's; Gordonville, St. Andrew's. Rev. Kees Vandermey, Box 638, Elora, Ont. N0B 1S0.

Aurora, St. Andrew's. Rev. Jean Armstrong, 32 Mosley St., Aurora, Ont. L4G 1G9.

Barrie, St. Andrew's. Rev. James Sitler, RR 3, Bracebridge, Ont. P1L 1X1.

Bolton, Caven; Nashville. Rev. Theodore Olson, 244 Harrygan Cres., Richmond Hill, Ont. L4C 4J1.

Caledon East, Claude (half-time). Rev. Sidney Chang, 6 John St., Orangeville, Ont. L9W 2N9.

Cochrane, Knox. Dr. James J. Gordon, 17A Ash St., Kapuskasing, Ont. P5N 3H1.

Cookstown; Baxter; Ivy. Rev. Sandy Fryfogel, 435 Jamieson Dr., Orillia, Ont. L3V 4Y6.

Elmvale, Elmvale Church; Flos, Knox. Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.

Fenelon Falls, St. Andrew's; Glenarm, Knox. Rev. Mary Whitson, Box 284, Woodville, Ont. K0M 2T0.

Kirkland Lake, St. Andrew's. Rev. John Blue, 535 Hemlock St., Timmins, Ont. P4N 6T6.

Leaskdale, St. Paul's. Rev. Douglas Rollwage, 140 Guildwood Pkwy., Scarborough, Ont. M1E 1P4.

Mississauga, West Korean. Rev. Douglas McQuaig, 4288 Taffey Cres., Mississauga, Ont. L5L 2B7.

Oshawa, St. Paul's. Rev. W.J.S. McClure, 34-229 Jeffrey St., Whitby, Ont. L1N 6E4.

South Monaghan, Centreville; Millbrook, Grace. Rev. Reg McMillan, 1140 St. Paul's St., Peterborough, Ont. K9H 7C3.

Toronto, North Park (half-time). Rev. Ken Keshwah, 205 Nairn Ave., Toronto, Ont. M6E 4H2.

Weston, St. Stephen's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.

Whitby, St. Andrew's. Dr. Stephen Farris, 209 Cochrane St., Whitby, Ont. L1N 5H9.

Willowdale, Iona. Rev. Michael Barnes, 3159 Bayview Ave., Willowdale, Ont. M2K 1G2.

Synod of Hamilton and London

Alvinston, Guthrie; Euphemia, Cameron; Napier, St. Andrew's. Rev. Case Vanbodegom, Box 219, Forest, Ont. N0N 1J0.

Ashfield, Ashfield Church; Ripley, Knox. Rev. Alex M. Mitchell, PO Box 35, Tiverton, Ont. N0G 2T0.

Bluevale, Knox; Belmore, Knox. Rev. Stephen Lindsay, Box 399, Teeswater, Ont. N0G 2S0.

Brantford, Central. Rev. Heather J. Vais, 410 Colborne St., Brantford, Ont. N3S 3N6.

Brantford, Knox; Mt. Pleasant. Rev. Ross Macdonald, 12 Burdock Blvd., Brantford, Ont. N3R 6B6.

Brussels, Melville; Belgrave, Knox. Rev. Tim Purvis, PO Box 159, Atwood, Ont. N0G 1B0.

Corunna, St. Andrew's. Convener, Search Committee, PO Box 1381, Corunna, Ont. N0N 1G0.

Dover, New St. Andrew's; Valetta, Valetta Church. Rev. Evelyn Carpenter, 60 Fifth St., Chatham, Ont. N7M 4V7.

Hagersville, St. Andrew's; Port Dover, Knox. c/o Search Committee, Rev. John J. Hibbs, 29 Oak Ave., Vista Gardens, Dundas, Ont. L9H 4Z1.

Hamilton, St. John and St. Andrew; St. David's (effective Jan. '95). Rev. George Robertson, 7 King St. W., Stoney Creek, Ont. L8G 1G7.

Kirkwall, Kirkwall Church; Sheffield, Knox. Rev. Chris Vais, Box 221, Waterdown, Ont. L0R 2H0.

Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Donald McInnis, 760 Wellington St., London, Ont. N6A 3S2.

London, St. George. Rev. Dr. J. Czegledi, 977 Oxford St. E., London, Ont. N5Y 3K5.

St. Catharines, Knox. Rev. W.I. McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

Welland, Hungarian; Crowland (bilingual). Rev. Ian K. Johnston, 335 Fitch St., Welland, Ont. L3C 4W7.

Synod of Manitoba and Northwestern Ontario

Carberry, Man., Knox-Zion. Rev. Mavis Currie, PO Box 633, Virden, Man. R0M 2C0.

Kenora, Ont., First. Dr. John Guthrie, 8 McDiarmid Rd., Pinawa, Man. R0E 1L0.

YOUTH DIRECTOR

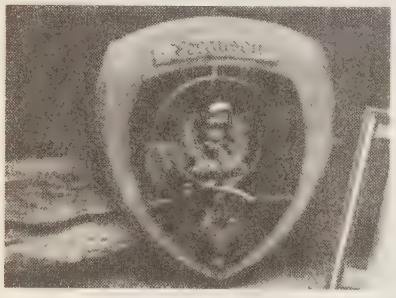
St. James Presbyterian Church, Truro, N.S., is seeking a committed Christian who is self-motivated, can work with young people of all ages and has the ability to preach. Interested candidates may apply in writing to St. James Presbyterian Church, 142 Queen Street, Truro, N.S. B2N 2B5, stating qualifications and experience. Job description is available upon request.

The *Record*'s **Every Home Plan**
can save you money.
Call (416) 441-1111, ext. 308.

HOUSE OF SCOTLAND

111 O'Connor Street
Ottawa, Ontario K1P 5M8

Featuring exclusive hand-carved, clan-crested wall plaques for every Scottish family name.



"All About Christmas"
Publication: 15 September, 1994. $29.95

Right Rev. James Simpson

Moderator of the General Assembly of the Church of Scotland and author of best-sellers:

HOLY WIT	$12.95
LAUGHTER LINES	$14.95
MORE HOLY WIT	$19.95

Everything you should know about Christmas and much more.

All above publications in stock - please add GST and $5.00 for shipping and handling.

Orders now being taken for "All About Christmas" for October-November delivery. The perfect Christmas present for everyone

Enquire about our video catalogue.

Toll Free: 1-800-465-4310 USA & Canada

Local: 230-9050

VISA - MasterCard - Amex - Interac

ASSISTANT MINISTER

First Presbyterian Church
Collingwood, Ontario

is seeking an enthusiastic individual to provide leadership in Christian education, particularly with children, youth and young families. The First Church family is an active and loving community of faith, located in the recreational heartland of Ontario. The successful applicant will share in a team ministry, with some responsibility for pastoral care and preaching. Applications may be addressed to: The Search Committee (or Rev. Wallace Little), 200 Maple St., Collingwood, Ontario L9Y 2P2.

ASSISTANT

Central Presbyterian Church
Hamilton, Ontario

A ministry with a primary focus on the caring and adult education aspects of congregational life. This half-time position will be available from January 1995. Applications and enquiries to: Mr. William Lyall, 165 Charlton Avenue West, Hamilton L8P 2C8.

KNOX PRESBYTERIAN CHURCH

Burlington, Ontario
150th Anniversary

All former choir members are invited to help celebrate anniversary weekend, June 3-4, 1995. Further information, please write: 150th ANNIVERSARY REUNION, 461 Elizabeth Street, Burlington, Ontario L7R 4B1.

ORGANIST/CHOIR DIRECTOR

St. Andrew's Church,
Belleville, Ontario

Two-manual Cassavant organ. Currently one Sunday morning service and weekly choir rehearsal. Send resumé to: Organist Search Committee, St. Andrew's Presbyterian Church, 67 Victoria Avenue, Belleville, Ontario K8N 2A1. Enquiries: church office (613) 968-8998.

ORGANIST/CHOIR DIRECTOR

Saint David's Presbyterian Church is anxious to employ experienced Christian musician(s). Organ skill and ability to introduce wide range of instruments and music into worship is required. Commitment to youth, teenage and adult choirs is essential. Send resumé to church: 1300 Danforth Road, Scarborough, Ont. M1J 1E8.

TRANSITIONS

CONTINUED FROM PAGE 49

Synod of Saskatchewan

Estevan, Westminster (half-time). Rev. Robert Flindall, PO Box 247, Kipling, Sask. S0G 2S0.

Moose Jaw, St. Mark's; Briercrest, Knox. Rev. Harry Currie, 386 Mountview Rd., Yorkton, Sask. S3N 2L1.

Prince Albert, St. Paul's. Rev. Andrew Song, 1446 Sibbald Cres., Prince Albert, Sask. S6V 6B4.

Sylvania, Knox. Rev. Martin Wehrmann, Box 656, Tisdale, Sask. S0E 1T0.

Synod of Alberta

Calgary, Centennial. Rev. Victor Kim, 1009-15th Ave. SW, Calgary, Alta. T2R 0S5.

Edmonton, Eastminster. Rev. Lloyd Fourney, 10025-105 St., Edmonton, Alta. T5J 1C8.

Edmonton, St. Andrew's. Rev. Raymond E. Glen, 13820 109A Ave., Edmonton, Alta. T5M 2K1.

Lethbridge, St. Andrew's. Rev. Michael Stol, 110 Third St. NE, Medicine Hat, Alta. T1A 5M1.

Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Kimberley, St. Andrew's. Rev. Calvin Brown, 602 Kootenay St., Nelson, B.C. V1L 1L2.

North Vancouver, St. Andrew's and St. Stephen's. Rev. Jack Mills, 2725 Fir St., Vancouver, B.C. V6J 3C2.

Port Alberni, Knox. Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C. V9P 1L6.

Prince George, St. Giles. Rev. Douglas Swanson, 1971 Third Ave. SE, Salmon Arm, B.C. V1E 1V2.

Vancouver, Chinese (senior minister). Rev. Neville Jacobs, 4397 W. 12th Ave., Vancouver, B.C. V6R 2P9.

Vancouver, Taiwanese. Dr. Nancy Cocks, 6000 Iona Dr., Vancouver, B.C. V6T 1L4.

Victoria, Chinese. Rev. Campbell Smyth, 2964 Tillicum Rd., Victoria, B.C. V9A 2A8.

Victoria, Knox. Dr. John F. Allan, 680 Courtney St., Victoria, B.C. V8W 1C1.

LIFE AND MISSION AGENCY
International Ministries

Africa Africa Liaison (effective April 1/95). Contact: Wilma Welsh, Secretary, Search Committee, Africa Liaison Position, c/o International Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7. Closing date: Nov. 15/94.



MEDITATION

Peggy Kipfer

Give Thanks!

Read: I Thessalonians 5:16-18; Ephesians 5:19-20.

This month, families will gather for annual Thanksgiving Day celebrations. Many churches will display some of the fall harvest. Prayers of thanksgiving will flow freely.

As we sit at laden tables, it is easy to bow our heads and give thanks. But what happens when we cram the last piece of leftover turkey into an already full refrigerator? What happens when we return to our normal routines the next day? Will we be as eager to bow our heads and give thanks?

In his letters to the Thessalonians and Ephesians, Paul encourages them to give thanks in all circumstances (I Thessalonians 5:18a). I find it difficult to bow my head in thanks when a child awakens me in the middle of the night. I am more likely to fume over lost sleep and envy my husband who slept through it all. There are times when my children spill something on the kitchen floor I just scrubbed. I am more apt to fall on my knees to clean up the mess than in thanksgiving.

When I was a teenager, our family took a trip to the United States. We were supposed to travel west, then head south. Somehow we missed the road heading south. Not until we reached a beautiful lake was the error noted. My mom decided it would be a great spot to park and have a picnic.

"A picnic!" my dad exclaimed. "How can you think of a picnic at a time like this? We're already an hour behind schedule; by the time we get back, we'll be two hours behind. Can't you read a map?"

We could have stopped and given thanks for the beautiful scenery and enjoyed a picnic. But my dad, a Point A to Point B traveller, wasn't prepared to give thanks until he arrived at Point B.

"Give thanks in all circumstances." When our stream of life is flowing peacefully, or rippling in excitement, it should be natural to give thanks. Yet, even then, how many times have we, like the nine people with leprosy, failed to return to Jesus' feet to thank him (Luke 17:11-18)?

When the winds of life toss our calm waters into turbulent waves, it is not easy to give thanks. Note that Paul doesn't say to give thanks *for* all circumstances but *in* all circumstances. It would be difficult to give thanks for the death of loved ones; but we can give thanks for their lives and celebrate God's promise of life-everlasting.

In Paul's letter to the Philippians, he states: "In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. I can do all things through him who strengthens me" (4:12b-13). When times are challenging, God is closest. For God's strength, we give thanks.

If we prepare a strong foundation of faith when waters are calm, our house will stand solid when life's trials shake us. Then we will be able to find ways to give thanks in all circumstances, not just on Thanksgiving Day.

Happy thanks-giving days!

Prayer:

Dear Heavenly Father, help us to find ways to be thankful in all circumstances. Make all our days thanksgiving days. Amen.

Peggy Kipfer is a free-lance writer and member of Burns Church in Milverton, Ont.

CHURCH LIGHTING FIXTURES



DEDICATED TO ENERGY CONSERVATION MANUFACTURERS OF LIGHTING FOR HOUSES OF WORSHIP
Catalogue upon request
English or French
Lighting Fixtures ■ Memorial Plaques
Collection Plates ■ Long-Life Bulbs
P.O. Box 411, Depot 1
Hamilton, Ontario L8L 7W2
mills ARCHITECTURAL LIGHTING
1-800-268-1526
Made in Canada

Luxfer Studios Ltd
ARTISTS AND CRAFTSMEN
IN STAINED GLASS
(905) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

EG Established 1920
EDWARDS
GLASS COMPANY
LIMITED
est. 1920
custom designed
memorial windows
traditional - contemporary
releading & restoration - storm glazing
- custom woodworking
enquiries invited
471 Newbold Street
London, Ontario N6E 1K4
(519) 649-7225, Fax: (519) 649-7226

RML
Robert McCausland Limited
Artists & Craftsmen of Stained Glass since 1856
30 Chauncey Ave.,
Toronto, Ont. M8Z 2X4
Tel. (416) 233-9530 1-800-563-1555

STAINED GLASS
Custom Designed Memorial
Windows and Restorations
OBATA STUDIOS
2255 Queen St. East, Suite 140
Toronto, Ont. M4E 1G3 (416) 690-0031

THE HIGHEST RETURN FROM OUR CHARITABLE GIFT ANNUITY ISN'T THE RATE



A Gift Annuity provides a guaranteed income during your lifetime and continues the Church's mission in the years to come.

Presbyterian Gift Annuities provide:

- long-term support for the work of the Church
- an investment opportunity beginning at age 60 or beyond
- a guaranteed income for as long as you live
- tax benefits

The Stewardship of Accumulated Resources

TO RECEIVE DETAILED INFORMATION, PLEASE COMPLETE AND RETURN THIS FORM.

Name: _____ Telephone: (____) _____

Address: _____ Postal Code: _____

Date of birth: ____ ____ ____ I would like to consider a Gift Annuity for the amount of: _____

day month year ($1,000 minimum)

FOR INFORMATION ABOUT A JOINT ANNUITY, PLEASE FILL IN THE FOLLOWING.

Other Person's Name: _____

Date of Birth: ____ ____ ____ Relationship to you: _____

day month year

Mail to: Stewardship of Accumulated Resources, The Presbyterian Church in Canada,
Ms. Hendy Andrews, Consultant, 342 Pond Mills Road, London, Ont., N5Z 3X5

Phone: (519) 649-2695
Fax: (519) 649-5142

PRESBYTERIAN
Record
NOVEMBER 1994





MODERATOR GEORGE VAIS PRESENTS CHURCH'S CONFESSION TO THE ABORIGINAL PEOPLES

Gleanings

Being a Mystic

Mystic — This isn't a popular word among Presbyterians. It suggests ecstasy, intuition, possibilities beyond mere thinking — and certainly beyond doing things "decently and in order"! Moments of wonder in an otherwise dull and unbroken Flatland. Now I don't pretend we either have or should have mystical *experiences*; only mystical *consciousness*. Otherwise we miss that dimension which theologians from Paul to Calvin to Barth have insisted on as absolutely essential. The crucial question in theology is, how do you get from God's electing love to our vocation and stewardship? Answer: only by passing through *adoption* — being joined through our Elder Brother Jesus to the life-giving Family of God. If you miss that, religion becomes a matter of working things out on your own, trusting your own powers. It becomes bad news and hard work, not the joyful release of Gospel.

— Joseph McLelland

Seek to Inspire

A Baptist pastor tells of a member who approached him after the message with this advice: "Pastor, the world beats the hell out of me all week long. I don't need you to do the same thing on Sunday morning." People come to worship looking for inspiration and encouragement. They come seeking hope. They come anxious for a word that will help them face the week ahead, that will help them make sense out of life. They do not need more bad news. They hear enough of that all week long.

— Timothy Wright

Informal Missionaries

All the early conquests of Christianity were carried on by informal missionaries. Everybody who received the gospel gave the gospel.... If you do not give it, you haven't got it.

— E. Stanley Jones

Gratitude in Poverty

For us, the most difficult thing is the extreme poverty people struggle against. The teams from the World Bank and the International Monetary Fund have visited Nicaragua and told the government that too many services are still being given to the people and the national debt must be paid first.

In the hospitals, there are no sheets for the patients, no soap to wash with and medicines only if the patients (or their family members) go outside and buy them.

Even before the most recent cutbacks, the incapacity of government to deliver police protection and criminal justice has led to a rise in delinquency. Sometimes, if you want police to investigate a crime, first you have to buy them gasoline to get to the scene.

... Then, the other Sunday, a lady told us she thanked God every night that although things were bad, at least this time there wasn't the shooting in the street at night they had experienced during the war [with the U.S.-backed Contras]. This lady, with so little, was praying for the people in the former Yugoslavia who are having such a hard time now! She was asking God to give them peace in their country. We felt humbled by her words.

— John and Viola Duff in Nicaragua

Reaching the Generations

Churches seeking to reach and serve the generations born since 1942 will be more effective if they build their ministry around the concepts and values reflected in such words as *grace, relationships, hope, love, forgiveness, identity, acceptance, compassion, choices, caring* and *service*. Those seeking to reach and serve the generations born before 1920 probably will continue to be more comfortable concentrating on rules, the law, permission-withholding and judgement.

— Lyle Schaller

Justice

Though it is allowable for a man to endeavour to obtain justice from his neighbour by a judicial process, he is not therefore at liberty to hate him, or to cherish a desire to hurt him, or to persecute him without mercy.

— John Calvin

Survival

There has never been a case in history in which a society has been able to survive for long without a strong moral code. And there has never been a time when a moral code has not been informed by religious truth. Recovering our moral code — our religious truth — is the only way our society can survive. The heaping ash remains at Auschwitz, the killing fields of Southeast Asia, and the frozen wastes of the Gulag remind us that the city of man is not enough; we must also seek the City of God.

— Charles Colson

Learning to Be a Guest

Yesterday afternoon I attended the Swallow family picnic, an annual event on Adrienne's side of the house. My brother-in-law had enough hot dogs, buns, condiments, pop, chips and candy for all 40 people. A large table beside the pool was covered with food, and his big grill was turning the franks out as fast as we could put them away. I saw a tiny niece standing awestruck beside the table. She said to her great-uncle, "Did you have to *pay* for all this?"

She's still learning what it is to be a guest!

And that brings us to the heart of the kingly rule of God. To be a guest at a grand party, you must know that you need that privilege, and you must be able to accept generosity. A tiny girl at poolside doesn't have those problems. Adults may.

— Stanley Walters



John Congram

Forty Years in Nigeria

This year marks 40 years of our church's partnership with the Presbyterian Church in Nigeria. Nigeria became our first involvement on the African continent. Today, we serve with indigenous churches in Malawi, Kenya, Mauritius, Mozambique and the Republic of South Africa as well as Nigeria. But Nigeria will always remain our first bridge to that continent and, like a first child, special.

Interest in Nigeria began as an initiative of the Women's Missionary Society. So it was appropriate that the first two people sent by the Board of World Mission were Agnes Gollan and Joan Rochemont.

I enjoyed the opportunity to reflect on some of these things with Ben Fubara Manuel, the young pastor of the Lagos Presbyterian Church. Nigeria, he says, no longer needs missionaries in the traditional sense, but the church there still needs people with special gifts to serve as resource personnel. When it comes to evangelism and outreach, the church in Nigeria is now capable of doing that itself. Perhaps more effectively than the church in North America.

Ben recalls meeting a missionary from North America who said he was shocked when he went to Nigeria to discover that the average Nigerian trusted God more than he did.

The cold and lifeless worship Ben has encountered in North America shocked him as it does many visitors from Africa. He noticed that people only became animated, talking and laughing, during the coffee hour. That same enthusiasm seldom seemed to infuse their worship. This contrasts sharply with his experience in Nigeria where worshippers worship God with mind, body and emotion. Both an organ and a young people's band provide musical leadership in each service in his own congregation.

Small attendance of mostly older folk in North American churches also surprised Ben.

In both cases, I might have argued that he visited in the wrong places, but we all know that what Ben says is generally accurate. He saw lots of young people on the streets but few in church and wonders why. He asks whether the church in Canada has given up on the message it brought to Nigeria 40 years ago. Ben calls it the evangelical, reformed message of the gospel.

As we reflect further on these things, Ben makes a suggestion for the 40th year of our partnership. Perhaps it's time for Nigeria to send missionaries to the Presbyterian Church "to tell Canadian Presbyterians what they told us originally."

Maybe Ben is right.

The Confession of 1994

At the last General Assembly, a confession regarding our relationship with aboriginal peoples was adopted. George Vais, Moderator of the 120th Assembly, planned to present this confession in a formal ceremony to the chief and council on the Shoal Lake Reserve in Northern Ontario early in October. This was to be followed by a similar presentation in Winnipeg. These two places were chosen because the two most prominent residential schools operated by the Presbyterian Church were Birtle in Manitoba and Cecilia Jeffrey near Kenora.

Unfortunately, a few days before the scheduled presentation, the chief of Shoal Lake Reserve resigned, necessitating a postponement of that presentation. As a result, our coverage of this event remains incomplete.

To provide our readers with some background on this issue, we include the following items this month: the complete text of the confession, a history of the relationship of The Presbyterian Church in Canada to the residential schools, a personal remembrance of the schools by Jim Marnoch reflecting the best in commitment and sensitivity of those who worked in these schools, and some comments by the former Moderator of the United Church who attended the residential school in Birtle. We also include a report on the presentation made in Winnipeg.

The confession and subsequent presentation by the Moderator mark not the end of the process but significant steps along the road to the healing and restoration of a healthy relationship between the Presbyterian Church and the Native Peoples of Canada.

John Congram

PRESBYTERIAN Record

Volume CXVIII, No. 10
November 1994
ISSN 0032-7573

Editor
John Congram

News and Advertising
Tom Dickey

Editorial Assistant
Margaret Lane

Contributing Editors
Roberta Clare
Gordon Hodgson
Hans Kouwenberg
Sheldon MacKenzie
Joseph McLelland
Ian Victor
Ivor Williams

Design and Production
Tim Faller

"Something Wonderful"—Whitman Caldwell Communications Ltd.

Circulation
Eva Breeze, *Manager*
Zainab Kamalia

Published on the first of each month except August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to Christian faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

Member of The Canadian Church Press and Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates
Individual: $13
Every Home Plan: *(80% families subscribe)* $9
Group Plan: *(50% families subscribe)* $11
U.S.A. and Foreign: $18
Single Copies: $2
All prices include GST.

Acceptance of advertising does not imply endorsement by the *Presbyterian Record* or The Presbyterian Church in Canada.

Address all correspondence and changes of address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825

Features

The Presbyterian Church in Canada and Native Residential Schools, 1925-1969 15
Peter G. Bush

Our Confession 19

Moderator Presents Confession 20
Michael Farris

The Way We Saw It 21
James Marnoch

Second Chances: The Agony of a Relief Worker 25
Dave Toycen

Signs 'Я' Us 27
Joseph C. McLelland

Brazilian Aboriginals: Coming Out of the Forest 28
Thomas Novak

Colour Malawi Yellow 30
Hugh McCullum

Presbyterian Profile
John Barton: A Different Drummer 47
Shirley Ash

Columns

From the Editor 3
From the Moderator 8
UNcommon Lectionary 10
An Everyday God 11
Full Count 12
Suggestion Box 13
Pastoral Epistles from Peter Plymley II 14
You Were Asking? 34
Meditation 46

Departments

Gleanings 2
Letters 5
Something Wonderful 33
News 35
People and Places 38
Books and Resources 42
From the Past Record 45
Deaths 49
Transitions 50

Our Cover

Moderator George Vais offers gift. Photo: Michael Farris. Background photo: Primary class at Cecilia Jeffrey Residential School (1945).

Letters

Not a Dissenter

It's unusual to see my name properly spelled (or spelt), so it was with pleasure I noted reference to yours truly dissenting from the Report on Human Sexuality (July/August *Record*). Had I read the latest version of the report (which I haven't), and had I been there (I wasn't), I might have dissented (but I didn't).

Ted Siverns,
Smiths Falls, Ont.

Sharing the Pain

Your September editorial on your mother's death may be the best thing you've ever written.

If we (we as in "all of us") only had as much humility when we were making our oh-so-serious church statements on issues to say we don't know or to acknowledge our confusion, pain and limits …

Stuart Macdonald,
Cobourg, Ont.

Your September editorial touched me deeply. A lifelong friend of my family found out this summer he is dying of lung cancer. Watching him go through this is painful. I, too, wondered about his suffering and its meaning.

I decided to celebrate his accomplishments, to reminisce about the happy and sad events of the past and, more important, to thank him for the positive influence he has had upon my life. Together, we prayed that the strength only the Lord can provide will be with him as he faces each new day.

I am indebted to you for your last paragraph. I know I will be relieved when my friend's suffering is through. I know it is all right to feel the pain and anxiety of losing him. But the thought of losing this living, loving person hurts throughout my whole body and soul.

Thank you for your well-timed, inspirational words.

Susan Marlow,
Oshawa, Ont.

Substitute Sins

Tony Plomp's column (September issue) struck a chord. I've never felt comfortable with *either* "debts" or "trespasses." Substituting "sins" would resolve this for me as it relates more closely to my concept of a merciful, forgiving God.

Jim Pryde,
Sidney, B.C.

All Sins

In response to the Full Count column by Wayne Allen (May issue), the session of Knox Presbyterian Church, Binbrook, Ontario, would attempt to refute the thinking expressed in the article in terms of I Corinthians 6:11 and John 8:11.

These verses speak of the need for overcoming *all* the sins of *all of us* and place the emphasis on the mercy of God as expressed in washing, sanctifying and justifying in the name of the Lord Jesus and by the Spirit of God. Also, Jesus gives an example of pardoning the sinner, but demands a separation of the sinner from the sin.

We believe this applies to all sins, homosexual or otherwise.

Angus Ptolemy,
Binbrook, Ont.

Spirits Lifted

There was not much I did *not* read in the September *Record*. To top it all off, I finished by reading the meditation by Peggy Kipfer. It made me laugh and lifted my spirits which were very low.

Harriet Broeze,
Grand Valley, Ont.

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Watson's World

Noel Watson



Letters

CONTINUED FROM PAGE 5

Change the Cs

I believe in light of the contents of the article "Creeping Congregationalism" by J. S. Moir (July/August issue), the "C" in Congregationalism should have been a small "c."

As a layperson in a Congregational church, I believe the definition proffered is a misrepresentation of what Congregationalists believe. My definition would be: members who meet together under the headship of the Lord Jesus Christ and seek the guidance of the Holy Spirit to help them understand the mind of God the Father in the particular matter under discussion. The human factor arises when each individual expresses his or her view of the leading and casts a vote in favour or against in a democratic fashion. However, we believe a Congregational church is a theocracy, not a democracy.

Edward McAuley,
Comber, Ireland

Perhaps ...

In reply to Michael Farris's column "I'm Talking to You" (July/August *Record*) in which he roundly condemns David and Bathsheba and portrays Nathan as the hero, I suggest we look further.

The child, once conceived, was David's child and of royal lineage. It was from the line of this child that Joseph, the father of Jesus, was produced.

What do we learn about God from that? Perhaps that love does cover a multitude of sins and that even the rankest sin (murder) can be forgiven. Perhaps that God can turn a bad situation around. Perhaps that God loves even "sinful" (or, could we say, "sensual") women, though women have long been put down as daughters of Eve, especially by church-going people.

Marilyn Kalhfleisch,
Bayfield, Ont.

Solidarity With *All* Women

This past May, I attended the Mid-Decade Event of Churches in Solidarity with Women. In addition to being inspired by this memorable event, I had the opportunity to stay for the last time at 156 St. George Street (the former Ewart College). As this had been my spiritual home during my formative years, I felt a need to "pay my last respects." However, I heard a phrase which shocked me into the reality of a backlash against women. The words "not even Christian" were used to describe feminist diversity.

I looked again at the slogan "Churches in Solidarity with Women" and noticed a significant omission: *which* women were not specified! Are churches in solidarity with only some women or with all women (even non-Christians)?

I picked up a book published by the Catholic Foreign Mission Society of America (Maryknoll) entitled *After Patriarchy*. The subtitle is *Feminist Transformations of World Religions*. Obviously some people are already working on the future.

I was reminded of that ancient admonition: "What God has made clean do not make unclean." Congratulations to the ad hoc committee which planned this challenging event. I trust our church will be in solidarity with *all* women.

Sophia Joy,
Winnipeg

A Peaceful Oasis

One of the highlights of this year's Assembly in Toronto was the dedication of the Ewart College Chapel within the larger precincts of the Knox College Chapel.

Situated under a balcony, to the right near the front, secluded from the main flow of traffic, it is a warm oasis of serenity and peace. There is a carpet on the floor, wood carvings on the walls, and the pews and central table are so arranged to create the feeling of sanctuary.

Having spent many hours in the Knox chapel during my years of study, and on subsequent visits, I think this new little chapel will be a spiritual refuge for all who enter. A finer tribute to Ewart College could not be had.

Roderick B. Lamb,
Paisley, Ont.

Making a Difference

I feel strongly that (1) the gun laws of Canada need work, (2) the Law Society needs to take a hard look at punishment for violent crimes in Canada and (3) the Young Offenders Act isn't working. If something isn't done soon, we will all pay the price. Christian citizens cannot continue to be apathetic.

More people are becoming nervous and frightened because of the increase in crime. If you feel this way, *please* do something. (If you're not sure, talk to a high school teacher about weapons.)

Write a letter to your MP. Send a copy to the justice minister, the prime minister, the leader of the Opposition and your local police department.

Take your letter to your workplace and encourage other people to write similar letters. If you have friends or family living in another province, try to get them to do the same. If we work together, we *can* make a difference now.

Marlene Barnett,
Toronto

A Family Matter

I was happy to read in the June *Record* of Rev. Don Cousens' action calling on the Ontario government not to grant new rights to same-sex couples. I agree with him that such legislation would strike at the heart of the traditional family. This country needs more traditional families, not watered-down versions based on "anything is acceptable."

Fred Speckeem,
Medicine Hat, Alta.

Free the Chaplains!

Writing as one who has served in the military, I'm convinced armed forces chaplains ought to be freed from control by the military. The present system tends to exploit them for military ends and subordinates the mission of the church to the mission of the military.

LETTERS

CONTINUED FROM PAGE 6

Officer's rank for padres ought to be abolished, with the substitution of an independent civilian ministry. As commissioned officers, chaplains mingle freely with officers and less freely with non-commissioned ranks. This tends to prejudice the ministry in a difficult and delicate pastorate.

Evan H. Jones,
London, Ont.

A Wake-Up Call

I have been waiting in vain for the Presbyterian Church to give some leadership in this "same-sex" issue.

It is time we figured out the difference between belonging to the family of God and belonging to the human family. Everyone belongs to the human family; so we are to respect other religions and other people. But to belong to the family of God, we must accept God as our Father and Christ, his Son, as our Lord and Saviour.

As Christians, we should obey Christ's last command to tell others this truth. But the Presbyterian Church doesn't seem to take a stand on anything.

Our governments are becoming more and more socialist. If Christians don't defend the right to speak God's truth, we will soon find laws preventing us from doing so. In Ontario, if Bill 56 were to pass, it could mean it would be illegal to claim that Jesus is the way — the only way — to eternal life. That would be illegally promoting Christianity over other faiths.

Wake-up, Christians, before it's too late. Watch what new bills the governments try to pass. If it's against the Christian faith, write letters. Think of the kind of country your grandchildren will live in.

Kathleen Lyons,
Oakwood, Ont.

Cover to Cover

The article in the May *Record* about Communion tokens reminded me of a story.

A Presbyterian minister in Glasgow met an elder who was obviously "the worse for wear." The minister asked the elder what he was doing in this disgraceful situation.

"I am delivering Communion tokens," he said. The minister enquired how this fact explained his inebriation.

"The people offer me 'a wee drammie' and, of course, I must be polite and accept."

"Does everyone in your district offer you a drink?"

"No, but if they don't, I just mail the Communion token."

I usually read the *Record* from cover to cover.

Bill Shantz,
Waterloo, Ont.

E. H. JOHNSON EXCHANGE

The 1995 exchange, sponsored by the E. H. Johnson Memorial Trust Fund, will take place with the Korean Christian Church in Japan. We expect to welcome visitors from Japan in February.

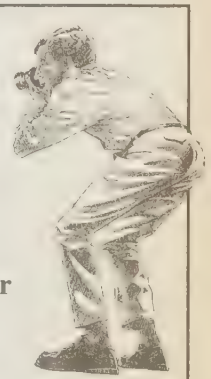
Applications are now invited from those wishing to represent The Presbyterian Church in Canada on a visit to the Korean Christian Church in Japan in 1995. The visit will be approximately three weeks (time negotiable, perhaps in late spring), with all travel, accommodation and meal expenses paid.

Applicants must be active members of The Presbyterian Church in Canada and hold, or have held, a leadership office in a congregation or in one of the courts of the church. They should be seeking an exposure to the life and witness of another church that will strengthen their sense of vocation and mission, and be willing to share their experience with congregations on their return.

Enquiries should be directed to Marjorie Ross, Secretary, E. H. Johnson Memorial Trust Fund, 50 Wynford Drive, North York, Ontario M3C 1J7.

Deadline for applications: February 15, 1995.

Photographs Wanted



For the 1996 Presbyterian Wall Calendar

Wanted: Interior and exterior photos of Presbyterian churches that reflect the seasons of the year — both the calendar and the Christian year — and the architectural spectrum of our church.

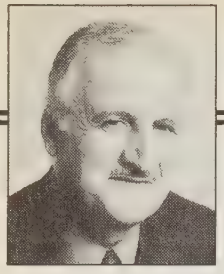
Is your church particularly attractive? Especially the outside in the summer or fall? Especially the inside at Easter or on Pentecost? Especially this corner or that window?

We're looking across Canada and to mission partner churches. Let's reflect our church's cultural diversity.

Please submit slides anytime until February 28, 1995, (sooner, if possible) to: Calendar Committee, 50 Wynford Drive, North York, Ontario M3C 1J7

We'll pay $100 for each good quality 35mm slide used in the 1996 Presbyterian wall calendar, and ask that you send no more than 12.

Be sure to include your name, address and telephone number.



George C. Vais

On Stage

Making worship a live option for the unchurched and the indifferent

When you get up on a Sunday morning and ask, 'Should I go to church or go skiing?' and end up going skiing, there's something wrong," a young Presbyterian commented.

Thousands in our church, both young and old, have decided to go skiing or sleep in on Sunday mornings. Why are more of our people dropping out? Why is attending worship not an option for thousands?

I want to offer some clues. Consider them prayerfully and come up with creative solutions appropriate to your situation.

I am not suggesting we ignore our training and tradition. Rather, based on that training, how can we create a worship experience which honours God, enriches the mind, uplifts the human spirit and prepares God's people for Christian service.

When I read of first-century Christians "praising God and having the goodwill of all the people" (Acts 2:47), I want some of that commitment, goodwill and enthusiasm today. But how does it happen? Here are some hints.

Let the people of God at worship be reminded they are actors on a stage. According to Søren Kierkegaard, the pastor is merely the prompter, whispering the cues as needed. God becomes the audience looking on.

As one of those actors, these would be some of my expectations:

- Let the opening words of the liturgist be a clear indication that what's about to happen will be a celebration of a presence and a power. We serve a risen Saviour. Let this be known as worship begins.
- Let the prayers be well prepared, well delivered and well understood by the congregation. After all, these are their prayers.
- Let the hymns be upbeat, joyful and familiar. Since Canadian Presbyterians, according to a 20-year-old questionnaire, know only two dozen or so hymns, take time to teach new songs of praise prior to worship, at special gatherings or even during worship. An excellent resource is *The Presbyterian Hymnal* (U.S.A., 1990). Someone said, "It allows the community to sing the faith through the centuries."
- Let the responsive readings be natural conversations between leader and people or among identified groups in the congregation, not simply reading every other line. Consider paraphrasing parts of the Bible to read in worship services. Leslie Brandt, who has produced several books of paraphrases, says such efforts will "make the ancient psalms more relevant for modern saints; and if they may help to express more adequately the perpetual conflicts of a child of God in our complex society, they will serve their purpose."
- Let God's word be read well. Prepare an explanation or introduction prior to the reading — a brief word about who said it, to whom it was said, and what the circumstances were. The congregation will better appreciate and understand the passages.
- Let the Sunday message be good news — prepared with care and delivered with passion. Let it be known we are "not ashamed of the gospel; it is the power of God for salvation" (Romans 1:16). If Paul is right that "faith comes by hearing," the preacher has an obligation to be clear, concise and coherent, and to deliver the message with power.
- Let the sacraments be administered so that they are more than mere rituals but celebrations of God's promises and presence.
- Give people an opportunity to make commitments at the end of worship. Not "altar calls"; but give people the opportunity to make commitments to Christ and the Church through offerings of time, talents and money.
- At the end of worship, let the "prompter" share God's benediction (God's good word) with hands raised and eyes open. Then, all God's people will say "Amen."

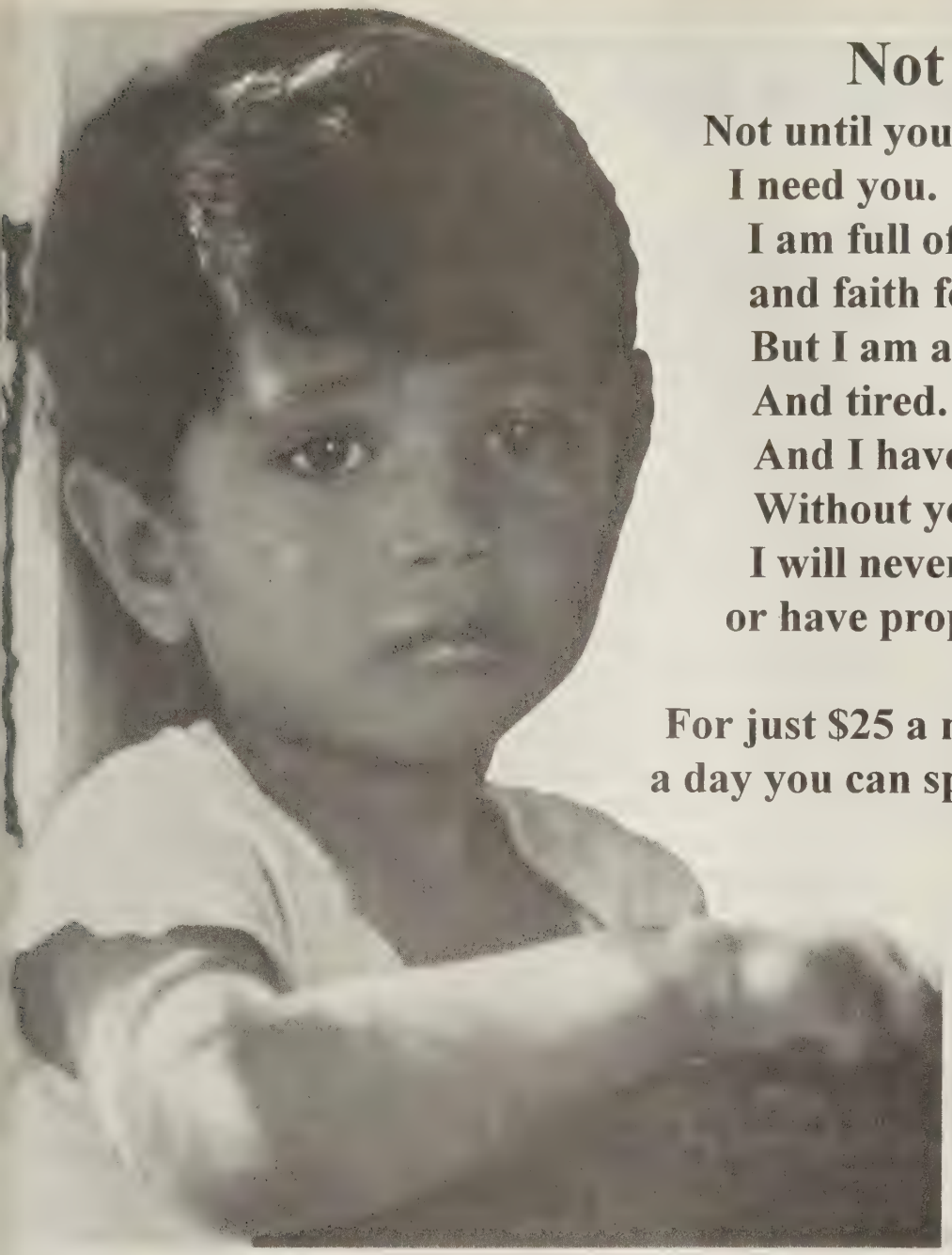
In *21 Bridges to the 21st Century*, Lyle Schaller asks: "Should your congregation stick with the traditional solemn presentation approach to corporate worship ... or ... shift toward a greater emphasis on celebration, theatre, drama, events, participation, motion, laughter and music?"

"One answer," he says, "begins with another question. Who are the people you are trying to reach so you can proclaim God's word to them and make corporate worship a meaningful part of their lives?"

What of the young man quoted at the beginning of this column? He has relocated to a Presbyterian congregation where some of the above points are explored and experienced.

George C. Vais

'lease, don't turn this page!



Not Yet.

Not until you hear my cry.
I need you.
I am full of hope, dreams
and faith for the future.
But I am also hungry.
And tired.
And I have only rags for clothes.
Without you,
I will never go to school,
or have proper medicine.

For just $25 a month -- only 83¢
a day you can sponsor a needy child
just like me.
Please help.
Don't turn the page
on me.

CALL TOLL FREE
1-800-AND-KIDS
Or complete and mail in
the coupon below.

'ES! I will help this child for just 83¢ a day.
Please find enclosed my first monthly sponsorship cheque for $25.

Thank You!

lease send me more information on Christian Children's Fund of Canada.

lame _____

ddress _____

ity/Town _____ Province _____

ostal Code _____ Phone _____

PR1194

ian Children's Fund is dedicated to reaching out to needy children of all faiths. Since 1938, over 2 million children have elped through sponsorship, emergency relief and long term development programs. CCFC is a registered Canadian y #0211987-01. Your donation is completely tax creditable. Audited financial statements available upon request.

CHRISTIAN CHILDREN'S FUND OF CANADA ● 1027 McNicoll Avenue ● Scarborough, Ontario ● M1X 3X2

IMAGINE



Michael Farris

Which End Is Up?

Christ the King — November 20
II Samuel 23:1-7; Psalm 132:1-12 (13-18); Revelation 1:4b-8; John 18:33-37

What a strange place for the Church Year to end! You would expect Christ the King Sunday to wrap things up with a few good verses about Jesus' victory over the world. Instead, we find Jesus standing before Pilate on the day before his death. This is the last gospel of the Church Year? (It is.) We join the procurator in asking, "Are *you* the King of the Jews?" (John 18:33).

The puzzle, of course, is what "end" Christ the King stands for. It seems an odd way to end a Church Year because it leaves the whole thing in the middle, up in the air and undecided. What kind of "ending" is it to leave Jesus standing before Pilate?

For one thing, it is our kind of ending. No matter whether we are at the end of a year, the end of school or the end of a career, we are still in the middle, up in the air and undecided. We may say something is the end for us, but we know perfectly well that what comes next is entirely up for grabs. As the poet said, "The End is where we start from."

For another thing, it is God's kind of ending. Jesus surely had our obsession with power and glory in mind when he said, "*If* ... If my kingdom were from this world, my followers would be fighting to keep me from being handed over ..." (verse 36).

The truth is, the end is not about some last battle but a cross, not about some final strategic victory but first a defeat at the hands of the enemy. You can see it in the crown worn by Christ the King. The great crown of England has 3,100 gems in it and a single diamond of 317 carats. The crown is said to be beyond price. How different from the crown of Jesus. After all, it cost only 30 pieces of silver.

The gospel for the day is that God's "end" lives in the heart of uncertain times. When everything is up for grabs and it can go one way or another, God's purpose is present. His "end" is at work. "Jesus Before Pilate" stands for every moment of life *or* death, joy *or* sorrow, good *or* evil. Jesus rules there in the uncertain times — as King.

Be sure you catch the point for this Sunday. Jesus is not King *in spite* of the shame. He is not even King *in the midst* of the trial. He is King *because* of the cross. When Pilate put a sign up the next day, "The King of the Jews," he never spoke a truer word.

When everything is up for grabs, God's purpose is present

What we need to find is a sense of "end" that lives not on the calendar but in God's purpose. It is the end beyond the last act, the closing bell, the final tick-tock of time. It is the end which is the purpose of God — an end which works itself out in our beginnings, middles and ends.

When King David's "end" came, he spoke some last words (II Samuel 23:1ff). He did not mourn his own passing but looked forward to the promise God made to him and his children. David's end was a beginning. This king's end was not the close of an era but a glimpse of God's purpose. His own end meant a last breath; God's end meant a promise to all generations.

Here also is the way to read Revelation — as the end in the deepest, most joyful sense of the word. Some fancy this last book of the Bible as a road-map to Armageddon, a calendar to plot history in advance. But God is more profound than his interpreters. "'I am the Alpha and Omega,' says the Lord God, who is, and who was and who is to come" (Revelation 1:8). The end here is not a point in the time to come; it is the purpose of God evident from the beginning. That "end" has gone before us. It surrounds us even now and it will lead us to our end — whatever our end may be.

Presbyterians have a motto: "All things to the glory of God." It is our Reformed heritage to marvel at the God whose power and grace surround all things. "All things to the glory of God" is an ethic for the present when we must make the hard choices of what to do as God's people. But it is also a promise for our future.

Finally, our future is not in the hands of history with its Pilates, its calendars and its crosses. It is not even in our own hands, much as we might want to believe it. Revelation is just that, *revelation* of who the author is and where the journey leads. Revelation is what the story is all about: The Alpha and the Omega, the beginning and the end — the God we know today.

Savour the paradox; it is the gospel. When the present is past and future is now, God will be here, holding us in the hollow of his hand. Our end is not oblivion but communion. Alpha and Omega? Our end is our beginning — with God. R

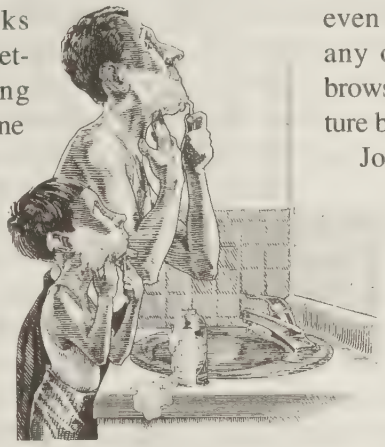
Michael Farris is minister of First Church in Winnipeg.



Jim Taylor

Like Parent, Like Child

Children inherit more than their looks from their parents



The guidebooks call our Irish setter a "working breed." He's never done a day's work in his life, but he has been bred for generations as a hunting dog. He has an obsession about birds. If he can flush a bird out of the bushes, he'll prance for hours, pleased with his performance. If he can't find a bird, a butterfly or moth will do — or, in desperation, even a fly.

There's not much we can do to change his habits. They're bred into him. In the same way, I'm told, Border collies are bred to herd sheep. If there are no sheep around, they'll try to herd cats, or children.

It is possible to teach Border collies to retrieve birds or Irish setters to herd sheep. You can override genetic programming, sometimes, by patient training. But it's not easy.

I suppose it is also possible to teach a racehorse to pull a plow, though it will never do the job as well as a plodding Clydesdale. But no amount of training will ever make a Clydesdale into a competitive racehorse.

In our egalitarian culture, committed to equal opportunity for everyone, we downplay the significance of genetics. Perhaps we still react against the horror of the Holocaust, when one genetic stock was considered superior enough to warrant exterminating another. That is a real danger.

Yet, somehow, everyone knows that ancestry matters. A descendant of Northern Dancer is worth far more, even before it's born, than any offspring of Old Bill browsing placidly in the pasture below our house.

Joan and I recognized it as parents ourselves. Every time our daughter Sharon changed boy-friends during her high school and university years — about as often as she came home to do laundry — I found myself asking the same question: "Tell me about his parents … " She thought it a pointless question. She thought the boy-friend should be judged only on himself.

But we knew, almost instinctively, that children inherit more than their looks from their parents. They also inherit attitudes and predispositions.

"Why is it," a friend asked not long ago, "that I can abhor violence but still get hooked into watching football on TV?"

It's genetics, I suggested. We've been doing selective breeding of humans for thousands of years. We've done it unconsciously, but we've done it every time we choose our mates.

Anthropologists cite the Scandinavian countries as an example. Scandinavians consider tall, blond, blue-eyed people attractive. So boys pursue tall, blond, blue-eyed girl-friends; girls would rather have tall, blond, blue-eyed escorts. Not surprisingly, more and more of the population turns out to be tall, blond and blue-eyed.

Our cultural choices are less obvious. But think about our screen heroes. The men are supposed to be brave, muscular, tough, independent and able to hold their liquor. The women are — or were — willowy, submissive and beautiful. Granted, those are sweeping generalizations. But if you doubt them, ask any teenage boy whether he favours Rita MacNeil or Sharon Stone; ask any teenage girl to choose between David Suzuki and Tom Cruise. By peer pressure or fad, people seek certain characteristics in potential mates.

Genetically, we pass those preferred characteristics to our descendants. We've done it ever since men went hunting sabre-toothed tigers and women gathered roots to cook around the campfire. Ideals of equality can't change that fact.

Ancient cultures were not as blinded by idealism as we are. They knew ancestry mattered. That's why the Bible has all those "begats." The people of Israel felt it important to trace their parentage, to know whose traits and characteristics they had inherited

It's also why, I suspect, two of the Gospels put such emphasis on Jesus' divine parentage. Whether the Virgin Birth was literal fact or posthumous myth, the story reveals a fundamental conviction of the Gospel writers — Jesus was so different, so unique, so like God, only God could have been his parent.

They didn't know about DNA. They didn't understand how sperm cell and ovum unite and divide. They hadn't studied genetics.

But they understood that children resemble their parents. And they believed the only possible parent for Jesus had to be God. R

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

Carey Nieuwhof

Ministry to the MuchMusic Generation

You can't fault today's teenagers for commitment. Many teens are deeply committed to any number of causes: preserving the environment, world peace, human rights, concern for the poor, desire for stability in the family — the list goes on.

We have a fascinating generation of young people growing up before us. Inasmuch as MuchMusic may be blamed for attention spans of microseconds in our young, it can be credited for raising the awareness and even the ire of teens to speak out on many pressing global issues.

Our teens also hear environmentalism and the like preached at school, and most convert quickly to worthy causes. Even the "scary" teens — the ones with shaved heads, well-laced "Doc" Martens, oversized basketball jackets and a stare that could frighten a pit bull — are basically good heads. (Looks can be deceiving.)

I like the teenagers I've met lately. I like them a lot. They're friendly, open, caring and passionate about life. They refuse to give in to the apathy to which many people a few years older have surrendered. Many of today's teens (including some of the scary ones) even like their parents.

But while this is positive and encouraging, I also find it challenging. If today's youth are generally moral and good people, how do you convince them of their need for the gospel? These kids are already doing many of the things the church *ought* to be doing. Indifference is not an issue when it comes to action on the Brazilian rain forest. But getting them out of bed before noon on a Sunday morning is a different matter.

Today, the problem of relativism accompanies much secular and even religious discourse. A common line from teens is that we have to accept there are many routes to God, one way is no better than another. One of the greatest taboos in youth culture is to be perceived as making universal claims about truth on religious and many moral matters.

There is, undoubtedly, a double standard at work. Most teens would agree that to kill is wrong, to destroy the environment is wrong and to condemn others is wrong; but, beyond that, morality and faith are intensely personal. Standards set by others cannot and should not be tolerated. Self-determination has become the modern Baal.

Obviously, much of the wisdom of politically correct culture has wafted its way into the hearts of young people. Anyone who has studied the political correctness movement for more than three minutes can spot gaping and fatal contradictions in its claims. But its influence continues, and the church is left grappling over how to deal with it.

The greatest challenge in youth ministry today may be to devise a way to deal with the gap between being a "good person" and being a Christian. Unfortunately, even in some parts of the adult church circle, the two are still easily confused. But our faith makes claims. It makes claims on our lives: that we look not to ourselves but to Jesus Christ for spiritual health, forgiveness of sin and the right way of living. It makes claims on our motivation: that we do all in the name of Jesus Christ. It makes claims on our priorities: that in addition to freeing political prisoners, we also bring the gospel to people around the world and at home. So, in many ways, the nature of our faith — the nature of the gospel — is counter-culture.

The danger in youth ministry is to dilute the faith until only the good works movements in which they are already involved remain. The challenge for the church is to encourage teens to continue being passionate and involved and committed to the good works they are doing, but also to introduce them to the deeper, richer and life-transforming faith through Jesus Christ. This faith will often set them at odds with secular wisdom. And that is difficult for youth to deal with.

The pressure to conform is powerful. Among other kids, the pressure to be different — to be radical, set apart from the crowd — motivates them. But even being radical and different has its limits; there is a sphere within which the "different" youth operate. To leave that sphere is to become "weird," where all hope for social redemption is lost. Sometimes, they will be classified as weird for their faith. We have enough problems with that as adults; for teens, the difficulties are exacerbated.

We face the immense task of devising a strategy to deal with the social unacceptability of a teen's Christian faith. We can encourage these good and committed and energetic teens to move beyond the false god of secular moralism and into the realm of discipleship. It has taken me two years of youth ministry to identify the problem. But, for me, that has been a large step forward. To develop solutions will, I fear, take several more years of hands-on youth ministry. I look forward to the challenge. R

Carey Nieuwhof is a lawyer now studying theology at Knox College, Toronto.

Leslie Shaw

Waiting for Christmas

Early last November, I spent time thinking about how our family of six could celebrate the Christmas season. We had many established traditions surrounding Christmas Day; but except for the Advent services at church (which not all of us attended) and the $1.98 Advent calendars (from which the cheap chocolate was usually raided), we had no pre-Christmas traditions.

I thought about what the Advent season meant to me — anticipation, a time to share with others, God's love for us reflected in our love for each other — and struggled to think of an activity which would be acceptable to my 17-year-old son, my three daughters and my husband.

There popped into my mind a Christmas paper chain Elizabeth had brought home from kindergarten many years ago. Each of the 24 links had an activity or suggestion on it. As a loop was removed each day, the child watched the chain grow smaller as Christmas approached. I stole the idea, with this variation: each of us would write a positive statement on each loop about the loop's "owner." I announced that November 30 was set aside for a family activity. Much speculation, groaning, guessing and anticipation followed.

After supper on the 30th, we gathered around the dining-room table. Everyone had a blue pen and 24 strips of paper cut from the fronts of old Christmas cards. Also on the table were six paper lunch bags with our names on them. I volunteered to be the guinea-pig. Everyone had to write four positive things about Mom. I tried to restrain myself while they wrote. All 24 strips were placed in "Mom's" bag and set aside to be stapled into a chain later. Next, we focused on Dad, and so on throughout the family. As a family of six, dividing the 24 days of December wasn't difficult. Families of five need to improvise. We all printed to preserve anonymity and make reading easier for the youngest members. None of the strips was signed, though we began to recognize the authors after a week.

Sophie Faller

The process was interesting. My youngest waited in vain for inspiration to strike. My 17-year-old chuckled a lot as he wrote. My husband took forever! (He's a lawyer, accustomed to pondering each written word.) A few goodies distracted us while we waited for Dad to finish. When the chains were stapled together, I tried to mix the "authors" as well as I could. I labelled each chain with the person's name and taped it to the wall above the kitchen table. They looked colourful but were a bit unorthodox.

Each person opened a link at suppertime and read the comment aloud (a bit like opening fortune cookies). These comments varied, reflecting the age, personality, thoughtfulness and temperament of the author. The comments varied from: "You are nice," "You are an OK sister," "You are good at Nintendo," "You are tall" to "You are dependable, you work hard," "Your drawings are amazing! Why are they so good?" to "You are awesome because today you are going to give your brother $10! Way to go" to "Doug, your name is nice because it rhymes with jug. A useful object indeed!"

Reading the chains was more than fun. It became a daily event we looked forward to, one which always made us feel good.

There was, however, an unanticipated aspect to this activity. Many times during those 24 days, one (or more) of us was missing at supper. Ringette games, meetings, parties, shopping, etc., resulted in many rushed, staggered or parentless meals. It was sobering to see how often someone had to read two or three links to "catch up." Was it December, or were our suppers always this disrupted?

In the bustle of a busy family and the activities of the holiday season, it was good to sit down together and remind ourselves that we love and care about each other. The experiment was a success. It will become our Christmas tradition. R

Leslie Shaw serves as an elder in First Church, Thunder Bay, Ont.

Pastoral Epistles from Peter Plymley II

My dear editor:

Though it takes an eagle eye to find the two or three column inches (or whatever measurement is used now) of church news that the wire services deem important, no doubt you spotted a recent item from England. Apparently an attempt is being made to unionize priests of the Church of England. Just as Her Royal Majesty, the titular head of that church, has had to economize (no-name dog food for the corgis), so, too, her bishops and clergy … well, the clergy anyway.

There is a concern that many retiring servants of the parish will not have the pensions, housing, etc., to which they have hitherto been entitled; hence, the threat of unionization. I can't remember which union. I think it might have had something to do with the transport industry.



Helen Belcev

The question of how they would use the "last resort" weapon of negotiation — the strike — immediately springs to mind. Would they follow the lead of the baseball industry and walk out, say, at a wedding, just *before* pronouncing the couple husband and wife? Would their parishioners arrive for worship on a Sunday to find themselves locked out? Or, if they just decided to "work to rule" or "go slow," would anyone notice?

I wonder if such an idea could find fertile ground in Canada? After all, at this writing, no less than three provincial governments are NDP and avowedly sympathetic to organized labour. I have read of support groups for clergy, but I am thinking of the whole shebang.

The Moderator of General Assembly would have to share the glory with the Chief Steward. Along with the moderatorial lace, the DD and the bestriped sleeves on the gorgeous gown would be parallel and equally awesome signs of office: the worker's cap (à la Calvin), the dark suit with the pre-shined seat and the frayed-at-the-factory cuffs.

I suspect there would be numerous grievances and causes for strikes, or threats of strikes: a limit to the number of "graces" asked for at public functions; air-conditioned Assembly Halls (or boycotting of same — but, again, would anyone notice?); immediate excommunication or exile to nursery duty of any person who suggests "It must be great to work only an hour on Sundays" and expects a laugh in return; compulsory lessons in the use of the telephone for any parishioner irate because the minister's radar failed and she didn't visit a sick relative who hadn't been at church for 17 years.

But why stop with the clergy? Many industries and enterprises involve the work of several unions, each jealously guarding their prerogatives.

Why couldn't church organists and music directors follow suit? The Church Union of Christians Knowledgeable in Organized Organworks could, by exercising a united front, demand concessions such as limiting the use of "Amazing Grace" to no more than 24 times a year. Ministers who fancy themselves musical would be free to suggest an anthem once every leap year. "Contemporary" song-books of the sort that feature "Drop-kick Me, Jesus, Through the Goalposts of Life" would be packaged and shipped as a mission project to Iran.

And why leave the parishioners out? Presbyterians Against Platitudinous Preaching could represent the people in the pew. Taking a cue from international sport, spot-checks could be run on the minister's sermons (though the procedure would be drier, more dignified and decorous) testing for traces of the sermon mills (*52 Soul-winning Messages for the Busy Pastor!* and, if you order NOW!, *Snappy Stories for Cherubic Children* will be thrown in as a FREE GIFT! … only $89.95 US, major credit cards accepted). Their union could demand that no more than two "Miracle Sundays," four "Crises" — financial or otherwise — or six "VERY EXCITING New Programs" and/or "Challenges" be proclaimed, either locally or from Church Offices, each year.

I haven't even touched on the possibilities open to unions formed by Sunday school teachers or women's associations, but you get the picture.

Solidarity forever,

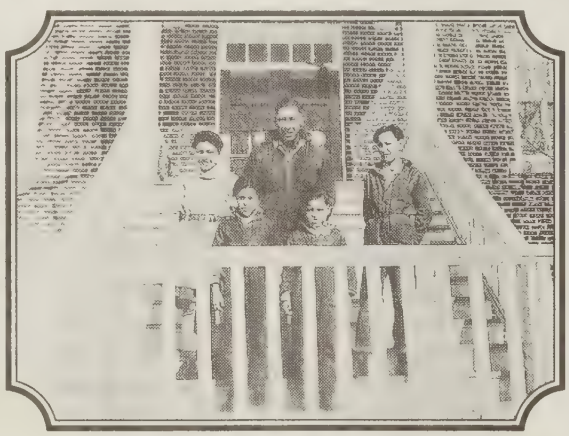
Peter Plymley II

THE PRESBYTERIAN CHURCH IN CANADA AND NATIVE RESIDENTIAL SCHOOLS 1925-1969

In 1990, the subject of the church-run residential schools for Native Canadians reached the front pages of our national newspapers. In Manitoba, students of the residential school system were heard clearly for the first time. Phil Fontaine of the Manitoba Assembly of Chiefs spoke forcefully on the issue. The CBC played a role in broadcasting the movie *Where the Spirit Lives*. This discussion in the public media led churches to examine their role in running the schools.

At the 1992 General Assembly of The Presbyterian Church in Canada, the fact that the Women's Missionary Society (Western Division) operated two Native residential schools from 1925 to 1969 generated an emotional debate. These were Birtle Indian Residential School in Birtle, Manitoba, and Cecilia Jeffrey Indian Residential School located near Kenora, Ontario. The proposed report and confession were defeated by the Assembly, primarily because the document failed to recognize the context in which the schools were run and substantially downplayed any good that might have come from the schools. This debate, I believe, took place in a vacuum. Few commissioners knew where the two schools were located, let alone who was responsible for the schools, what was taught in the class-rooms, or what life was like for students and staff.

The schools existed in two historical contexts. One, the Native context, from the perspective of the student, is a context with which I am not qualified to deal. I believe that story should be told by the aboriginal peoples. The other context is seen in the annual reports of the schools, the correspondence between the school staffs and the Women's Missionary Society (WMS), and the dialogue between the WMS and the government. This article tells that story.



A father visits his children at Cecilia Jeffrey Indian Residential School, Kenora, Ont., 1946.

The Presbyterian Church has always seen education as part of its mission. Teaching people to read and write was a spiritual activity for it allowed the students to read the Bible and to take their proper place in the civilized, literate world. Early educational missionaries had a spiritual vision of their calling, seen, for example, in the life of Lucy Baker, the first female Presbyterian missionary to work among the Native People of Canada.

The move from small, one-room day-schools on reserves, like those Lucy Baker started, to the establishment of large residential schools was motivated by a desire for efficiency. The church could not build and staff schools within easy walking or horse-back riding distance of each Native band. Therefore, small dormitories were added to many of the schools to house students unable to return home daily. The federal government, supportive of the churches' educational activity, offered some financial assistance. The government built large residences attached to centrally located church-run schools, often housing over 200 students. This dramatically changed the face of schooling for Native children. By 1900, the residential school system was seen as the most efficient way of educating Native children.

By 1920, the denomination operated seven residential schools and five day-schools on reserves. The residential schools were in: Kenora, Ontario; Portage la Prairie and Birtle, Manitoba; Round Lake and File Hills, Saskatchewan; and Alberni and Ahousat, British Columbia. In 1925, The United Church of Canada was awarded five of the residential schools and all day-schools. The Presbyterians continued with the Cecilia Jeffrey and Birtle schools.

The federal government's involvement started by paying for only capital projects, like new buildings, beds, mattresses; the Women's Missionary Society (Western Division) paid all salaries as well as covering food and clothing costs. Beginning in the 1920s, the government provided an annual per capita grant, which grew to cover more and more of the day-to-day operation of the schools. By the 1950s, the government grant covered all the costs of running the schools.

But the residential school administrations were hard-pressed to provide for the students' needs out of this grant. For example, of the 1952 per capita grant, once staff salaries had been paid, there was only $21 a month per student to cover food, clothing, recreation, transportation and building maintenance. Even the most successful principal-manager, N. M. Rusaw, complained to the WMS: "I can't see how we can cut the food bills down with the number of children we have at present ... [the] children have not been getting sufficient." Appeals for more funding from the government fell largely on deaf ears.

by Peter G. Bush

Because the government, through the Indian Affairs Branch of the Department of



Students in the sewing room at Cecilia Jeffrey school, Kenora, Ont., 1946.

Mines and Natural Resources, paid an increasing share of the school costs, it demanded more control over the operation of the schools. In 1940, E. W. Byers was removed as principal of Cecilia Jeffrey school, Kenora, not because of the allegations of widespread sexual activity among the student body, nor because Byers had little disciplinary control of the school or the staff, but because "the principals of the Indian schools are appointed subject to the approval of the Department [of Mines and Natural Resources], and as for two years the Government has not been satisfied with conditions in the school, there was no other course open to us but to ask for your resignation."

How Byers was spending government money and that "Mr. Byers gives the impression he has no responsibility except to the church officials" upset the government inspector from Winnipeg. The Indian Affairs Branch wanted it clear who called the shots. Principals of residential schools and, in fact, the entire staff were responsible to the government for their actions, especially in relation to financial matters.

While the WMS sought to employ principals who had a background in education and were ordained ministers of the Presbyterian Church, they were hired primarily as managers. More than 80 per cent of correspondence in the Presbyterian Church Archives relating to the Native residential schools deals with managerial and accounting issues.

The principals were responsible for co-ordinating a staff of 15 to 20 people, something with which few principals had any experience. While the staff varied from school to school, it often included: the matron (usually the principal's wife), three class-room teachers, an art or crafts teacher, farm instructor, physical education teacher, cook, one or two kitchen helpers, washing person, sewing-room matron, maintenance person, supervisor for the boys dormitory, supervisor for the girls dormitory and night guard. Lockhart, who was principal of the Birtle school from 1933 to 1940, stated: "Ninety per cent of the problem in our schools is our staff."

The principals played a major role in managing the finances of the schools. They purchased the supplies needed to run the school, submitting monthly bills to the WMS in Toronto. But they never knew exactly how much the WMS had received in per capita grants. T. C. Ross, one of the more innovative principals at Cecilia Jeffrey, had a three-year struggle with the WMS asking for more information about how much money the WMS received to run the school so he could determine what to buy. Lockhart finally resigned because he and the Society could not agree on how to do the accounting. The WMS executive, located in Toronto, used the purse strings to maintain control over the schools and the principals.

The schools had two educational focuses: to teach Native children to read and write and to develop an appreciation for learning; to give them the skills the dominant, white society believed were needed in order to live fulfilled lives. This split vision led to confused leadership in the schools.

Because the residential schools were boarding schools to which the children went for 10 months of the year (children were not allowed to go home for Christmas until the early 1950s), most Native parents did not send their children to school until they were eight or nine years old. Students in residential schools were in class half-days, spending the other half working on the farms attached to schools or helping prepare meals, washing clothes or doing other household chores. When students left the residential school system at the age of 16 or 17, they had completed no more than Grade 5 or Grade 6 education.

R. Webb, principal of Birtle from 1942 to 1945, challenged the prevailing view: "The Indian parents see the white children going to school all day. Then, their children tell them how they spend their half-day out of school. This half-day is spent working in the laundry or in mending clothes ... *They are not learning anything* after the first short while.... The Indians want their children to have every educational opportunity. The plain facts of the situation are that they are not."

Against the wishes of the government, Webb introduced full days in the class-room at the Birtle school for students in Grade 4 and above. The Indian Affairs Branch feared this would limit the opportunity children had to learn basic hygiene and simple farming skills. The government's approach condemned Native People never to succeed academically and never to reach beyond a secondary school education. Under the leadership of R. Webb and N. M. Rusaw (Webb's successor), a number of Birtle school graduates went on to trade schools and universities.

The schools existed in a dominant society unsure of its beliefs concerning Native People. Some believed Native People were capable individuals who should be treated as such. Others saw

Native Peoples as "wards of the government." This tension was reflected in the two schools.

Barbara Dean joined the teaching staff of the Birtle school in 1946. She soon realized that to teach effectively she would need "to have respect for Indian culture." She tried to obtain Sioux, Cree and Saulteaux dictionaries (the three languages spoken by the students at Birtle) and a book of Indian songs and ceremonial dances. No such books existed at the school, an indication of the low importance placed on Native culture in the residential school environment. The Women's Missionary Society had none of these resources and the Indian Affairs Branch could provide only a Sioux-English dictionary.

Dean's openness to Native culture was reflected by J. Eldon Andrews, principal of Cecilia Jeffrey, 1952-1953, who resurrected a student government system that had been introduced by E. W. Byers in the 1930s. Built on the Native model of an elected chief and band councillors, it provided limited self-government within the confines of the school. Andrews argued that anyone working with the Native People should have a solid understanding of sociology and anthropology, and that teachers and administrators at Cecilia Jeffrey school should learn Ojibwa as a prerequisite to teaching English to Native children.

However, others showed no such openness. This confirms the stories of abuse which have become common as Native People have talked about their experiences in residential schools. Abuse took two forms: physical and sexual abuse, and the cultural abuse by a dominant culture.

In 1939, the Indian Affairs Branch and the Ontario Provincial Police (OPP) visited Cecilia Jeffrey school following rumours of sexual immorality among students and between students and staff, and to pursue charges regarding the misappropriation of government funds. The OPP interviewed students in their mid-teens who had engaged in heterosexual intercourse in the dormitories and on the grounds of the school. The students spoke of witnessing some of the unmarried staff engaging in sexual activity. One male student, age 17, reported he

STAN MCKAY REFLECTS

Stan McKay, former Moderator of The United Church of Canada, spent five years between 1955 and 1960 at the Presbyterian residential school in Birtle, Manitoba. He went because his parents, who were committed to education, had no choice if he wanted to attend high school.

How does he remember his time at Birtle? "It felt," he says, "like being incarcerated. I was 300 miles from home, in a small village on the reserve. I found it difficult to adjust."

The principal at the time was a strict disciplinarian. "I got along," he says, "by doing what I was told and keeping a safe distance from him." Like those who live in a jail, you learn who your friends are and how to protect yourself. In retrospect, he wonders about the young and the vulnerable — how they survived.



And what about abuse at this school? McKay says he can speak only for the senior boys. The junior boys were housed on the second floor of the dormitory. The senior boys, including himself, were on the third floor. Boys and girls were segregated. He does recall there was only a single staff supervisor for 75 boys because the school operated under severe financial pressures. And he remembers, on two or three occasions, witnessing beatings. Boys who attempted to run away were stripped and, while naked, strapped in the presence of the other boys.

To those who wonder if such punishment wasn't normal for that generation, he replies: "Perhaps. But at the residential school, there was little involvement with the families and, therefore, little accountability." Abusive people simply disappeared into the night.

What's important today, McKay believes, is that a healing process be initiated and continued. For the church, this involves an honest acknowledgement of its history. It may mean the church offering an apology to the aboriginal peoples (as the United Church did in 1986 before residential schools were centre stage). An apology, McKay believes, has the possibility of opening doors. It is essential for healing to follow an apology.

Healing, he says, can happen in different ways. It may happen through individual counselling. More common, in McKay's experience, is the sharing and healing which take place within communities. In some cases, these sessions involve the church and former staff of residential schools.

McKay believes Christian people offered themselves for service in residential schools. From them came some creative things, friendships and support. But this fact should never be used to try to justify the abuses of the residential school system.

It is a situation from which everyone needs healing — not just the abused and abusers, McKay contends, but the whole of the church and society. And he affirms, "I do believe healing can happen."

by John Congram

had been seduced by the supervisor of the girls dormitory. None of these statements were ever followed up by the police or by the WMS. But the investigation did provide further grounds for the removal of Byers as principal of the school.

Byers' replacement was a strict disciplinarian who believed in the use of the strap. Miss Ross, a teacher at Cecilia Jeffrey, reported the following to the WMS: " ... one time when the children were being strapped ... from the noise it seemed as if the girls were being knocked against the wall. The door opened and it seemed as though someone tumbled out. Mr. Pitts called out: 'You dirty, filthy ... Spit it out in the hall, you dirty, lying rats.'" Ross noted Pitts had beaten a boy so badly he had to be cared for by the nurse.

The WMS took Ross's complaints under advisement, but the minutes of a meeting held with her by the executive show little concern over Pitts's disciplinary style. Ross left the school in April 1944 saying she could no longer work in that kind of environment.

Cecilia Jeffrey school struggled under poor leadership through the period from 1937 to 1945. Leadership created an atmosphere in which physical abuse could exist unchecked.

Cultural abuse was more subtle. Much had to do with the dominant, white culture using its power to denigrate the Native culture. Reserves were viewed as cesspools of poor health, ignorance and sin. Andrews, who was open to Native culture, refused to let children return to the reserves for Christmas holidays in 1953 unless their parents or guardians could guarantee there would be proper sanitation, lighting, ventilation and nutrition provided to students over the holidays. R. Webb, writing to the WMS, expressed the general perceptions: "The reserve life is not what it should be for young graduates; but the tendency is to drift back there." A paternalistic belief that Native People were unable to care for themselves underlined these concerns.

More blatantly racist views were also expressed. During 1939-1940, Mary Begg, the first Native person to hold a teaching position at Birtle school, taught craft skills. She left in March, before the end of the school year, saying she had been mistreated by the staff and the principal. The one white teacher who befriended Mary Begg wrote: "I think it breaks [Mary's] heart to be in such a disgusting affair. I do not think she wants to go, but would rather die than be misunderstood."

It is not clear how Begg felt mistreated, but racist attitudes among the staff played a role in her departure. Such attitudes, expressed by one of the Presbyterian Church's missionaries, summed up the views of many connected with ministry to Native People: "Of course, I suppose you know the difference between the Indian and the White man. The White takes what is given to him and is thankful for that. The Indian takes what he gets and asks for some more." These attitudes would have made it difficult for residential school staff to take seriously the complaints raised by students and their parents.

T. C. Ross, principal at Cecilia Jeffrey, put his finger on the problem residential schools faced when he wrote: "Here is an institution in which the government professes to be attempting to educate and the church professes to be attempting to evangelize. The government grant is too small for an adequate staff of teachers. As a result, education suffers. None but a few of the present staff attach due importance to the task of presenting the Gospel of Jesus Christ to these children."

The government was unwilling to provide the schools with the financial resources necessary to do their job well. The Women's Missionary Society was unable or unwilling to support the schools financially, choosing instead to manage the schools on behalf of the government. In the process of managing the schools, the WMS and the staffs of the schools lost the spiritual centre that had created the schools.

As the leaders in schools lost their spiritual focus, it became easier for racist, abusive and dehumanizing forms of leadership to enter the schools. As the WMS became simply the managers of people, money and the schools, the Society lost the spiritual core that had brought it into educational ministry. The loss of the spiritual vision meant the schools became the perpetuators of the dominant society, oppressing and destroying Native life and culture through a belief in the "rightness" of the "Canadian social religion." R

Peter Bush is minister of St. Andrew's Church in Flin Flon, Man. This article first appeared in the October 1993 issue of *Presbyterian History.* The primary source for material in this article was drawn from correspondence in the Presbyterian Church Archives of the Women's Missionary Society (Western Division) with principals, staff and government, and from personal correspondence of staff, students and parents.

The Annual Conference Discusses a Minister's Indiscretion

"When thou dost anneal in glasse thy storie" (George Herbert)

He wrecked his career in an accident
of words. His confession was an ornament,
a crucifix hanging from a shattered windshield.
The Session baa'd and fertilized the field,
while its prodigal wept and read the Scripture.
Living water slumped from his chin, to suggest
a perfect frailty in the humility of flesh.
Yet, stories annealed in glass cannot be wrong.
He had mastered it all, the push-push
of hugs, acrobatic theology, and hushed
lugubrious prayer ascending into song.
He was God's magic wand between the pews,
a broken portion of sunlight and good news.

— Charles Cooper

OUR CONFESSION

The 1994 Confession of The Presbyterian Church in Canada Regarding Injustice Suffered by Canada's First Nation Peoples

In June 1994, the 120th General Assembly, meeting in Toronto, adopted the following confession:

The Holy Spirit, speaking in and through Scripture, calls The Presbyterian Church in Canada to confession. This confession is our response to the word of God. We understand our mission and ministry in new ways, in part because of the testimony of aboriginal peoples.

1. We, the 120th General Assembly of The Presbyterian Church in Canada, seeking the guidance of the Spirit of God, and aware of our own sin and shortcomings, are called to speak to the church we love. We do this out of new understandings of our past, not out of any sense of being superior to those who have gone before us, nor out of any sense that we would have done things differently in the same context. It is with deep humility and in great sorrow that we come before God and our aboriginal brothers and sisters with our confession.

2. We acknowledge that the stated policy of the Government of Canada was to assimilate aboriginal peoples to the dominant culture, and that The Presbyterian Church in Canada co-operated in this policy. We acknowledge that the roots of the harm we have done are found in the attitudes and values of western European colonialism and the assumption that what was not yet moulded in our image was to be discovered and exploited. As part of that policy, we, with other churches, encouraged the government to ban some important spiritual practices through which aboriginal peoples experienced the presence of the Creator God. For the church's complicity in this policy, we ask forgiveness.

3. We recognize that there were many members of The Presbyterian Church in Canada who, in good faith, gave unstintingly of themselves in love and compassion for their aboriginal brothers and sisters. We acknowledge their devotion and commend them for their work. We recognize that there were some who, with prophetic insight, were aware of the damage that was being done and protested, but their efforts were thwarted. We acknowledge their insight. For the times we did not support them adequately nor hear their cries for justice, we ask forgiveness.

4. We confess that The Presbyterian Church in Canada presumed to know better than aboriginal peoples what was needed for life. The church said of our aboriginal brothers and sisters: "If they could be like us, if they could think like us, talk like us, worship like us, sing like us, work like us, they would know God as we know God and, therefore, would have life abundant." In our cultural arrogance, we have been blind to the ways in which our own understanding of the gospel has been culturally conditioned, and because of our insensitivity to aboriginal cultures, we have demanded more of aboriginal peoples than the gospel requires, and have thus misrepresented Jesus Christ who loves all peoples with compassionate, suffering love that all may come to God through him. For the church's presumptions, we ask forgiveness.

5. We confess that, with the encouragement and assistance of the Government of Canada, The Presbyterian Church in Canada agreed to take the children of aboriginal peoples from their own homes and place them in residential schools. In these schools, children were deprived of their traditional ways, which were replaced with Euro-Canadian customs that were helpful in the process of assimilation. To carry out this process, The Presbyterian Church in Canada used disciplinary practices which were foreign to aboriginal peoples and open to exploitation in physical and psychological punishment beyond any Christian maxim of care and discipline. In a setting of obedience and acquiescence, there was opportunity for sexual abuse, and some were so abused. The effect of all this for aboriginal peoples was the loss of cultural identity and the loss of a secure sense of self. For the church's insensitivity, we ask forgiveness.

6. We regret that there are those whose lives have been deeply scarred by the effects of the mission and ministry of The Presbyterian Church in Canada. For our church, we ask forgiveness of God. It is our prayer that God, who is merciful, will guide us in compassionate ways toward helping them to heal.

7. We ask, also, for forgiveness from aboriginal peoples. What we have heard, we acknowledge. It is our hope that those whom we have wronged with a hurt too deep for telling will accept what we have to say. With God's guidance, our church will seek opportunities to walk with aboriginal peoples to find healing and wholeness together as God's people.

MODERATOR PRESENTS CONFESSION

WINNIPEG (The Forks National Site, October 8, 1994) — The Red River and Assiniboine meet at a place sacred to Canada's aboriginal peoples and historic to the European settlers of Western Canada. Here, leaders of The Presbyterian Church in Canada met leaders of First Nations to offer a confession of past sins against aboriginal peoples.

Moderator George Vais read aloud the entire text of the confession adopted by the 120th General Assembly in June. About 60 people gathered as part of a healing circle to hear the confession.

"It is with deep humility and in great sorrow that we come before God and our aboriginal brothers and sisters with our confession," read the Moderator. "We ask … for forgiveness from aboriginal peoples. What we have heard, we acknowledge. It is our hope that those whom we have wronged with a hurt too deep for telling will accept what we have to say. With God's guidance, our church will seek opportunities to walk with aboriginal peoples to find healing and wholeness together as God's people."



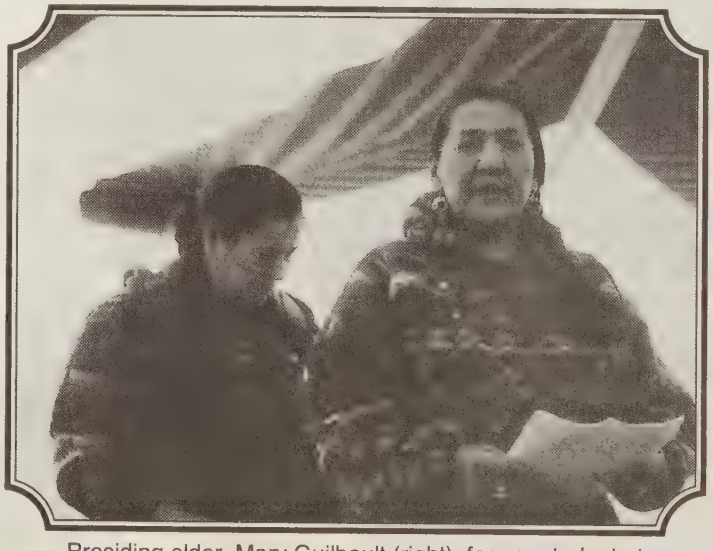
Moderator George Vais presents the confession to Grand Chief Phil Fontaine as Kay Cowper, president of the WMS (Western Division), looks on.

Grand Chief Phil Fontaine accepted the confession noting that for many years the church's refusal to acknowledge the hurt had deepened the wounds of his people. He said the residential school experience, in particular, left First Nations with a legacy of shattered lives and broken families. Some good did come out of the schools, but the overall history of the schools was deeply painful for his people. "The confession is a start down the road to healing. The confession apologizes for past wrongs … but it does not absolve the church of responsibility for them."

Fontaine continued to speak of plans to build two residential treatment centres in co-operation with the federal government, Anglican and United churches. He saluted the Presbyterian commitment to be part of the healing process. "This is the first time there has been an acknowledgement, an apology and an agreement to join with us in a plan of action."

The Moderator presented a framed copy of the confession signed by himself; the principal clerk of Assembly, Tom Gemmell; the president of the Women's Missionary Society (Western Division), Kay Cowper; and the executive director of the WMS, Tamiko Corbett. The confession will hang in the boardroom of the Assembly of Manitoba Chiefs as a permanent record of the day.

At the exact moment of presentation, the bells of St. Boniface Cathedral across the river began to peal. Most present could not contain their laughter. Manitoba Roman Catholics officially withdrew from residential school negotiations last year and refused further invitations to join the healing process. Said one bystander when he heard the bells: "It proves that God exists, that he's Roman Catholic and that he knows his people should be here in this confession."



Presiding elder, Mary Guilbault (right), former student at Birtle Residential School, with daughter Myra Laramee.

The ceremony was presided over by traditional Native elders who began with a "smudging" ritual to purify the participants in the healing circle. A pipe was passed as a symbol of reconciliation and healing. Presiding elder Mary Guilbault attended the Presbyterian residential school at Birtle. She spoke of her sorrow for those who could not hear the confession and who would never know healing for their wounds. But she expressed hope for the new opportunity for healing which began with the confession. Her daughter echoed her words. "I came here with apprehension and mixed feelings … but, as my mother would say, 'It takes a great man to admit a wrong.' I want these officials to know that." R

by Michael Farris

Michael Farris is minister of First Church in Winnipeg.

THE WAY WE SAW IT: A PERSONAL REMEMBRANCE OF THE NATIVE RESIDENTIAL SCHOOLS

Between 1939 and 1963, Rev. James Marnoch had frequent contacts and work with Native ministries, including Indian residential schools run by the Presbyterian Church. Here are some of his recollections.

At Shoal Lake, Lake of the Woods, Manitoba (1939-45)

My first exposure to Canada's earliest inhabitants was in the summers of my student years in the Presbytery of Winnipeg. The presbytery camp was at Shoal Lake, the source of Winnipeg's water. Each summer, I was a leader at some of the camps. The Water District Railway took us 150 kilometres to the intake; then there was a 12-kilometre boat ride to the camp, passing the Indian settlement on the way. Some of the Indian young people came in their canoes to visit the camp. Often we would have a baseball game.

The camp property belonged to the Women's Missionary Society (WMS). For almost 30 years (1902-1929), it had been the site of the Cecilia Jeffrey Indian Residential School, one of a number of such schools operated by the churches at the invitation of the federal government. Much of the cost then was paid by the WMS. The Cecilia Jeffrey school was more than a place for living and learning; it was also a health centre and a Christian mission. Men and women on the staff must have been devoted to the children and to their parents for it was isolated. Kenora, 70 kilometres to the east, was the nearest city. The school could be serviced and supplied only by the school boat.



Nurse Janet Carruthers, in the dispensary at Cecilia Jeffrey Indian Residential School, Kenora, Ont., 1944, served at both Shoal Lake and Kenora. She is assisted by Isabel Redsky.

In 1929, the government, seeking to serve children from other reserves in the Lake of the Woods area, transferred the school to a new campus on the outskirts of Kenora. Unfortunately, not only the school was moved, but also the whole Christian presence. It was 25 years before the church reopened a mission there. It was the deserted building that was being used as our camp.

One day, during a junior camp which I was leading, an older Indian man stepped out of his canoe at lunch time. I invited him to join us. Afterwards, I welcomed him to the camp and invited him to speak to the children. He surprised me by saying: "Welcome to our school! It is so good to hear the sound of children's voices here again." He was James Redsky, a leader among his people, a former pupil and the father of former pupils. From him, and others, I became aware of the lingering fondness for the school and for our presence there.

by James Marnoch

At Cecilia Jeffrey Indian Residential School, Kenora, Ontario (1943-46)

Irene, who later became my wife, first heard of residential schools when, being new to Winnipeg, she joined a WMS auxiliary. The members were preparing a program on Cecilia Jeffrey school to present at presbyterial.

In the summer of 1943, she accompanied her employer to the family cottage near Kenora. In Winnipeg, she had met Russell Self who was the summer student at Kenora. He invited her to visit the school with him on her day off. That visit resulted in principal Douglas Pitts inviting her to join the staff as a girls supervisor. With no training and with much trepidation, she accepted.

Irene spent three years at Cecilia Jeffrey school, one year as supervisor and two years as teacher of Grade 1. She believed the Lord had led her there to be a Christian witness. She loved the children and still cherishes the rapport and confidence that developed with them. She was part of a dedicated group of church team players who, besides doing their own jobs, relieved one another on days off.

Irene left Cecilia Jeffrey school when we were married in the summer of 1946.

At Okanase Reserve, Riding Mountain Area, Manitoba (1948-50)

When I graduated from Knox College in 1948, we found ourselves appointed to the two-point charge of Elphinstone and the Okanase Reserve in the Riding Mountain area of western Manitoba. The reserve stretched north from the village to the boundary of Riding Mountain National Park. The manse was the old mission



Mrs. Bone (left) and Mrs. Blackbird, Okanase Church, 1948.

house on the reserve beside the Okanase Church.

There were three elders on the session. One told me a story about the highly respected senior elder David Burns, old and nearly blind. Not long before our arrival, there had been a week of evangelistic services with a visiting preacher. At the last service, David Burns rose to thank the preacher. But he objected to the speaker's apparent assumption the people had never heard the gospel. David was reported to have said: "Before the missionaries came, I knew God, but I didn't know his name."

In our first year there, the congregation was planning to mark its 75th anniversary in the next year (1949). The first missionaries, George and Mary Flett, had come in 1874. They had been part of James Nisbet's party, the pioneer Presbyterian mission to the Indians at Prince Albert in 1866. After years of service there, they had to return to the Red River settlement (Mary's home) because of her serious illness. There they were caught up in the Riel uprising. Finally, in 1874, with Mary's health restored, the Fletts were appointed to the new reserves in the area between Portage la Prairie and Fort Pelly.

Okanase was the second Presbyterian mission to the Indians. Soon there was a substantial Christian community of Indians and Métis. When the Scottish settlers arrived in the 1880s, they were welcomed by this congregation and invited to share in Communion with them.

We enjoyed a good summer with the children. We held Sunday school and Vacation Bible School there. But the day came in early September to return to school. Two trucks arrived to take the children to the Birtle residential school, about 80 kilometres away. The children and their parents had already assembled in the area in front of the church. David Burns arrived and, like an Old Testament prophet, took his place at the church gate. The children lined up spontaneously and approached him one at a time. The elder placed his hand on each child's head or shoulder and said something quietly. Having received this blessing, the children boarded the trucks and went off to their new term. The Christian community evidently supported the school and wanted their children there.

We were soon on the receiving end of a different ministry of the Women's Missionary Society. Bales of clothing and bedding began to arrive from many auxiliaries across the country. By Christmastime, every family on the reserve would receive clothing for every member from the skin out, and all wrapped in a new quilt.

At Birtle Indian Residential School, Birtle, Manitoba (1948-50)

One of my new duties was to be chaplain at the Birtle school. Every alternate Sunday, we drove there after our services. We were always invited for dinner with the staff. Afterwards, I would lead a chapel service with the whole assembled school. Sometimes, depending on the weather, we would stay over until Monday. This gave us the opportunity to see the school in action.

When we first visited in 1948, the Birtle school had been operating for 60 years, but the building we entered had been opened in 1930. Imposing on its high ground above the town of Birtle, its well-tended lawns and flower beds made it a beauty spot. The principal and matron, Martin and Kay Rusaw, and their staff were operating the kind of school missionaries on the neighbouring reserves had advocated years before: in addition to the academic and spiritual training they could receive at a day-school, the Native children would need to know about "growing food out of the ground," a practice unknown to the people long dependent on the buffalo.

The school included a large farm. We saw the grain and the hay, the prize-winning cattle, and the large kitchen gardens. Inside we viewed the rows of shelves filled with preserves. The older pupils operated on a half-day system — half the school day was academic and half practical. For the boys, this meant working on the farm; for the girls, preserving, cooking and sewing. Staff and students shared in household chores as members of a family.

In addition to Okanase, the children came from two other Saulteaux-Ojibwa reserves: Rolling River and Waywayseecappo, and from the Dakota-Sioux reserve of Bird Tail. At all of these reserves, there were Presbyterian congregations with resident ministers. The school was the educational arm of the churches, and the responsibility of caring for the children was taken seriously by the staff. The opportunity for Christian witness was appreciated.

Other skills were taught. On one occasion, on leaving the school, we found a surprise — a new desk was lying upside down on the roof of our car. It had been made by some of the boys in the woodworking shop. (My first real desk!)

In the fall of 1950, we moved to St. John's Church in Winnipeg.



After church on the Okanase Reserve, 1948.

At Cecilia Jeffrey School, First Church, Kenora, and Lake of the Woods Missions (1958-63)

After eight years at St. John's, Winnipeg, I was appointed minister of First Church in Kenora, chaplain at Cecilia Jeffrey school, supervisor of Lake of the Woods Missions, and secretary of a committee to provide a place in Kenora where Native People would be welcome.

Some years before Church Union in 1925, the Presbyterian and Methodist churches in Kenora had united. So when Cecilia Jeffrey school was moved there in 1929, there was no Presbyterian church. Though the new school was on the outskirts of town, the principal, E. W. Byers, invited people to come to worship services at the school. A group of Presbyterians and others soon came together and rented a vacant church building in the downtown area. In Kenora, the residential school was the parent of the church.

Children came to the new school from a number of reserves around the Lake of the Woods. Unlike the Birtle school situation, our church had no Christian communities on these reserves. Yet, as students came to the end of their years at Cecilia Jeffrey, some would profess their faith in Jesus Christ and then return to their home reserves. The purpose of Lake of the Woods Missions was to follow these graduates of the school and try to form congregations around them.

In the mid-1950s, Walter Donovan located all the places and made recommendations for personnel and equipment. On hearing of the Shoal Lake situation, Beryl Miller, a graduate of Ewart College, volunteered to go there. She went to the Indian village, cleaned up an abandoned house, and lived and worked among the people. She had a quiet, positive and lasting effect there.

All of Donovan's recommendations could not be implemented immediately, but Ivan Robson was appointed. He was a former pastor of First Church, Kenora, and a former principal of Cecilia Jeffrey school. He travelled regularly to Shoal Lake, McKenzie Portage, Whitefish Bay, Crow Portage, Big Grassy and Northwest Angle — all places from which children went to Cecilia Jeffrey school and to which many returned, some as members of the church. There was also outreach to Manitou Rapids on Rainy River and to Eagle Lake and Dinorwic in the Dryden area.



The Cherub Choir at Cecilia Jeffrey school, Kenora, Ont., with Mrs. A. S. Curr, WMS (WD) president, and Rev. James Marnoch, Christmas Eve, 1960.

There was a weekly radio program over the Kenora station called *Mission Time* which reached all these places. It featured gospel music, a Sunday school lesson (assisted by a translator) and a news report called "Moccasin Telegraph" which included up-to-date word on the condition of Native patients in hospital in Kenora.

When we arrived in 1958, Beryl Miller had been succeeded at Shoal Lake by Stephen How. In a few months, we were able to enrich the contacts on the reserves by the addition of a team of deaconesses who visited all the reserves weekly and held meetings with the women and children. Congregations were formed at Big Grassy, Whitefish Bay, McKenzie Portage and Shoal Lake.

At Shoal Lake, three elders were elected. One elder was my early visitor at the camp in 1942, James Redsky. He became a commissioner to the General Assembly in 1960. On missions night, he addressed the Assembly and thanked the church for all it had done over the years for his people. Then, as a leader among his people, he raised his hands and pronounced a benediction upon the General Assembly.

The Native congregations and First Church, Kenora, joined with the Presbyterian churches in Fort Frances and Atikokan to become the Presbytery of Lake of the Woods in 1962. This development was another result of the work of the Cecilia Jeffrey school.

Another result of the church's involvement in the residential schools was the fellowship houses. Martin Rusaw of Birtle school urged the WMS to establish a residence for Native young people coming to Winnipeg to study or work. As a result, the house at 73 Chestnut Street became the WMS centennial home mission project. While its use has changed, it still serves in the social service ministry of our church. The WMS later developed a similar residence for Native students in Prince Albert, Saskatchewan.

In Kenora, the need was different. Native People did not live in town but visited it for business and pleasure. They were generally unwelcome. Hotel rooms and public facilities were often denied them. There was no place they could call their own. With the help of a board of people from other churches, Native leaders and community leaders, our church developed the Kenora Fellowship Centre to meet this need. It would also provide opportunities for Native People to meet with townspeople to begin to understand one another. The church was present with the Native People in school, churches, on the radio, and in the towns and cities.

When we arrived in 1958, Stephen and Agnes Robinson had just begun their first season as principal and matron of Cecilia Jeffrey school. Robinson at the school and Robson on the reserves were both elders on the session of First Church. It was also the church home for several members of the staff. In this group of workers, the church was present in the school for the children.

Outside the girls entrance at the school, there was a small tree. It usually held offerings to placate the evil spirits and protect the door. I taught the senior class in Sunday school. The lesson one day was about Jesus casting out evil spirits. I said there was no need for offerings on the tree with Jesus present. I was gratified to find the tree held nothing but leaves the next day.

It was a difficult time of transition for the residential schools. Day-schools were being built on the reserves. The church was fortunate in the first teachers: Stephen Shih at Shoal Lake; Mary Wiebe, followed by John Carson, at McKenzie Portage. As teacher-missionary, Carson and his wife, a nurse, were instrumental in forming the congregation there. But this move left vacant places in the residential school. Children, some of them very little, began to be sent from far-away places in northwestern Ontario. The school tried to receive them with the special kind of love they needed.

Then came the government's integration program in which some local children began to attend Cecilia Jeffrey school and some C.J. residents went to the local school. The hope was that this cross-cultural experience would be enlightening and beneficial to both cultures.

At the same time, students at Cecilia Jeffrey school who finished Grade 8 began to attend high school in Kenora. They were expected to board with families in town. There were such mixed results in this experiment, Stephen Robinson sought and obtained approval for Grade 9 students to continue to live in the familiar setting of the residential school.

The high school experience had a different effect on the boys than on the girls. Boys often dropped out of school. Trying to get home to the northern places, they would be stuck in Red Lake until they found some way to get a plane ride. If they decided to settle at home, they found they had the wrong kind of education.

The girls, on the other hand, sometimes asked Robinson not to send them home for the holidays, but to help them find summer jobs. Some were afraid their fathers would arrange marriages for them; they wanted to stay at school. So the boys and girls who should naturally be in proximity to each other were being separated.

It was becoming clear there would have to be day-schools on all reserves. The era of the residential schools was ending.

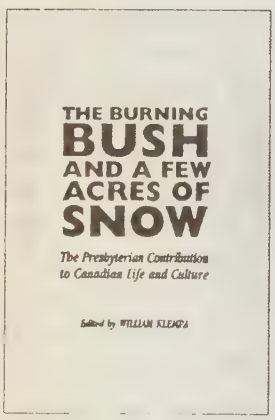
The residential schools cannot be seen rightly in isolation. They were part of the church's ministry to the Native People. Sometimes the established congregations started the school; other times, the school started the congregations.

"Before the missionaries came," said David Burns, "I knew God, but I didn't know his name."

We are thankful for the experiences we have recalled here, for those with whom we served along the way, and for those to whom, with all our shortcomings, we were able to deliver the message of the name of Jesus.

Shortly after we returned to Winnipeg in 1963, a whole new area of the mission to Native Peoples opened up: to urban Native People and their children in the inner city. We pray for those called to serve in these ministries. R

James and Irene Marnoch are retired and living in Winnipeg.



THE BURNING BUSH AND A FEW ACRES OF SNOW
The Presbyterian Contribution to Canadian Life and Culture
Edited by William Klempa

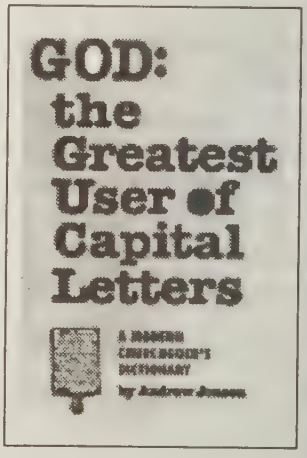
Paperback - $19.95

Presbyterians have played an important role in Canadian life and culture, but until now little has been written about their contribution. This collection of twelve essays sheds new light on the Presbyterian influence in education, government, literature, and theology. Some names featured in the work are: Ralph Connor, Thomas McCulloch, Sir Robert Falconer, George Grant and John Watson. The articles, by both established and upcoming historians, provide a richly affectionate, and sometimes satiric look at this unique heritage.

Order from:
Jo MacKinnon, Trade Publicist
Oxford University Press
(800) 387-8020 • Fax: (800) 665-1771

GOD (n.) The Greatest User of Capital Letters
A modern churchgoer's dictionary
by Andrew Jensen

Have you ever wondered what some of the terms you hear in church mean? This humorous guide will tell you all you ever needed to know about churchy language and terms, and put you "in the know."



5 1/2 x 8 1/2", softcover, 96 pages, Wood Lake Books

Wood Lake Books

ISBN 1-55145-047-x
*551-047 · $9.95**

* GST applies and Shipping charges apply: $3.50 for 1 to 3 copies.

Wood Lake Books
10162 Newene Rd.,
Winfield BC, V4V 1R2

Source APR
1-800-663-2775

SECOND CHANCES:

The Agony of a Relief Worker

by Dave Toycen

Mugunga Camp
Goma, Zaire
27 July 1994

Dear Diane,

It was a bad day and a good day among the Rwandan refugees in Goma, Zaire.

It was a bad day because I saw a man with no hope crawl to his death. I was on a hurried trip to discover the latest developments in our food distribution program at Mugunga Camp when it happened. The medical tents were off to the right as I climbed the modest rise into the camp. On the left-hand side, bodies were laid out like cordwood along the narrow roadway. When I passed the medical tents, there were more bodies on the left. The sight and the stench takes your breath away in the hot African sun.

Then, not more than four metres in front of me, a shrouded figure was crawling on his hands and knees toward an empty space in the line of corpses. A boy of about 12 had his hand on this crawling, macabre figure while his face registered stunned shock and silence. The shrouded form of the man collapsed at the empty space in the line, and he died. Here was the most shocking, compelling tribute to death in this hell on earth.

It was a bad day because a woman among the thousands thrust the baby in her arms in front of me and said "Help" and, in my helplessness to do anything, I turned away. Even in the microcosm of one little life, I could do nothing. I was afraid, and the stench of hopelessness covered me, too. Right now, I feel dirty and empty because I am a human being who is part of the despair and tragedy of this place.

It was a good day because I helped carry and transport six critically ill children from our Unaccompanied Children's Centre. We took them by car to the recently installed Israeli field hospital outside of Goma where we were met with generosity and true professionalism. With single-minded purpose, they attacked the illnesses trying to take these children's lives. They won the battle tonight: six little ones are still living. It was a good day.

Dear one, I've been in hell and heaven all in one day, and it hurts. Somehow, I want you to know I was a man who lived in the middle of the whirlwind today. My name was called, and what I did was both bad and good. You, more than anyone in this world, know I am both. Pray for these refugees. Pray for those who help. And pray for me that I will not lose my way in this place that must break the heart of God.

All my love as always,

Dave



Dave Toycen feeds an unaccompanied Rwandan child in Mugunga refugee camp near Goma, Zaire. Photo: Philip Maher.

---

31 July 1994

Dear Diane,

My previous letter to you was heavy and full of struggle. I believe there was truth in it, but perhaps less grace than there should have been. You know one of my favourite books is *Saint Maybe* by Anne Tyler. One of the main characters has his faith in God and himself restored in the context of a little store-front church called The Church of the Second Chance. The words "second chance" are filled with images of grace for me. Let me explain what I mean.

YOUTH IN MISSION

Time to be thinking of next summer! YIM is exploring several ideas for next summer's volunteer experiences, including Malawi, the Middle East and Central America.
For more information or application forms, contact: **Youth in Mission**
94 Calvin Chambers Road
Thornhill, Ontario L4J 1E7
Phone/Fax: (905) 889-1644

We Wish You A Merry Christmas

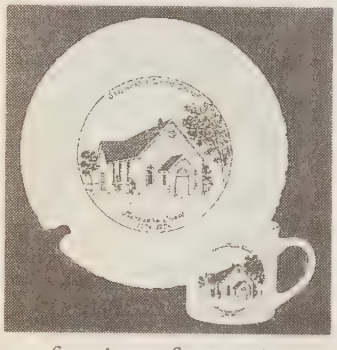
A Musical Celebration
by the Choir of St. Andrew's Presbyterian Church
St. John's
David Peters, Director

Commemorating the **150th Anniversary** of the congregation
A selection of **Christmas Carols**, new and old, for Christmas listening and gift-giving
CDs: $15 Tapes: $10

Order from: **St. Andrew's Record**
c/o 7 Warren Street
St. John's, Newfoundland A1A 2A3

Canadian Art China Ltd.

Commemorate your Special Event



The perfect item for anniversaries, reunions or just as a gift to visitors of your church. Choose from our wide selection of plates, mugs, etc. and let our artist capture the beauty of your church on fine quality porcelain.

A great idea as a fund raiser for your school or club.

Write or phone for our brochure today.

Canadian Art China Ltd.
18 Stewart Road
Collingwood, Ont. L9Y 4K1
Phone/Fax: (705) 445-1321

On my last day at Mugunga Camp, it was time to leave. However, there, next to the vehicle, was a man lying on a stretcher. He was emaciated and feeble. No one appeared to represent his needs; so I stopped and knelt down next to him with our translator Shavu. We were unable to discover any further details about this man's case.

The medical tent was not far away. I contacted one of the overworked staff who graciously consented to find a place for this man. Another aid worker joined me and we carried the stretcher into the tent, a grimy and stench-filled atmosphere. Various patients were crammed in like sardines, entangled in drips, body fluids and excrement. It was disgusting, but it was our only option. We were directed to lay the man in a small gap in the line of bodies. As the medical worker had no idea where the stretcher came from, we left it propped up against the tent wall.

We returned to the vehicle where everyone was waiting. I noticed a figure on the opposite side — it was another man. Shavu spoke with the man who said: "My friends brought me here, but then left. Now I am too weak to get any closer to the tent, so I cannot get noticed." After pausing for a moment, I retrieved a water bottle from the car and gave it to him. Then I walked back to the tent and picked up the stretcher. Gently, we rolled the man onto the stretcher and carried him in front of the crowd. The water had roused his spirits, so he was half sitting by the time we left.

Two second chances at the end of the day, and one amazing opportunity yet to come.

I had decided to make a last visit to Kibumba Camp, considered the worst of the various sites because of the terrain and the tens of thousands of people. It could be described as a moonscaped version of the last days.

We were driving north on an open, flat plain with an unobstructed view. Just ahead some 500 metres, a waif-like figure was tottering along next to the highway. The little legs were like matchsticks. It was a little child walking into oblivion. We brought the vehicle to a halt. Shavu got out of the car and cautiously approached the child. When the conversation began, we heard a tiny voice which was delicate and precise in the local language. The figure was a little boy of six or seven. His name was Baronyi. He explained that his parents had died in the forest some days ago; he survived by finding a bush to sleep in. However, no one would give him any water.

After Shavu convinced us the little fellow had nowhere to go, we picked him up and put him in the vehicle. I passed my water bottle to him. He proceeded to drown himself with great gulps, spluttering and coughing as his ravished thirst drove him to drink. We decided it was too late to take him to the Unaccompanied Children's Centre, so we took him to our rented house. We wrapped him in a blanket and gave him a small portion of rice and beans. As I write this, he is in the back room sound asleep. A little boy without hope has found some and, in God's economy, we were the ministering angels. In my modest theologizing, this was another example of the second-chance grace of God at work.

We will fail again, but there are always these second chances to be the person we want to be deep down. It's not an act of penance; it's the repetition of doing what we know to be right, and then cultivating a habit that bears fruit. Others will suffer the consequences of our failures and shortcomings. The Rwandan refugees are simply one contemporary example of people who are suffering from what has been done to them as well as what they have done to others. This is a deep mystery in the heart of God that I don't understand. Yet, our challenge is to look for the second chances that will reveal who we really are and glorify the God who sees evil and tragedy as an opportunity to do good.

It has been a good last day. One I will remember for the rest of my life. This time, when my name was called, I answered.

All my love,

Dave

Dave Toycen is executive vice-president of World Vision Canada. He was on a special relief assignment among the Rwandan refugees in Goma, Zaire, during July. These are two letters he wrote to his wife, Diane.

SIGNS 'R' US

by Joseph C. McLelland

Suppose you're in the business of selling signs. You have one in the window — "Pants Pressed Here." If someone brings trousers in for pressing, what would you say? "Sorry, sir, only the sign is for sale."

This little scenario was dreamed up by the great Søren Kierkegaard. Over a century ago in Copenhagen, he took on the established philosophy, the established state and the established church. Here, he has Hegelian philosophy in mind: it claimed to understand and to systematize everything there is. "What *is* can be thought," said Hegel. But S.K. (as we fans call him) rebutted this massive and universal System with a few "crumbs" of philosophical irony; for example, "Christianity begins more or less where Hegel leaves off." That is, it's OK to dabble in mental pre-ambling, but sooner or later you have to hit the road.

It's easier to sell signs than to press pants. But sometimes, in religion as in philosophy, it's hard to tell the difference. To think "clear and distinct thoughts" is not necessarily to have the real world "in mind" (so to speak). Today, philosophers are mostly cynical about thinking at all, and aren't clear on how thoughts and words show "reality." Theologians are tempted to join this parade of nay-sayers who reject commonsense ways of seeing the world — its values of beauty, goodness, truth itself. (It's easy to mistake sloppy thinking for faith.) Kierkegaard, I suspect, would accuse them of a failure of nerve. We collapse beliefs into merely subjective feelings: "Are you comfortable with this?"

S.K. saw that *living* comes before *thinking*. Life means action, commitment, *style*. Particular events confront us; they shape our being and guide our thinking. For Kierkegaard, it's the biblical Story that adds a "pinch of spice" to the recipe for authentic existence. Not mind games, but the drama of human being: Is there meaning to our history? will it end well, despite appearances — are we playing tragedy or comedy? is this life a "Shadowland" on the way to higher Reality? In *particular*, what do we make of the story of the divine in human dress, One who gets himself crucified? (For Hegel, this shows a lack of good taste.)

A gilt cross round one's neck is a sign; but its beauty misleads us about the Victim. The realistic crucifixes of medieval sculpture — or modern Latin American peasant piety — are better. Best of all are *human lives* imitating the compassionate and liberating Christ. Maybe the Chinese were right: "One picture is worth a hundred words." This Taoist saying refers to the pictographs of the Chinese alphabet, their attempt to show what's true. Is our non-pictorial language any better? Isn't our "doctrine" as abstract as the high-falutin Ideas of philosophers? Words need *deeds* to come alive: "Ideas have legs."

An inner circle used to sit round the fireplace in the lounge of our McGill Faculty Club for drinks at noon. On occasion, I was privileged to be there, thanks to my colleague, historian Nick Walsh. He was a friend of Frank Scott, the poet-lawyer, and like Nick a "radical Anglican." Besides Scott, the group usually included novelist Hugh MacLennan and artist Arthur Lismer, one of the Group of Seven. One day, news was brought of the death of another artist — Jock Macdonald, I think it was. His good friend Lismer was profoundly moved. Silently he reached for a paper napkin and drew on it. He rose and left, still without a word. Nick picked it up to find Macdonald's portrait beautifully sketched on the fragile surface. He took it with him as a fitting sign of one man's grieving remembrance.



Sometimes, a simple sketch — an act of love, a deed of liberation — speaks loudest amid the cacophony of the world's tired clichés and strident slogans. How do we make signs to others that manger, cross and empty tomb are events we count decisive in explaining the human condition? What if we are most like artists, sketching the profile of a Friend on the fragile material of our lives?

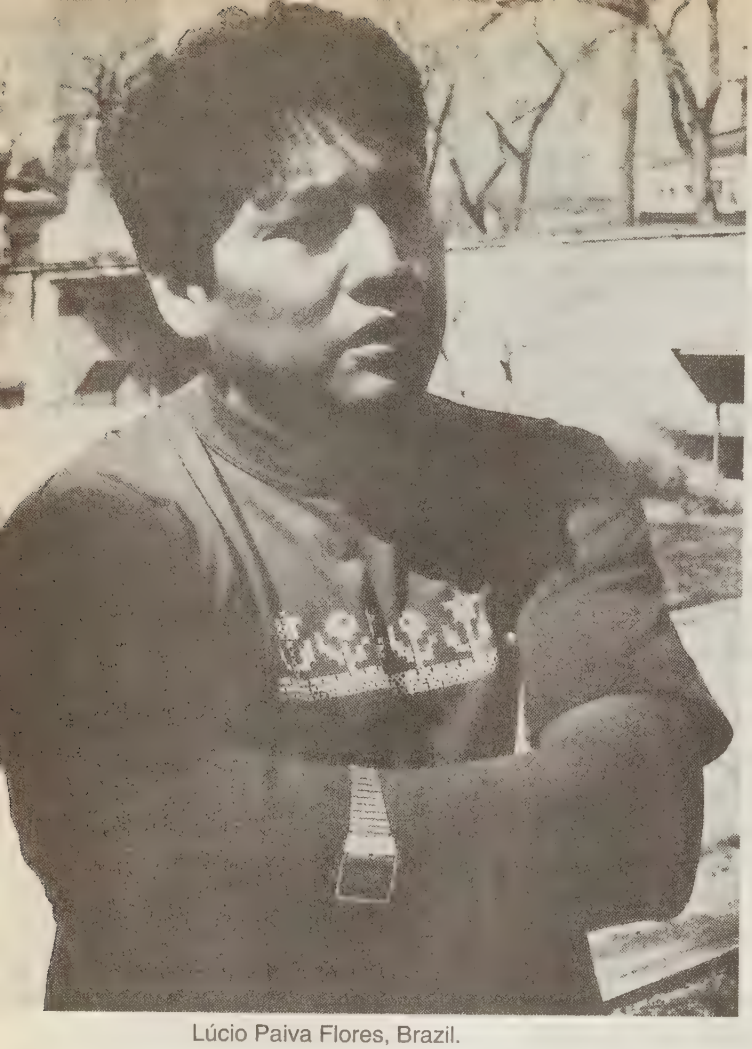
If the sign's a good one, recognition will come, good news heard. But signs are ambiguous; they demand interpretation. This is their irony, as Paul shows, in warning that the Cross "*sign*-ifies" folly to some and scandal to others (I Corinthians 1:18).

Irony is crucial for Kierkegaard too. Here's another from our great Dane: "It happened that a fire broke out backstage in a theatre. The clown came out to inform the public. They thought it was a jest and applauded. He repeated his warning; they shouted even louder. So I think the world will come to an end amid general applause for all the wits who believe that it is a joke." *D'you get it?*

Joseph C. McLelland is emeritus professor of McGill University and The Presbyterian College, Montreal, and a contributing editor of this magazine.

Brazilian Aboriginals: Coming Out of the Forest

by Thomas Novak



Lúcio Paiva Flores, Brazil.

Twenty-two years ago, at age 17, Lúcio Paiva Flores left his village in the forests of southwestern Brazil to seek his fortune in the city. He never dreamed he would one day become an eloquent spokesperson for the people he was leaving behind.

Several years later, he met with one of the leaders of his native village who told him: "Now that you know what white people are hiding from us, you can teach us their secrets … " At that moment, Lúcio Flores became conscious of how, over hundreds of years, his people had been cheated. He decided it was time he did something for them.

Today, Flores is an ordained Presbyterian pastor and an active member of a Brazilian coalition working for the rights of indigenous people. He was in Winnipeg from May 1-5 as part of a national tour sponsored by the Canadian Churches' Forum on Global Ministries and the Aboriginal Rights Coalition.

Flores recounted some of the history of the indigenous people of Brazil. It is estimated that in the year 1500, there were five million indigenous people in Brazil. Today, they number about 230,000, speaking 170 languages.

Many thousands were massacred by the advancing armies of the Portuguese and Spanish conquistadors. As in North America, the ensuing displacement of peoples and the various alliances with the invaders provoked further battles among indigenous nations. His own people, the Terrena, were sent out by the Spanish to do battle in what is today Paraguay. As the Terrena were not given any weapons with which to fight, the tribe was all but exterminated. Many more indigenous people died as their European conquerors attempted to enslave them and through contact with new diseases for which they had no immunity.

In the middle of the present century, settlers began to penetrate inland in search of lumber, gold and farmland. They found their major obstacle was the indigenous people. "In my own state today," said Flores, "there are still hunters of indigenous people. They receive money for as many indigenous people as they kill.

"When I was a teenager in the village, the indigenous people were exploited as labour. We were taken to farms and made to work. We didn't get paid for it and were not allowed to leave. Many who refused to work were killed right there in the forest."

After the fall of the military regime in 1985, a number of groups emerged to fight for indigenous rights. Tribes close to major cities began selecting some of their young people to go to university, hoping "if we can speak the language of the white man and know how he operates, we can get more rights for ourselves."

The government also chose people for higher education. "But as they became educated, they started criticizing the government. The government began regretting the new education policy. 'We are creating cobras to bite us!' they said."

Today, the government relates to people through FUNAI, an organization that somewhat resembles the Canadian Department of Indian Affairs. It has been mandated to set up 510 reserves for Brazilian indigenous peoples. However, indigenous peoples have no active voice in the decisions FUNAI makes regarding their land or their future.

Flores was struck by the number of aboriginals in prison in Canada. "In Brazil, we have a saying: 'The jails are built for the poor and the blacks.' In Canada, it seems to me, the prisons are built for the indigenous people.

"In Brazil, no state has any authority to put an indigenous person in jail. When an indigenous person is arrested, he is sent back to his village. The tribe then decides what punishment will be inflicted."

As in Canada, many Brazilian indigenous people are returning to their traditional spiritualities: the sacred knowledge, rituals and traditions that grew out of their life in the forest. A common element in all the indigenous cultures is healing through naturally occurring medicines. Flores said his own people had even found a naturally derived drug for birth control. However, the use of traditional medicine was once condemned by many missionaries as "diabolical." Flores' own father was ridiculed as a "witch-doctor."

Nevertheless, Flores insists, the churches have also brought good things to his people. "Missionaries brought drugs to treat new diseases which my people did not know how to cure. The first school in my area was a mission school." More recently, many Christians have become powerful advocates for indigenous rights.

Though some fundamentalist churches continue to attack traditional culture and spirituality, a few churches have shown willingness to dialogue on these questions with indigenous people.

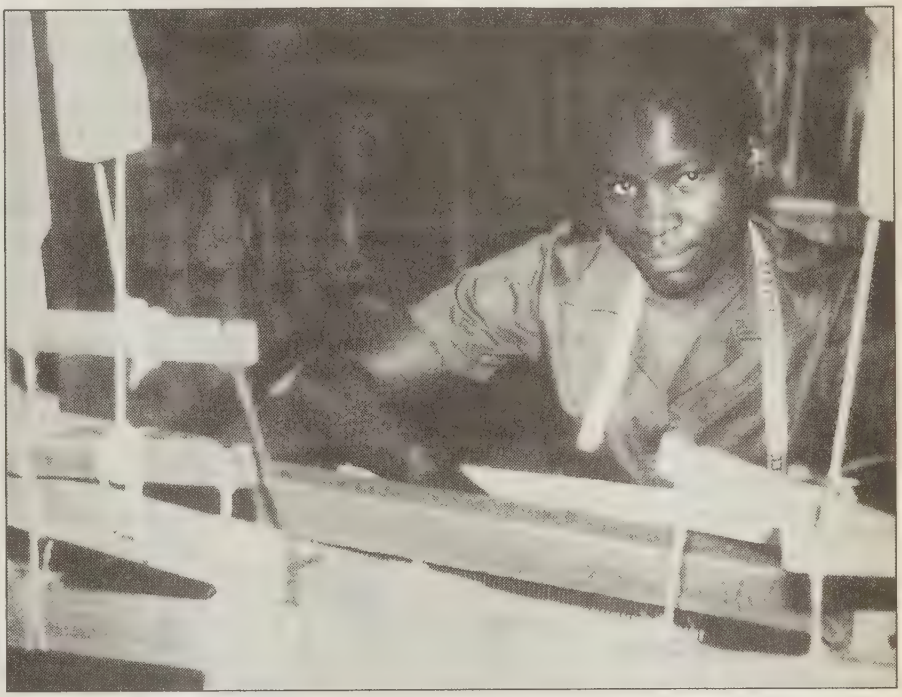
As in North America, Brazilian indigenous people are determined to take their place in Brazilian society. One day, at the São Paulo airport, Flores was stopped by a Brazilian man who, seeing Flores' dark skin, asked if he were from Chile or Bolivia. When told he was talking to another Brazilian, the stranger exclaimed, "Wow! an Indian in our own country!"

"You had better get used to it," replied Flores. "We are coming out of the forest!" R

Thomas Novak is a member of the Manitoba Aboriginal Rights Coalition.

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

Supporting community development and relief work in Africa, Asia and Central America



Through PWS&D, Canadian Presbyterians support community development programs that offer vocational and small business training, and provide loans for small income-generating activities. These programs help people supplement their income and become more self-sufficient. The woman pictured above is learning to weave products she can sell to increase her family's earnings.

PWS&D, the development and relief agency of The Presbyterian Church in Canada, depends on the donations of churches and individuals as it receives no money from the general funds of the national church. Please donate through your local congregation or by using the tear-off form below.

For more information or to make a donation, write or call:
Presbyterian World Service & Development (PWS&D)
50 Wynford Drive, North York, Ontario M3C 1J7
Tel: (416) 441-1111 Fax: (416) 441-2825

Enclosed is my donation of $ _____ to PWS&D.

Name _____

Address _____

City _____

Province & Postal Code _____

Please make your cheque payable to Presbyterian World Service and Development

COLOUR MALAWI YELLOW

by Hugh McCullum

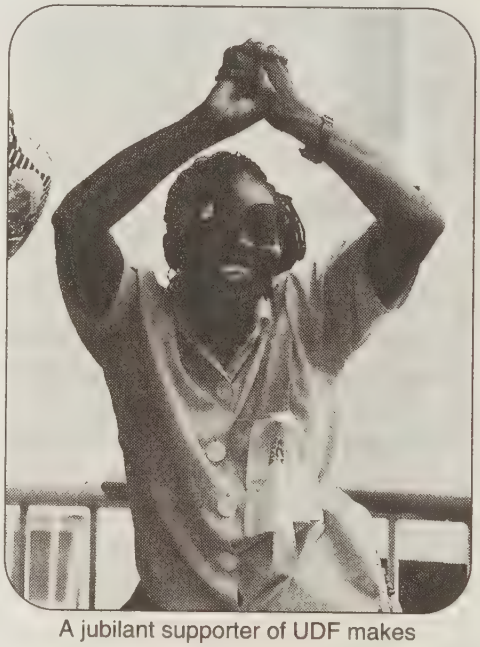
When Malawi's Roman Catholic bishops — supported by their Protestant counterparts — issued their now famous "Living Our Faith" pastoral letter on March 8, 1992, they began a storm of controversy that almost cost the eight prelates their lives. But it culminated on May 22, 1994, with the inauguration of Bakili Muluzi, 51, as president of the tiny Southern African nation.

"The old man is gone. Let him die in peace. *Wina alira* [Someone is crying]," crowds shouted in the streets of Lilongwe and Blantyre early on the morning of May 19 when Dr. Hastings Kamuzu Banda, about 94, until recently life-president of Malawi, conceded defeat to Muluzi's opposition United Democratic Front (UDF). The usually sedate streets of the country's cities and towns erupted with spontaneous celebrations as people poured from their offices and factories in their first opportunity to show how they felt about freedom.

Yellow (UDF's colour) became Malawi's colour instead of the red, green and black of the ruling party. Suddenly, it was everywhere. Women changed from sombre dresses into stylish yellow clothing, obviously prepared in advance of Banda's radio broadcast acknowledging defeat. Men, accustomed to dark suits in offices and shops, wore yellow shirts and ties. Others wore yellow mitres (the traditional episcopal headgear) in honour of the Catholic pastoral letter. Everyone seemed to carry a yellow ribbon or flower. One truckload of youth drove at breakneck speeds around and around a traffic circle, hurling yellow petals and ribbons to the crowds.

When Muluzi arrived at Kamuzu Stadium in Blantyre (named after Banda who ran Malawi with an iron hand as a one-party state for the 30 years since independence in 1964), the jubilant crowd pounded out one word — "Change."

The new president, a former businessman and one-time general secretary of Banda's Malawi Congress Party (MCP), fulfilled his first promise during his inaugural address by freeing all political prisoners languishing in Malawi's notorious prisons. It is believed by churches and human rights groups that at least 4,000 people died as enemies of President Banda and his coterie of powerful aides, many mysteriously.



A jubilant supporter of UDF makes her party's sign.

"We have emerged from ruthless oppression disguised as discipline," Muluzi said. The crowd interrupted him on numerous occasions with applause and laughter. Discipline was one of the four "pillars" Banda described as the essence of Malawian society. He used it to control the media, censor books and films and even sermons, and ban miniskirts for women and long hair for men.

Muluzi laughed good-naturedly with the huge crowd of 75,000 overflowing the stadium. "I know you are laughing, but this is serious. We have now freed ourselves from the yoke of injustice, corruption and poverty."

The new president, who defeated Banda in the country's first democratic election by nearly 400,000 votes, was unable, however, to win a majority in the simultaneous parliamentary vote. His UDF is short four seats for control of the 177-member parliament. The UDF won 46 per cent of the vote, the MCP 31 per cent, and the Alliance for the Restoration of Democracy (AFORD) 23 per cent as 4.3 million voters streamed to the polls May 17.

One of many problems facing Muluzi's government is the regional split in voting patterns: the UDF won in the populous South where Muluzi comes from; MCP won in the Central region, long a Banda stronghold; and the lightly populated North supported AFORD, the party led by trade unionist Chakufwa Chihana who lives in the North.

Muluzi faces enormous problems. Malawi is one of Africa's poorest nations with a per capita income of less than $220 US a year and an illiteracy rate of nearly 70 per cent. It relies on foreign aid for 80 per cent of its budget. Indeed, after the Catholic bishops' scathing denunciation two years ago, foreign donors withheld all aid until human rights were



Dr. Silas Ncozana votes: Marvellous!

improved and democratic elections were introduced. Banda — who was fond of saying that human rights and multiparty elections were western innovations which caused tribalism — claimed his authoritarian rule was justified by saying Malawians always had full stomachs. But UNICEF (the United Nations Children's Fund) produced a report which says Malawi has the second highest rate of child malnutrition in Africa.

"Our donors are going to have to be very, very sympathetic. Without that we will have more problems," Muluzi said during his first press conference.

He also promised to end Banda's extravagant living arrangements, promising to sell off all the former president's 11 state houses, but one. However, Muluzi promised there would be no reprisals against the former dictator, saying he would be "looked after" with a pension, house and car "if he needs one." He promised "no witch-hunts" against former MCP leaders and urged unity in all regions.

Malawians voted by the thousands in long, orderly queues, with none of the confusion that characterized South Africa's elections earlier. People took the secrecy of their vote seriously, but there were few signs of intimidation or irregularities. The Joint International Observer Group (JIOG) of some 300 overseas monitors pronounced the vote "free and fair."

As voters left the ballot booths, their exuberance was contagious. "We have eaten the black cockerel," many shouted. The black cockerel was the symbol used on the illustrated ballot papers to signify the MCP.

The Right Rev. Silas Ncozana, general secretary of the Church of Central Africa Presbyterian's (CCAP) Blantyre Synod, lived through the tensions and anxieties felt in the churches after the Catholic bishops' pastoral letter. "No one should be fooled by the concession speech made by the former president," Ncozana said. "He was sick and tired and had to face reality. This was a vicious regime which was responsible for the deaths of many people and the imprisonment, torture and disappearance of thousands more. There may be some concern in some state houses in the region over this end of an era. The days of Africa's strong men are numbered."

The 1992 bishops' letter was branded seditious by Banda and banned from circulation. During a secret MCP convention, a decision was made to murder the eight bishops. Ncozana has a copy of a tape recording which was made clandestinely at the meeting and circulated to other churches and, eventually, to the public.

"It was then we realized the bishops were alone and we must support them. We came to their assistance and carried the democratic ball right up to state house. It was frightening, but we had to do it," Ncozana says.

The outcry generated by the churches locally spread internationally and undoubtedly saved the bishops' lives. One expatriate bishop was deported but has since returned.



Malawians took their first free vote seriously.

In the Blink of an Eye

Communication, transportation, religion, family life — explore the astronomical changes that have taken place in the 20th century, in this fascinating book by Gordon Hunsberger. A great Christmas gift idea! 128 pp., $8.95. Available from the WMS Book Room, or from Gordon Hunsberger, 18 Eby Street, St. Jacobs, ON N0B 2N0.



McGILLIVRAY – ARCHITECT
416 Moore Ave., Toronto, Ontario M4G 1C9
(416) 425-9298 Fax: (416) 425-2346

CONSULTING RESTORATION ARCHITECT
BUILDING RESTORATION, RENOVATION AND MAINTENANCE PLANNING
ACCESS FOR DISABLED PERSONS
BUILDING SAFETY STUDIES AND ENVIRONMENTAL ASSESSMENTS

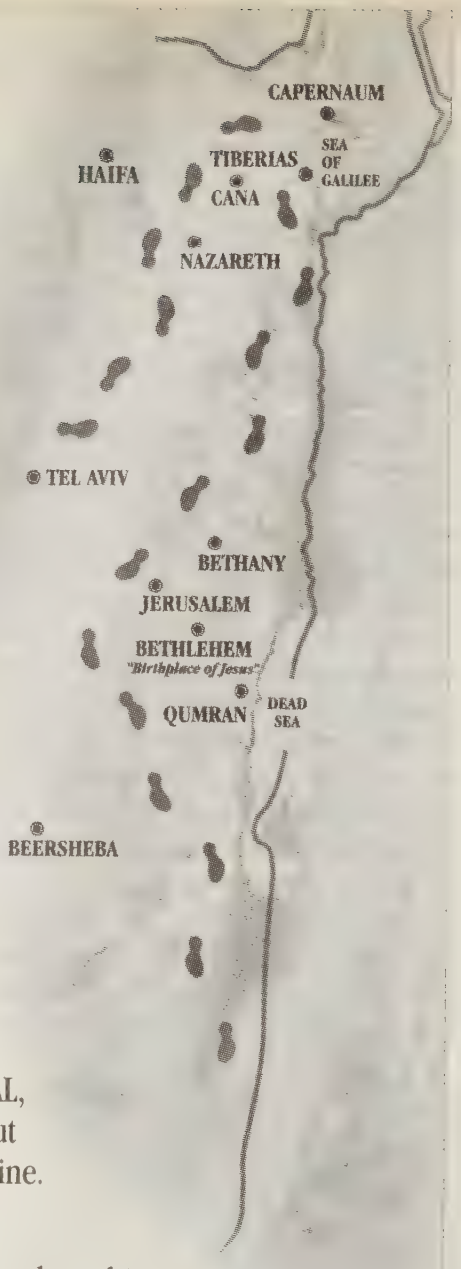
"Robemakers and Tailors Since 1842"
HARCOURTS
LIMITED
Clerical Vestments
Choir Gowns and Cassocks
Prices and samples on request
Telephone (416) 977-4408
26 Duncan St., Toronto M5V 2B9

The National CGIT Association
40 St. Clair Ave. E., Ste. 200
Toronto, Ontario M4T 1M9
(416) 961-2036

Our 1994 Christmas Vesper Service "Have A Dream Come True" reminds us of the hope in Christ. Come and join us and share in the Spirit of Christmas

Take the first step

There is only one place on earth you can literally follow in the exact footsteps of Jesus. That is in the Land of the Bible - the Holy Land. A Holy Land trip gives members of your congregation a unique opportunity to share the true feeling of the Book and give new meaning to their faith. If you are interested in organizing such a trip, here is an easy way to take that first step... simply complete the coupon below.



You will receive an information kit made possible by the expert knowledge of the Israel Government Tourist Office and by Israel's national airline, EL AL, which flies more people into and out of the Holy Land than any other airline.

MAIL:
Detach the completed form below and send it to:
"Holy Land Trip", Israel Government Tourist Office
180 Bloor St. W. Suite 700, Toronto, Ontario, M5S 2V6.
or FAX:
Photocopy and fax to: **(416)-964-2420.**

The Holy Land Experience

☐ **Yes**, I am very interested in a Holy Land Trip.
Please send me a free Travel Planner (no obligation whatsoever).

Your Name _____ Religious Title _____
Church Denomination _____ Number in group (approx.) _____
Address _____ City _____
Province _____ Postal Code _____
Phone Number _____ Fax Number _____

ISRAEL
THE HOLY LAND

EL AL

NO ONE BELONGS HERE MORE THAN YOU.



A bright red powder, dyed voter's fingers, ensuring one person, one vote.

"Our aim was not to take a political position but to promote a Christian understanding of politics. Our mandate comes from the Christ who spoke of preaching good news to the poor, proclaiming release of captives and prisoners, and liberating the oppressed," said Ncozana.

Moving about Blantyre's urban and rural areas on voting day, Ncozana was beaming. "It's great, fantastic, beyond belief that this should happen in my lifetime," the 55-year-old church leader and human rights advocate exulted.

When he and his wife, Margaret, arrived at their voting station across the road from a rural Presbyterian church where he serves as pastor, it was a solemn moment. Standing in line at a clinic outside Blantyre, the general secretary had a moment of apprehension.

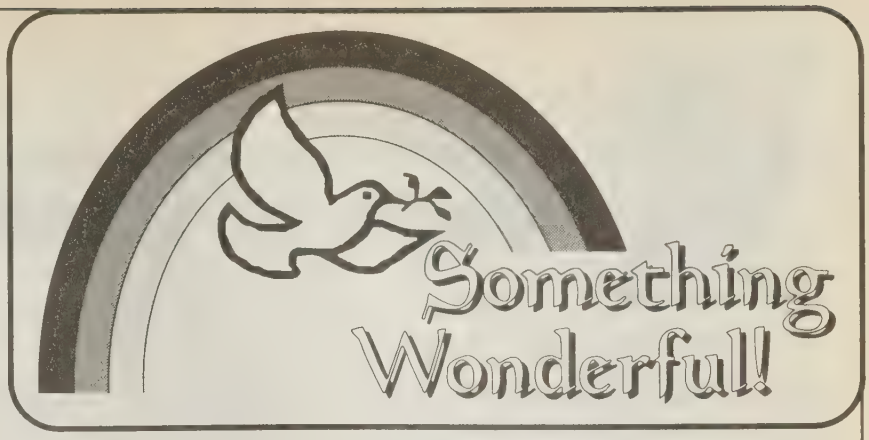
"We have been so conditioned in this country to accept our oppression, I began to wonder what in God's name we were doing. My heart began fluttering in my chest. I thought, the old man and the secret police will find out what we're doing and we'll all be fed to the crocodiles. You can't imagine the amount of control we were under for the past 30 years.

"Then I went into the booth and marked my ballots and came out into the free world again. It was marvellous." R

Hugh McCullum, former editor of *The United Church Observer*, works in the information office of the All Africa Conference of Churches. This article is reprinted with permission from the June-July 1994 issue of *Tam Tam*.

Readers 12 and under, this page is for you! God's love ***is*** something wonderful! The rainbow is one sign of God's love. Let's discover more about his love through puzzles, crafts, stories and features – all designed just for you.

Editors: *Susan R. S. MacLaren and Nancy Pinck*





ADVENT

Have you ever seen an Advent Wreath? This wreath helps us count the weeks until Christmas. The circle of the wreath reminds us that God's love never ends. The Evergreens remind us that God's love never changes.



I AM THE LIGHT OF THE WORLD

The four candles represent the four weeks of Advent and the centre candle, the Christ Candle, celebrates the birth of Jesus. Each Sunday of Advent a new candle is lit. By the fourth Sunday four candles are burning. The white candle in the centre is lit on Christmas Day.

You can make an Advent wreath using evergreens and candles placed in a circle, or look for a wreath frame at your local craft store.



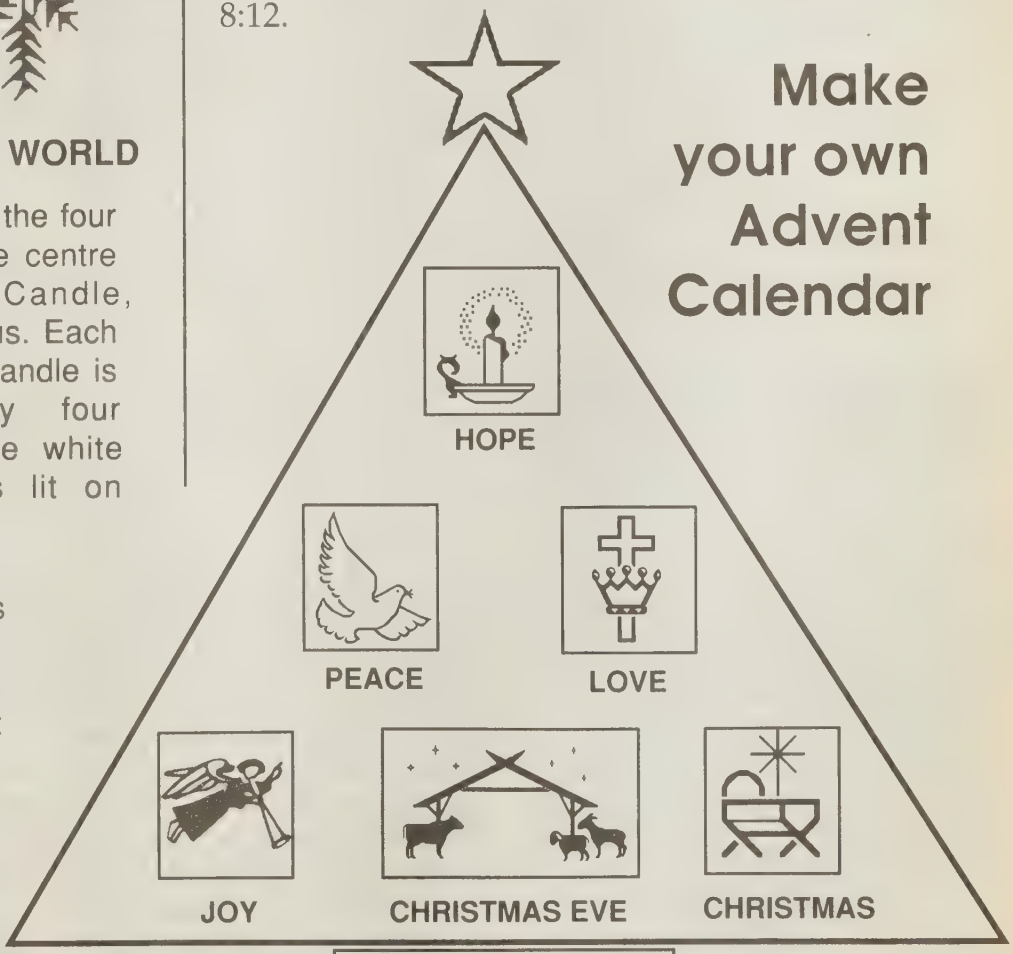
Tape door at side of picture



HOPE

Draw a large green triangle on heavy paper or cardboard. Draw a picture or use old Christmas cards to illustrate the themes of the four weeks of Advent. Include a picture for Christmas Eve and Christmas Day. Cover each picture with another piece of paper in the shape of a Christmas decoration, or make a small door as illustrated below. Each Sunday of Advent, as you open one door or remove one decoration, think about the words of our MEMORY VERSE OF THE MONTH from John 8:12.

Make your own Advent Calendar



I AM THE LIGHT OF THE WORLD
John 8:12 NRSV



You Were Asking?

Tony Plomp

Plying in the Chapel

What is The Presbyterian Church in Canada's policy, or common practice, regarding the marriage in our church of members of other denominations.

Most ministers at some time receive requests from adherents or members of other denominations asking to be married in a Presbyterian church or by a clergyperson of our denomination. Such people have a variety of reasons, from preferring the sanctuary of the local Presbyterian Kirk (!) to the fact that the two parties to the marriage are seeking a neutral venue for their wedding service. Sometimes, the minister or priest of one denomination will not conduct such a service because the prospective bride or groom has been divorced, or because the local congregation frowns on anyone being married to someone who is not a member of that denomination or of any church in heeding Scripture's admonition for people not to be "unequally yoked together with unbelievers" (II Corinthians 6:14).

What to do in such a situation?

The 99th General Assembly adopted the following interim statement (the Acts and Proceedings 1973): "Ministers are servants of the gospel of Jesus Christ and may refuse to officiate at a marriage if they consider there is good and sufficient reason." It is left up to the minister to decide what is "good and sufficient reason." Not much help there.

In 1976, the Assembly added the following guidelines, among others: "Session should share responsibility with the minister in deciding who should, or should not, use the facilities of the church for the marriage ceremony." Now we are getting somewhere. The decision is not made by a "lone ranger" but by a council of the church. More significantly, the same Assembly noted: "Sessions should be encouraged to assist and consult with the minister, when advisable and desired, on action to be taken in dealing with problem cases; that is, those persons coming to require the services of the church, and the blessing of Christian marriage, who may have no relationship to the church, or where an ethical situation may exist which could cause embarrassment, to either the congregation or the minister concerned."

The guidelines also state: "Where it is known that a minister of the Christian Church — not necessarily Presbyterian, but of any Christian faith — has declined to perform a marriage for any reason, then the second minister consulted should consider the desirability of conferring with the first minister to determine if there is a valid reason why the ceremony should not be performed." I think the guideline is weak at this point. I believe common Christian courtesy should require clergy to confer in such cases and not "consider the desirability" of doing so.

All of the above quotations are from "Marriage Ceremony Guidelines" adopted by various General Assemblies and referred to the presbyteries to formulate local presbytery guidelines. The quotations are found in the *Social Action Handbook* of the former Board of Congregational Life. It is clear from all these documents that the Assemblies to which these concerns were addressed saw the need for much more committed involvement by the presbyteries in these matters.

The 103rd General Assembly (1977) adopted the following recommendation: "That presbyteries be encouraged to urge provincial governments to take appropriate steps to make the option of civil marriage more readily available to those who desire it." I doubt if such a need still exists in provinces such as British Columbia where marriage commissioners do a very healthy business indeed! In fact, the recently voiced suggestions within The United Church of Canada to remove the clergy as agents of the State in the performance of marriage services, is, to my mind, a welcome one. In some European countries, everyone is married before the civil magistrate. Christians then have the option of having their marriage blessed in a service of worship within their own church community. An admirable suggestion which, I believe, would clear a lot of the fog that has surrounded this issue for so many years.

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

Westminster Regalia Ltd.
Robemakers and Tailors
Choir Gowns and Clergy Vestments
Samples and Prices on Request
200 Adelaide Street West
Toronto, Ontario M5H 1W7
Tel: (416) 977-3203 Fax: (416) 977-9646

For quality **CHOIR GOWNS AND CLERICAL VESTMENTS**
Write D. MILNE
3075 Sartelon St.
St. Laurent, Quebec H4R 1E6
Tel. (514) 856-0862
Fax (514) 856-1009

Presbyterian teens hold conference in Banff

Teenagers from British Columbia, Alberta, Saskatchewan and Manitoba met at the Banff Conference Centre in early August for "Canada West" — four days of growing in faith, punctuated by much laughter and good fellowship.

The topic of the conference was "Courage," and the theme Scripture was Joshua 1:9: "Be strong and courageous ... for the Lord your God is with you wherever you go" (*NRSV*).

The main speaker was well-qualified to talk on the subject of courage. As a young man, Dr. Randy Galloway was electrocuted on a construction site, suffering life-threatening injuries. To ensure his survival, doctors amputated both his arms. He gave a powerful testimony to God's grace and strength, and encouraged conference participants to make a commitment to Christ and to stand up for their beliefs.

Workshop topics included: Sex, Dating and Marriage; Peer Pressure; The New Age Movement and Other Cults; and Discovering the Gifts God Has Given You. Perhaps the best-known workshop leader was Rev. George Vais, Moderator of the 120th General Assembly, whose friendly, down-to-earth approach proved popular with the participants. (They also decided he looked better in shorts and running shoes than he did in the suit and tie he wore on the July/August cover of the *Record.*)

Organized by a design team comprised of three representatives from the four western provinces, Canada West was considered a great success by both the design team and the 88 teenagers who participated. Janet Tremblay, youth director for the Synod of British Columbia, believes holding Canada West at the Banff Conference Centre was an important part of that success. The teenagers were removed from the normal distractions of urban life. "The setting prompted a sense of community," Tremblay says, "as well as helping [participants] to understand they weren't there just for a good time."

While the conference was the first of its kind for Western Canada, it will not be the last. A new design team is scheduled to meet early in 1995 to begin planning another Canada West for the summer of 1996. (*Lydia Calder*)

Archives continues to serve church while new space sought

Unusually humid weather and an unsuitable site above a creek are to blame for the recent appearance of mould in the Presbyterian Church Archives, located in Knox College, according to archivist Kim Arnold. The presence of the mould has added to the difficulties of working in an overcrowded space, she adds.

Conservation work is being undertaken and alternative locations for the Archives are being sought. In the meantime, the Archives is asking that people refrain from doing research at the facility until at least the end of November. Arnold stresses that serving the church constituency remains a priority, and access to resources and information is available by telephone or mail. Anyone wishing to view microfilm should make an appointment in advance.

Cleo Boyd, archivist for St. Andrew's Church, Toronto, believes that all the appropriate measures were taken by the Archives at the earliest possible moment. She says the need for a new, climate-controlled space is urgent, both for the health of the Archives collection and of its staff. Unfortunately, things are moving too slowly, she adds, largely due to a lack of funds.

Meanwhile, St. Andrew's Church is having its material at the Archives assessed. There are too many valuable items in the church's collection to risk waiting, Boyd says.

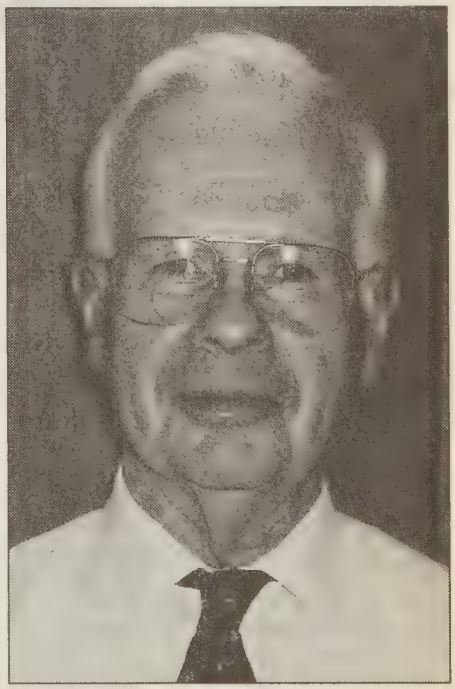
Former Knox professor serving in Guyana

Dr. James Farris, for 25 years a professor at Knox College, Toronto, has begun a one-year appointment to parish work in Guyana. It's a return trip for Farris, who was principal of Bethel College in Guyana from 1954-58, where he helped prepare catechists and diaconal workers for the Guyanese Presbyterian Church.

Farris also taught at (what is now) Union Theological College in Jamaica for seven years and at Laurentian University in Sudbury, Ontario, for two years. Until his recent retirement, he was professor of history and philosophy of religion and Christian ethics at Knox College.

In a sad irony, Farris is serving as minister in the parish of the late Rev. Moses Harsham, who had been a student of his at Bethel College. Harsham was killed in an accident while motorcycling home from Good Friday services.

The appointment is part of the International Ministries program of The Presbyterian Church in Canada.



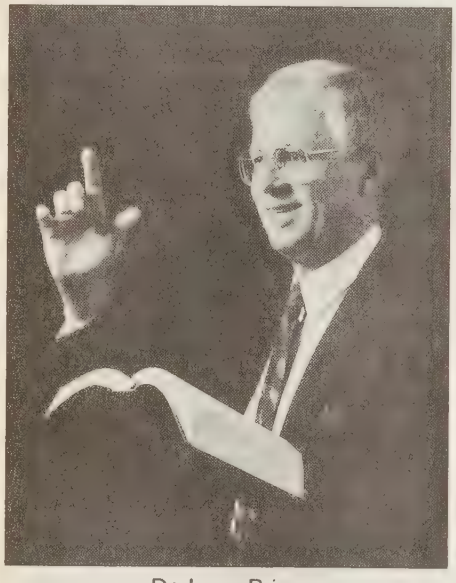
Dr. James Farris

CONTINUED FROM PAGE 35

Larry Brice to appear on TV

Dr. Larry Brice, The Presbyterian Church in Canada's only full-time evangelist in 50 years, will make his television debut November 7-11 on *100 Huntley Street.* Brice will appear on the TV program during a five-day crusade and will speak on the theme "Does Life Seem Meaningful to You?"

A native of Port Rowan, Ontario, Brice became a full-time evangelist in 1992 after serving for the previous 12 years as minister of Knox Church, Jarvis, and Chalmers Church, Walpole, Ontario.



Dr. Larry Brice

Church loses appeal to baby boomers

Baby boomers seem less inclined to attend church regularly when they reach the empty-nest stage. That's the conclusion of sociologist David Roozen of the interdenominational Hartford Seminary. According to Roozen, 53 per cent of older baby boomers with pre-teen children say they attend church three times a week or more. However, only 37 per cent of those born between 1946 and 1955 who no longer have children at home say they attend church regularly. (*Nat'l & Internat'l Rel. Report*)

Canadian Council of Churches celebrates jubilee anniversary

The Canadian Council of Churches (CCC) marked its 50th anniversary Sunday, September 25, by returning to Yorkminster Park Baptist Church, Toronto, the church where the CCC was created in September 1944.

Dr. Alexandra Johnston, a Presbyterian layperson who was elected president of the CCC this year, and Rev. Kerr Spiers, minister of Yorkminster Park, welcomed the 700 people who attended the celebration. Five representatives from each of the CCC's 18 member and associate-member churches came down the centre aisle bearing symbols of their traditions — banners, icons, bread and water.

The service was marked by the reading of the same Scripture passages which were used at the founding service. The sermon was given by Rev. Paul Wilson, professor of homiletics at Emmanuel College, Toronto. He drew from John 17:11-21, the passage which includes Christ's prayer "that all may be one." Recalling that the CCC was created during the waning months of the Second World War, he said it must have seemed then that all of history was moving to a common purpose. He added that it may seem difficult to be so confident in our post-modern world. "As we look to the future, we will find unity, not of our making, but in God's love," he said.

Prayers of intercession were read in many languages, including Arabic, Dutch, English, French, German and Spanish.

Change to Quebec Civil Code affects marriages

A change to the Quebec Civil Code which transfers responsibility for the recording of marriages from local congregations to the Registrar of Civil Status means that only clergy who have been given authority by the province can solemnize marriages in Quebec.

Ministers who do not hold permanent authorization from the Province of Quebec must apply for temporary permission. They can do so through the clerk of the Presbytery of Quebec or of the Presbytery of Montreal, depending on where the marriage will take place. A letter of standing from the minister's current presbytery must accompany all applications. The province's response for authorization takes about a month.

Once Were Warriors wins ecumenical prize, Montreal World Film Festival

The New Zealand film *Once Were Warriors* was awarded the ecumenical prize September 5 at the 18th annual Montreal World Film Festival. The film, which was selected unanimously by the six-member ecumenical jury, also won the Air Canada People's Choice Award and the festival's top prize, the Grand Prix des Amériques.

Once Were Warriors is a film adaptation of a best-selling novel by Alan Duff. It recounts the story of a contemporary, dysfunctional family in New Zealand.

"Despite the brutality evident throughout the film, a mother finds the inner strength to rebuild her family's life, bringing hope to the victims of the violence," jury spokesperson Philip Lee of London told a news conference announcing the winner. It explores "the values of love and family responsibility" which help the main protagonist in the story to triumph "over the situation of which she has no control," Lee said.

The Montreal ecumenical jury — like its film festival counterparts in Cannes, Berlin, Locarno, Moscow and Leipzig — gathers to select the film in official competition that best "explores spiritual, social and human values."

The ecumenical prize is a bronze medal, crafted by la Monnaie de Paris, which depicts a dove symbolizing the descending Holy Spirit.

News

CONTINUED FROM PAGE 36

Layperson elected United Church Moderator

Marion Best, a layperson from New Westminster, B.C., is the new Moderator of The United Church of Canada. She was elected at the denomination's 35th General Council held in Fergus, Ont., August 19-28.

A former emergency room nurse, Best also worked for 10 years in program development with the United Church's Naramata Centre in central British Columbia. Recently, she has been a consultant and workshop leader.

Best has been active in all courts of the church since the late '60s, serving on numerous boards and committees. In 1988, she came to the attention of the national church when she chaired the sessional committee which dealt with the report Toward a Christian Understanding of Sexual Orientation, Lifestyles and Ministry at the General Council meeting in Victoria, B.C. In 1991, she was elected to the executive of the World Council of Churches. (Source: *The United Church Observer*)

First Lady not so appealing

First Lady Hillary Rodham Clinton has been appointed head of the Salvation Army's 1994 Christmas campaign in the United States. But not all Army members are happy about it.

Citing the Clinton administration's stand on issues such as abortion and homosexuality, some say they fear having Hillary Clinton as their spokesperson may harm the Army's work.

The Christmas fund drive is the Army's largest and most visible appeal for money. In 1992, the Army placed first among favourite U.S. charities — raising over $726 million.

In 1993, the Salvation Army's social services network aided over 12 million people, and another 7.3 million received help during the Christmas season alone. (*RNS*)

You should have seen her 18 months ago



She was malnourished, sick, with no chance for an education.

Millions of children around the world grow up in wretched conditions. But they don't have to live like this forever. The young girl in this photo has a World Vision Sponsor and is now happy and healthy. Won't you sponsor a child too? For only $27 a month — you'll give a child things like health care, an education, clean water and the knowledge of Jesus' love. For more information or to start your sponsorship, call: **1-800-268-1650.**

☐ **Yes!** I want to sponsor a child. Send my sponsored child's photo right away.
I prefer to sponsor a: ☐ boy ☐ girl living in: ☐ Africa ☐ Asia ☐ Latin America
☐ whoever needs my help the most.
☐ I can't sponsor a child right now, but here's a special gift of $_____to help.

NAME

ADDRESS

CITY PROVINCE

POSTAL CODE TELEPHONE NUMBER ( )

☐ I will send my first monthly gift within 10 days of receiving my child's photo, or return it so someone else can help.
☐ I have enclosed a cheque for $27.
☐ I would like to use: ☐ Visa ☐ MasterCard

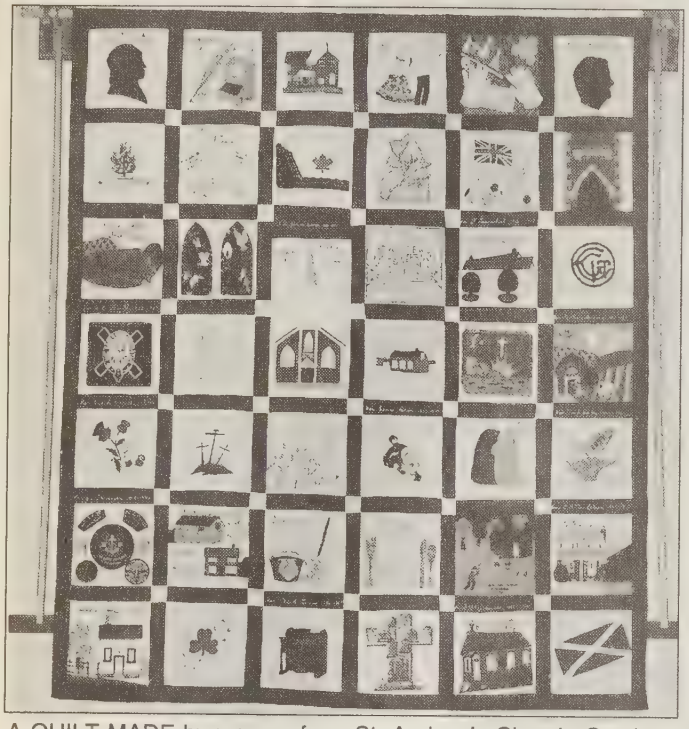
CARD NUMBER EXPIRY DATE

SIGNATURE

Please make cheques payable to: WORLD VISION CANADA
6630 Turner Valley Rd., Mississauga, ON L5N 2S4 1682731

WORLD VISION CANADA
is a Christian humanitarian organization, providing relief and development assistance for over 40 years in more than 90 countries.

People and Places



A QUILT MADE by women from St. Andrew's Church, Scarborough, Ont., to celebrate the 175th anniversary of the congregation was dedicated on June 19. The quilt is comprised of blocks, each representing a part of the church's history. In the top corners are profiles of the congregation's first minister, Rev. William Jenkins, and the current minister, Rev. Wendell MacNeill. The names of all the other ministers are embroidered between the blocks. Some of the other blocks commemorate pioneers to the area, missionaries, war veterans, and activities and groups (including the recently formed handbell choirs) which contribute to congregational life. A loose-leaf book which explains each block accompanies the quilt when it is on display.



THE CONGREGATION OF Burns Church, Ashburn, Ont., held a pork barbecue at the Ashburn Community Park on July 9. Shown preparing the pig are (left to right): Bruce Deakin, Grant Parrott, Doug Ashton, Donna Deakin, Pam Palmer, Ross Batten and Sheila Parrott.



THE ROCKY MOUNTAINS provided a majestic background for a softball game between members of the Calgary Presbyterian Churches Softball League and the new extension charge in Canmore, Alberta.



PARISHIONERS OF ALL AGES at Trinity Church, London, Ont., recently participated in a 24-hour "rock-a-thon." Three members of the congregation — Anita Parker (co-convener of the fund-raising committee), Ted Garside (who came up with the idea) and Chris Train — rocked for the entire 24 hours, while others rocked for an hour or two in a team effort. To pass the time, participants read, worked on crafts, watched videos, ate and slept. The last hour (7:00 to 8:00 a.m. Sunday morning) was spent singing hymns. More than $3,600 was raised to finish nursery and Sunday school rooms on the church's lower level. Anita Parker and Cara Bergeron are pictured at the start of the rock-a-thon.

Please note: Photos submitted for People and Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



DURING ITS 50TH anniversary celebrations, the congregation of St. Stephen's Church, Ottawa, paid tribute to the work of the Ladies Guild. Six presidents are pictured cutting the cake (left to right): Margaret Brown, Wilma Fairbairn, Edna Robinson, Gillian Huntley, Celia Buchanan and Marian Sinclair.



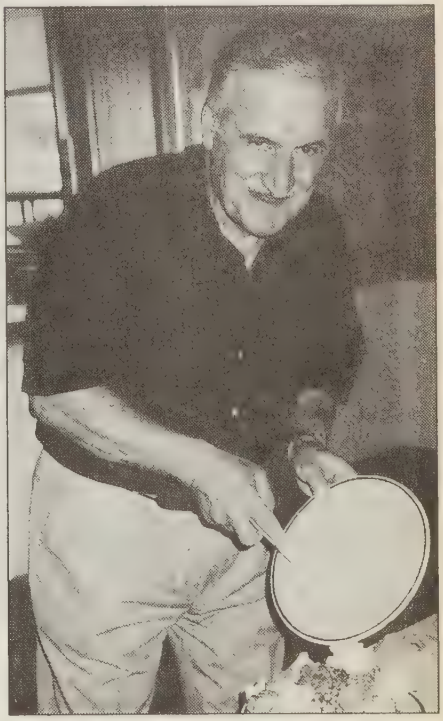
WOMEN AND FRIENDS of St. Andrew's Church, Lancaster, Ont., recently organized an old-fashioned quilting bee and presented the result to Rev. Ian MacMillan and his fiancée Jane Gordon. (The couple was later married on August 6.)



PICTURED ARE members of Tweedsmuir Memorial Church, Orangeville, Ont., gathered for a "Foodgrains Jamboree." The event included a barbecue and provided an opportunity to dedicate the 18 acres of barley being grown for the Canadian Foodgrains Bank.



PICTURED ARE members of the Presbytery of Westminster, B.C., at a retreat (the presbytery's first) held at Cedar Springs in Sumas, Washington. Among the speakers at the retreat was Randy Frost, who spoke on "Family Systems."



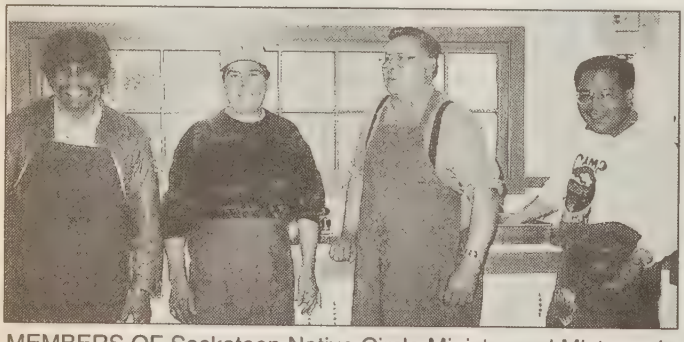
THE MODERATOR OF the 120th General Assembly, George Vais, demonstrates his "how-to ministry" during a recent visit to Camp Kannawin, Sylvan Lake, Alberta.



LEGGATT'S POINT CHURCH, Metis Beach, P.Q., a small church with 17 members located in an area that is 99 per cent French, is celebrating its 150th anniversary this year. Pictured after the congregation's annual hymn-sing are (left to right): Rev. Stephen Hayes, minister of Knox Church, Ottawa, and guest minister at Leggatt's Point for the month of July; Rev. Ronald Balsdon, minister of St. Andrew's Church, Quebec City; Donald Campbell, clerk of session; Phillips Motley, organist and long-time leader of the hymn-sing.



ABOUT 25 CHILDREN between the ages of three and 12 attended a Vacation Bible School held by Fort St. John Church, Fort St. John, B.C., July 11-15. The children took part in worship, singing, lessons, crafts, games and refreshments. A feature of the school was the inclusion of three children with special needs. Their participation was made possible by the efforts of three 13-year-old girls who volunteered to be "friendship facilitators." The girls went to the children's homes where they learned from the parents how to help each child participate and what supports they would need.



MEMBERS OF Saskatoon Native Circle Ministry and Mistawasis Presbyterian Church gathered at Camp Christopher on Victoria Day weekend for some work, workshops and recreation. Lay missionary and guest speaker Stewart Folster conducted workshops dealing with Native spirituality from a Christian perspective. Pictured, left to right, are: Arnold Bird of Saskatoon Native Circle Ministry, with Pat Johnson, Irwin Wolf and Rev. Apack Song from Mistawasis Church.



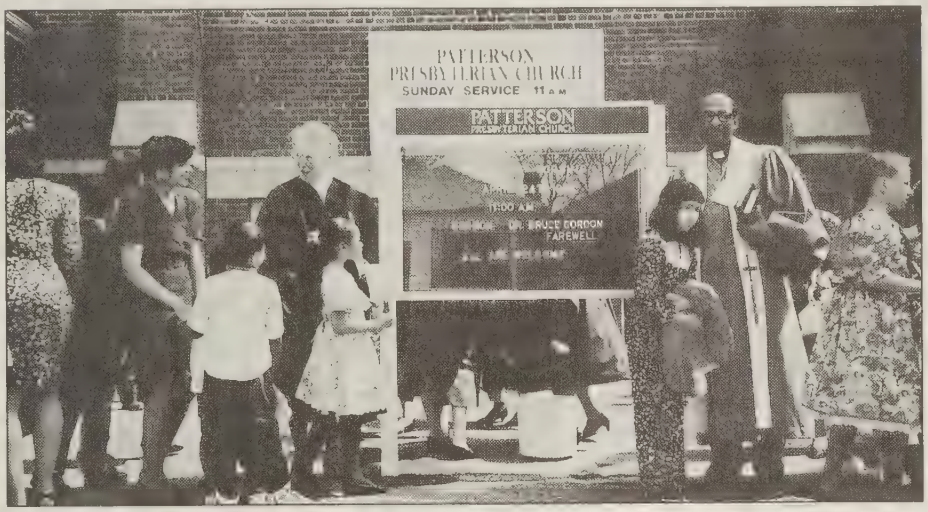
PICTURED IS THE CAST of *Hands*, the 1994 Passion Play performed by members of Centennial Church, Calgary. Pictured, left to right, beginning with the back row, are: writer and producer Scott Tod, Lincoln Phillip, Mike Bradford, Jennifer Hauck, Margaret Tod, John Summers, Tanya Nawan, Rev. Dave Whitecross, diaconal minister Lyla Wilkins, Marnie Crowe and Ailsa Birnie.



FOR 37 YEARS, Merla Mowat served as organist and choir director of Knox Church, Port Alberni, B.C. On her retirement, June 26, she was honoured with the title "organist emeritus." She is pictured with some of the members of the Knox choir.



THE SENIOR SUNDAY SCHOOL of St. Andrew's Church, Ajax, Ont., collected pennies to buy mattresses for children in Guatemala and then spent a busy day rolling them — all $500 worth!



THE CONGREGATION OF Patterson Church, Toronto, said goodbye to Bruce Gordon upon the completion of his year as student minister. Presentations were made to Bruce, who preached the sermon that day. During the singing of the last hymn, the congregation went outside for the dedication of the new church sign. Rev. Nora Gorham and Rev. Kendrich Keshwah, ministers of Patterson Church, are seen on either side of the sign.



A MORTGAGE-BURNING ceremony was held at Emmanuel Church, Nottawa, Ont., recently. In the time since the church was built in 1989, the congregation has more than doubled its size. Pictured participating are (left to right): Arnold Morwood, Effie Campbell, Jack Swalm, Katie Ferguson, Katrine McCarl, Carl Wagner, Vira Campbell and Rev. Neal Mathers.



SEVERAL HERITAGE ITEMS decorated St. Andrew's Church, Hillsburgh, Ont., when the congregation celebrated its 125th anniversary under the theme "Windows on the Past and Visions of the Future." Pictured are guest speaker Rev. George Vais and Rev. John Deyarmond, minister of St. Andrew's.



THE CONGREGATION OF St. Andrew's Church, Nanaimo, B.C., dedicated a stained glass cross in memory of Roland Hunter on June 19. Pictured with Rev. Glenn Ball is Lillian Hunter. Also dedicated that day was a new tray of Communion glasses in memory of Joy Mahood, widow of a former minister of St. Andrew's, Rev. Dennis Mahood.

The congregation of **Alberton Church, Alberton, P.E.I.,** celebrated the church's **163rd anniversary** on July 24, with Rev. Evelyn Carpenter as the guest speaker in her former home church. Several musical selections also added to the celebration.

The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion *by Stephen L. Carter (Basic Books, 1993, $33.50). Reviewed by M. H. Ogilvie.*

In striking contrast to the "Old" World, the fundamental religiosity of the American people was favourably remarked upon by Baron Alexis de Tocqueville in his clairvoyant 1848 book *Democracy in America.* In his view, religious institutions played the same role in America the aristocracy once played in Europe. They provided an independent moral voice and a bulwark for the ordinary person against the tyranny of the majority and centralizing tendencies of modern democratic government.

This thesis about the political role of religious institutions has been reworked in *The Culture of Disbelief* by Stephen L. Carter of Yale Law School. Observers of American religious life regard his book as a watershed in analysis of religion in American public life. That "God-talk" is categorized as rude-talk and, therefore, banned from public discourse in Canada today goes far to explain why virtually the only notice of the volume has been a shallow dust-jacket review in the *Globe and Mail.* The book's focus may be American but its analysis of religion in post-modern society resonates in Canada as well.

Carter's audacity in labelling the entire left-liberal establishment as trivializers of religious discourse in the public square is all the more foolish since, as a black professor at the top U.S. law school, he is a self-confessed "affirmative action baby." He benefited from the liberal politics of the same Yale student generation as Justice Clarence Thomas and Professor Anita Hill whose assistance in the preparation of the book is acknowledged in the preface. On the other hand, as an Episcopalian, Carter has undoubtedly been well nourished for the project by the rich daily diet of ridicule and contempt doled out to confessing Christians at North American law schools today. Lions, in comparison, are mere pussy-cats.

And that, in a nutshell, is Carter's contention. Despite the frequent invocation of God by presidents and would-be presidents, Carter argues that American culture belittles religious devotion, trivializes faith as a source of moral values and humiliates believers. Religious people fit best into modern, liberal America when they are members of mainstream religious groups, keep their religious views to themselves and participate in public discourse using the language of secular liberalism only. Members of fringe sects or those who insist on speaking in religious language in public discourse are regarded as nuts and, just possibly, subversive. Which, Carter agrees, they are indeed — the most subversive force to the liberal establishment in the United States today, not in the form of individuals (whom Carter discounts in favour of communities of faith) but in the form of religious groups providing, in de Tocqueville's words, independent strongholds against and alternative voices to the state.

Carter argues that the future of the liberal state, in which he professes to believe, is dependent on the reformulation of public discourse to allow all citizens to participate in the language they naturally speak, rather than in the secular language of contemporary politics. To require religious people to provide secular, rational justifications in the public square is to require them to deny their true selves. And this is precisely, in Carter's view, what has been expected for too long, with the result that faith has been trivialized and almost excluded from public discourse.

For Carter, religious discourse must be asserted as such in public discourse. This is the significant claim of his book. Previous writers have advocated views which, in the end, require religious people to participate in public discussions in secular language, providing scientifically provable rationales for positions originally based on divine revelation and faith. If the democratic, liberal, pluralistic, modern state is to survive, and not sink into totalitarianism, Carter argues that liberal politics must acknowledge the religious voice and accord it protection simply because it is a religious voice. This is a difficult claim to defend in the public square when its source of inspiration in divine revelation is inaccessible to the rational, scientific claims of the post-Enlightenment world.

Carter's main thesis, expressed superficially in this review, is equally applicable to Canada. Our legislators and judges have done an outstanding job in excluding religious perspectives from our legislation, schools, universities, welfare system and public life all in the name of freedom of religion. For example, Carter's law faculty colleagues across the continent are free to indoctrinate their students in Marxism and feminism as core elements of legal education. But the narrow boundaries of academic tenure would be quickly reached if even the word "religion" surfaced momentarily in the classroom of a professor suspected of holding religious views. That is true "zero tolerance."

A short review cannot do justice to the rich and wide-ranging compass of the book which explores this basic theme in relation to the major confrontations of religion with the state in America today: school funding, classroom religious exercises, class-room religious education, academic content, abortion, euthanasia, consent to med-

Books and Resources

CONTINUED FROM PAGE 42

ical treatment, capital punishment, homosexuality. Easily accessible discussions of legal cases are interspersed throughout with other examples of similar confrontations and disputes drawn from public affairs and from Carter's personal experiences. Written for the public market, Carter has admirably overcome the inbred bias of the law professor to bewilder and obscure.

While the Canadian reader will spot dissimilarities in relation to both church-state affairs and constitutional fundamentals with the Canadian situation, the broad social trends and attitudes are common across the continent. This is more menacing for Canada than for the United States where the First Amendment is designed to protect religion from the state and American courts have usually respected that goal. In Canada, the Charter subjects freedom of religion to the needs of society as determined by the judiciary, which has (in little more than a decade) moved swiftly toward the elimination of religion and religious people from public life in this country.

If, in the United States, the issue is trivialization, in Canada it is eradication. A frightening prospect, indeed, given the greater power and regulatory authority enjoyed by the state in Canada today — an outcome to which Christian churches have significantly contributed during the course of this century. If, in the United States, it is the faithless who have trivialized religion, in Canada it is the faithful who have done so — and more — through too close identification with the secular goals of the faithless.

Surely stemming the rising tide of *The Culture of Disbelief* is too important a task to be left only to law professors.

M. H. Ogilvie is a member of Knox Church, Ottawa, and professor of law at Carleton University, Ottawa.

What looks good in argyle, lasts longer than candy (with less calories) and provides more warmth than a lump of coal?

the **Presbyterian Record**

This Christmas, why not put the *Record* in the stockings of people you know.

For only $13 ($18 U.S.A. and overseas), they'll receive a thoughtful gift that will last the whole year.

You send the names and addresses for gift subscriptions — we'll send the cards.
50 Wynford Drive, North York, Ontario M3C 1J7
Tel. (416) 441-1111 Fax (416) 441-2825

D. SHUTER ROBES LTD.
26 Duncan St., Toronto, Ont. M5V 2B9 416-977-3857
Custom Tailored Academic and Choir Robes — Preaching Gowns and Stoles.

Ligonier Ministries of Canada
"The teaching fellowship of R. C. Sproul"

Leaders and innovators in Adult Christian Education ...
... specializing in Bible, theology, apologetics ...
through the media of video, audio and the written word.
Ask for our **FREE** colour catalogue.
Ask for a **FREE** copy of ***TableTalk***, our award-winning monthly devotional.
Ask for the study centre concept and academic criteria,
such as the ***London Ligonier Study Centre***.

SPECIAL: Subcribe to ***TableTalk*** and receive the initial 3 months **FREE!**
Mention this ad and subscribe for $30.00 plus G.S.T.
Call 1-800-563-3529 or FAX 1-800-5-SPROUL

Turner & Porter
FUNERAL DIRECTORS LIMITED

OVER A CENTURY OF SERVICE 1874

YORKE CHAPEL
2357 Bloor Street West, (at Windermere)
Toronto, (416) 767-3153

RONCESVALLES CHAPEL
436 Roncesvalles Avenue (at Howard Park)
Toronto, (416) 533-7954

BUTLER CHAPEL
4933 Dundas Street West (at Burnhamthorpe)
Islington, (416) 231-2283

PEEL CHAPEL
2180 Hurontario St. (Hwy. 10 North of Q.E.W.)
Mississauga, (905) 279-7663

EDWARDS
GLASS COMPANY
LIMITED
est. 1920
custom designed
memorial windows
traditional - contemporary
releading & restoration - storm glazing
- custom woodworking
enquiries invited
471 Newbold Street
London, Ontario N6E 1K4
(519) 649-7225, Fax: (519) 649-7226



BULLAS GLASS LTD. since 1904
15 Joseph Street, Kitchener
Ontario, Canada N2G 1H9
"Write for Brochure"

STAINED GLASS
Custom Designed Memorial
Windows and Restorations
OBATA STUDIOS
2255 Queen St. East, Suite 140
Toronto, Ont. M4E 1G3 (416) 690-0031

RML
Robert McCausland
Limited
Artists & Craftsmen
of Stained Glass since 1856
30 Chauncey Ave.,
Toronto, Ont. M8Z 2X4
Tel. (416) 233-9530 1-800-563-1555

CHURCH LIGHTING FIXTURES



DEDICATED TO ENERGY
CONSERVATION
MANUFACTURERS OF
LIGHTING FOR
HOUSES OF WORSHIP
Catalogue upon request
English or French
Lighting Fixtures ■ Memorial Plaques
Collection Plates ■ Long-Life Bulbs
mills
ARCHITECTURAL
LIGHTING
P.O. Box 411, Depot 1
Hamilton, Ontario L8L 7W2
1-800-268-1526
Made in Canada

Books and Resources

CONTINUED FROM PAGE 43

More Than Numbers: The Way Churches Grow *by Loren B. Mead (Alban Institute, 1993, $15.40). Reviewed by Donald Donaghey.*

Many of our congregations would like to grow, but they're not. But what if growth can be measured in non-numerical ways? According to Mead, congregations can experience four different kinds of growth.

The first is numerical — when a congregation grows in the number of its members. Mead would be the last to say numerical growth is unimportant. He contends many congregations will die unless they develop strategies for recruiting women, men and children for Jesus Christ. But some congregations find themselves in situations where numerical growth is next to impossible. This is why Mead suggests other ways in which a congregation can think about its vitality and growth.

Maturational growth occurs when a congregation encourages its members to grow in faith and Christian maturity. This kind of growth needs to take place, Mead says, if the church is going to produce the laity it will need for the 21st century or help its members deal with the transitions of life.

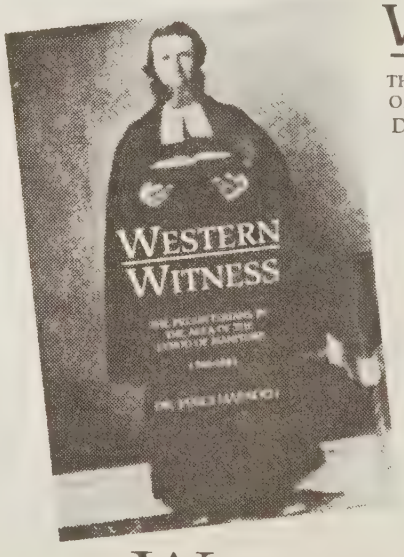
Organic growth occurs when we begin to develop organizational structures strong enough to sustain and promote the life, work and mission of the congregation. The church may be made up of people but it is also a social system. Growing churches are congregations which work intentionally not only at training and equipping new leaders but in shaping structures that will help it do the work Christ has given us.

Incarnational growth takes place as we begin to put our faith to work in our social context. There are many volunteer organizations and social institutions in our communities; but if congregations fail to do the work of the church, the work will be left undone.

The church, Mead contends, can and must grow. He has written this book to help congregations do just that. It is easy to read, insightful and challenging. It also comes with a number of worksheets and questions to help committees and congregations wanting to think about these four different ways in which a congregation can grow.

Donald Donaghey is minister of Knox Church, Dundas, Ont.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation.



WESTERN WITNESS
THE PRESBYTERIANS IN AREA OF SYNOD
OF MANITOBA,1700-1885
DR. JAMES MARNOCH
James Marnoch, past Minister of Winnipeg's Kildonan Church, explores the political and social dynamics at work in this extraordinary tales of persistence and determination. His direct and honest prose style brings the major players in Western Canadian history to life– from the earliest of the Red River Valley settlers–Orcadians, Nor'Westers and Hudson's Bay Highlanders–to the men of power and vision–Lord Selkirk, Alexander Ross and John Black.
ISBN 0-920486-03-7 152 PP 6x9 IN 14 B/W PHOTOS
$16.95 (PAPER) NOW AVAILABLE IN BETTER BOOKSTORES
WATSON DWYER
PUBLISHING LIMITED

November 1969 (25 years)

You Were Asking?

Q *Would you confirm Dr. Dunn's remark in the March* ***Record*** *that in the general assembly of the Church of Scotland those entering dissent must pay a shilling at the clerk's table? I just cannot believe this is possible in Scotland the frugal.*

A It's true. In an appeal to a higher court in the Church of Scotland "instruments are taken." This means the giving of a shilling to the clerk of the court as a proof of good intention....

The idea appeals to the clerks of assembly of our Canadian Church. With tongue in cheek, they say that to bring the coin into modern values the amount should be at least one dollar, and are willing to settle for two dollars per dissent. It just might cut down the number of dissents from certain well-known ministers when they are commissioners to assembly. This new procedure should go under the Barrier Act (a reference to all the presbyteries for approval), and the clerks are willing to draft the legislation and waive any question of a fee for their work in the matter.

— L. H. Fowler

November 1944 (50 years)

Knox College

The One-hundred and First Session

The 101st session in Knox College promises excellently....

Knox College has a first-year registration that is in excess of any since 1925 and recalls the days when many promising Arts graduates were headed for the ministry. This revival of interest is especially gratifying at a time when the resources of the Church will be taxed to the uttermost to meet the demands of post-war work.

The induction of the Rev. David W. Hay, M.A., into the Chair of Systematic Theology in Knox College by the Presbytery of Toronto will take place on Tuesday, November 7th, at 8 p.m. in Knox College.

November 1919 (75 years)

Term Service in the Eldership

A request came before last Assembly to change the law of the Church so that elders might be elected and ordained for a term of five years instead of for life. The Assembly sent the question to Presbyteries for their consideration....

If a man is not fitted for the eldership five years is all too long. If he is fitted for it, life is all too short, and there should be no provision to encourage giving to God only a small part of that life in an office so important to the Christian Church.

November 1894 (100 years)

The Cariboo District

The Cariboo District among the mountains of British Columbia was far-famed in the gold-mining rush of '58-'61, 35 years ago. The yield of gold in some cases was fabulous. The boom passed away, and for many years not much has been done.

A few months since, Rev. G. A. Wilson was appointed by the Home Mission Committee to explore this district. Starting from Ashcroft on the C.P.R., he followed a wagon road for two hundred and eighty miles to Barkerville, and a mountain trail to Quesnel Forks, some sixty miles farther among the mountains, visiting, on the way, miners' ranches and scattered settlers, preaching as he had opportunity to fewer or more as he could gather them, and collecting information. He found great spiritual destitution among all sorts of people, but a good many Presbyterians, and many longing for preaching service. As a sample, he speaks of meeting in one place a Mr. McIntosh, with his three sons and their families, new settlers. Mr. McIntosh had been, for many years, a Presbyterian elder in Nova Scotia, and had recently come to the Province. R

ADDRESS CHANGE

Attach an OLD label from your magazine or PRINT name and address of YOUR church.

Church .....Cong. Code.....

1. OLD ADDRESS: .....
..... apt. # .....
City .....
Prov. .....Postal Code.....
NAME .....

2. NEW ADDRESS: .....
..... apt. # .....
City .....
Prov. .....Postal Code.....
NAME (if changed) .....

3. Moving Date .....

SEND TO: PRESBYTERIAN RECORD
Circulation Dept.
50 Wynford Drive, North York, Ontario M3C 1J7



MEDITATION

Nancy L. Cocks

Poetry of Paradox

Read: I Samuel 2:1-8

It is strange poetry. Definitely not the kind of verse for a greeting card marking a new birth. Hannah's song, celebrating God's gift in the birth of Samuel, weaves her personal joy around the aspirations of Israel, her people. Yet, her rejoicing over barrenness turned to fruitfulness is not without a tinge of bitterness. Joy at God's gift to her has not quite erased the pain of Hannah's rivalry with Peninnah. But, then, God's promise to the poor will mean hunger for the rich in this poem of paradoxical reversals. Hannah's vision of tables turned is more than a little unsettling for any whose interests rest upon the status quo.

It is strange poetry for this time of year. November. This month of diminishing light in the Northern Hemisphere finds thick, grey clouds gathering ominously along our horizons. A fitting time, perhaps, for that solemn moment of remembrance, reminding a forgetful world that the stark realities of human sin lurk in the power-hungry of every age. Yet, in the midst of such sombre thoughts come the sparkle of early Christmas lights and the preparations, in church and in society, for approaching celebrations. The clash of images this month lifts up the paradox of our culture: though distressing shadows of suffering loom on every newscast, Christmas shopping tempts us away from the gloom of rain or remembering.

By gathering up the tensions between promise and bitterness, between hunger and hope, Hannah's song rings with a voice of faith we need to hear. In a moment of triumph, it is easy to be glib about God's goodness. In a moment of terror, it is easy to lose heart. This strange poetry gives voice to both suffering and satisfaction. Its promise of God's action on behalf of the dispossessed is filled with the costly paradox of faith: to trust in God's initiative for us in every circumstance, knowing that God's grace judges us in times of self-satisfaction and saves us in times of desolation.

Hannah sets her personal joy against the backdrop of Israel's yearning. Her bitter struggle with barrenness mirrors the people's struggle for security and survival among competing powers. Hannah's answered prayer speaks of God's promise to disheartened people. The poor and powerless shall be lifted up by God's strength in God's good time. Hannah is so certain that she offered her much coveted child back to God! Here is an invitation to look around us in months of gloom or moments of despair: consider God's continuing faithfulness.

Remembrance Day reminds us not only that lust for power corrupts and destroys human lives, but also that the power-hungry can be defeated. Even in a world still shadowed by violence feeding on hungers of many kinds, signs of promise also glimmer. South Africa has taken new strides toward greater justice and peace among its peoples. In the Middle East, in Northern Ireland and on the Korean peninsula, tentative steps toward settling dangerous conflicts have begun. While much work and prayer are still needed to support new beginnings, doors are opening which only short years ago were barricaded by hatred. Hannah's poem lifts up the promise of God's power breaking through when human hope is all but exhausted.

For our church, Hannah's song is poignant at a time when some see more signs of reversal than success. It is tempting these days to focus on declining attendance, shrinking budgets and aging members — remembering what once was, even despairing of the future. Planning strategies for faithful mission in these circumstances is important; despair only leads us back into the gloom.

As in every age, as in every life, we are always surrounded by paradoxical realities: birth and bitterness, renewal and regret, healing and dying — every life, every church knows both experiences. Hannah invites us to claim our faith as the poetry of paradox in the midst of these tensions. She calls us to trust that God's strange ways of working will prevail.

Those of us who know Jesus as shepherd and king are no strangers to paradox. In the midst of birth and death, God draws near. In the miracle of healing and the mystery of dying, God's strength does not fail. In the struggle against evil and in the dawn of truth and justice, God is with us. To embrace this paradox and sing God's praise against the gloom is to rejoice in God our Saviour.

Prayer:
O God, you are our strength and our song in times of laughter and lament. Strengthen our faith in your goodness so that our hearts may be filled with hope, even in the midst of life's struggles. R

Nancy Cocks is teaching pastor at Vancouver School of Theology.

John Barton:
A Different Drummer

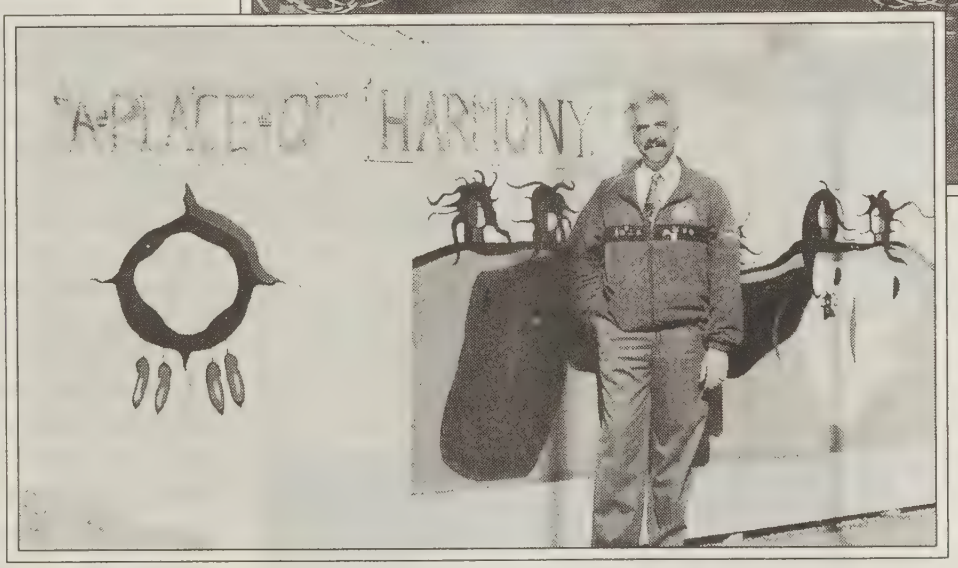
by Shirley Ash

The reason the kids learn so quickly is because the drumming wakes up their inner-being again. When I see my daughter dancing, it's as if something dead inside me comes alive again. It's time to let go of past wrongs and heal ourselves, so our children don't have to carry the burden of hurt we grew up with." A Native parent speaks of her child's participation in the hoop dancing group in Princess Alexandra Community School, an inner-city school in Saskatoon.

Hoop dancing is one of many activities John Barton has cultivated since becoming principal of Princess Alexandra in 1990. Val Harper, one of the teachers, initiated the program. Encouraged by John, the hoop dancers have visited Saskatchewan reserves where family and friends live as a way of encouraging Native art.

They've also visited local schools as well as dancing in Toronto and Vancouver. For Barton, this provides an opportunity to show the community what inner-city children are capable of doing, given the right conditions and opportunities. "Children don't care how much you know until they know how much you care. It really saddens me," Barton says, "that people see inner-city children as rough, tough kids without a mission. They're no different than my kids would be if the roles were reversed." Many children at Princess Alexandra eat their breakfast at school. Feeding hungry children is one of the school's added responsibilities.





Top: The hoop dancers perform at the art gallery opening.

Left: John Barton standing in front of the school fence decorated by students.

Barton views his work as service to God. He credits much of his motivation to his parents and the ministry of St. Giles Church in Calgary. "We went to worship and took part in church activities. It was never forced on us," he says. "It was just something we all did." The strong sense of family in St. Giles, involvement in youth groups and attending the General Assembly as a youth observer — all played an important part in his Christian formation. A highlight he remembers was the youth group conducting Christmas services in the Calgary area, doing it in a quiet, low-key Presbyterian manner, "the Ruby Walker way."

John thought he would like to become a minister until he ended up in Greek class at Knox College. "If I have to know Greek to be a minister," John concluded, "forget it." So, he became a teacher where, a friend says, he has reached more children and families than he ever would have as a minister.

After completing his education degree, John moved to Saskatoon to begin teaching. He took on the challenge at Princess Alexandra because he believed that not having been a strong student himself would allow him to understand and appreciate the struggles children in the inner city experience.



The Chorister Robe

"The Gown That Likes To Be Compared"
Formerly Claude W. Vincent (1968) Limited
ROBES for **Choir** and **Pastor**
CASSOCKS — SURPLICES
CHOIR ROBES — MORTARBOARDS
Samples and prices on request
1-(902)-463-5150
Chorister Robes Limited
270 Wyse Road
P.O. Box 397, Dartmouth, Nova Scotia B2Y 3Y5

EXPERIENCE THE WORLD!

Join an upcoming tour and enjoy a unique experience. Our Tour Hosts will ensure that you receive an exciting, fulfilling and care-free vacation.

SOUTH PACIFIC
• Cook Islands • New Zealand • Australia
March 2 - 25, 1995

SPAIN & PORTUGAL
April 18 - May 6, 1995

Special Group Rates! CRUISES

PANAMA CANAL
Holland America - Maasdam
January 6 - 16, 1995
February 15 - 25, 1995
Royal Cruise Line - Crown Odyssey
January 12 - 26, 1995

CARIBBEAN ANTILLES
Royal Caribbean - Sun Viking
February 12 - 22, 1995

AMAZON ODYSSEY
Royal Cruise Line - Star Odyssey
January 3 - 15, 1995



BRITAIN
• England • Scotland • Wales • Ireland
April 29 - May 18, 1995
May 7 - 28, 1995
• England • Scotland • Wales
May 24 - June 8, 1995
June 15 - July 1, 1995
• England • Ireland • Wales
June 14 - 28, 1995

GREECE & TURKEY
April 23 - May 7, 1995

HOLY LAND
• Jerusalem • Sea of Galilee • Bethlehem
• Damascus • Petra • Jerash • Mt. Nebo
February 17 - March 4, 1995
February 21 - March 9, 1995
March 17 - April 2, 1995

Rostad Tours
A WORLD of EXPERIENCE

Take advantage of our early booking discounts
Call us today for a free brochure!
Toll free 1-800-361-TOUR (8687)

CEMETERY MEMORIALS

(Family owned & operated since 1924. Member of Better Business Bureau.)

Custom designed granite & bronze. Custom diamond tipped portraits & religious etchings.

Margaret Langlois, Owner
(Member of Knox Presbyterian Church, Dundas, Ont.)

Mountain Memorials
223 Inverness East
(at Upper Wellington)
Hamilton, Ontario L9A 1H1
(905) 318-3323

Woodland Bronze & Granite
885 Spring Gardens Road
Burlington, Ontario
L7T 1J6
(905) 522-8212

King's Forest Memorials
15131 Yonge Street
Aurora, Ontario
L4G 1M1
(905) 727-7781

Toll-free 1-800-465-7362

Visit our showrooms or call for personalized consultation or in-home service.

Barton attempts to practise a holistic approach to education which, he believes, meshes better with the culture and spirituality of many Native children who attend the school. "We are trying to bring into our school a 'kind of ambience' — the feeling of everyone being accepted regardless of race, creed, colour or religion."

Two years ago, in response to poor turnouts at teacher-parent interviews, Barton instructed teachers to deliver the report cards to the families. It was his way of telling the parents their kids are important to the staff and the teachers need the parents' support. It also allows the teacher to understand the home situation better. He hopes this connection will help cut down the drop-out rate. He has even altered the school schedule to decrease the amount of time the kids are exposed to the street.

"We work hard," John says, "to get in tune with the community. We connected with the business community, bettered our relationship with the police and established a liaison program by which a police officer is assigned to work daily with our staff and students." In 1992, Princess Alexandra school teamed up with Nutana Collegiate, both inner-city schools, and the *Saskatoon StarPhoenix* to form SPAN (The StarPhoenix, Nutana and Princess Alexandra Community School Network).

These days, Barton does a lot of public relations work, speaking to service clubs and church groups. One stop was at St. Andrew's Presbyterian Church's forum on inner-city issues. Jim McKay, minister of St. Andrew's, says he was pleased with the response to Barton's presentation and has launched a series of urban awareness seminars to look at deeper needs.

In April 1993, John Barton received the *Reader's Digest* Leadership in Education Award. "I know why the award was presented to me," says Barton. "It wasn't because I was out there leading the charge, but more for the concept of empowerment and giving self-esteem. I hope I have played some part in helping kids pick themselves up." R

Shirley Ash is an elder at Circle West Church, Saskatoon.

Deaths

CARMICHAEL, ISABEL ANN, 86, died in Baddeck, Cape Breton, N.S., on March 16.

Isabel Carmichael was born in Whitton, Quebec, daughter of the late Rev. Malcolm and Bessie MacDonald. As a graduate of Ewart College, she served as diaconal worker in Nova Scotia, Prince Edward Island and New Brunswick. She also taught school in Quebec and Cape Breton. Isabel was a faithful AMS member at Knox, Baddeck, and formerly a choir member of St. James, Big Bras d'Or, Cape Breton.

Isabel Carmichael was predeceased by husband Archie, sisters Ruth and Anna, and brothers Norman and Richard; her brother Rev. Kenneth MacDonald died shortly after her death. She is survived by sisters Catherine MacAskill of Millville, Cape Breton, and Alice Konduros of Mississauga, Ont.

FLINT, REV. DONALD E., in Mount Carmel, Penna., April 12.

MacLEOD, REV. DR. ALEXANDER N., 92, member of Knox, Toronto; formerly attended Willowdale Church, Willowdale, Ont.; former missionary to China and Taiwan under the Presbyterian Church (U.S.A.); Sept. 8 in Toronto; father of Rev. A. Donald MacLeod, former minister of The Presbyterian Church in Canada, now senior pastor at Newton Presbyterian Church, Boston.

ACHESON, HARRY R.M., formerly, elder, Trinity, Kanata, Ont., and St. Columba-by-the-Lake, Pointe Claire, Que.; St. Andrew's, Victoria, July 13.

ANDERSON, MATILDA "TILLY," 91, faithful lifetime member, Burns, Milverton, Ont., June 5.

BRAND, GEORGE A., longtime elder, former presbytery clerk, St. Andrew's, Victoria, Aug. 10.

BROWN, ELIZABETH, 92, longtime member, Ladies Guild, Allan Pollok AMS, St. Andrew's, New Glasgow, N.S., Sept. 11.

CAMERON, BESSIE, 106, faithful member, St. Andrew's, New Glasgow, N.S., April 25.

CATHCART, FLORENCE, 96, longtime church worker, active WMS life member and supporter of AMS, Calvin, Chatham, N.B., Aug. 31 in Scarborough, Ont.; widow of Rev. Joseph Cathcart.

CUNNINGHAM, JACK, 90, longtime member, St. Andrew's, New Glasgow, N.S., March 4.

DAVIDSON, HELEN G., elder 28 years, eager Bible student, faithful in prayer, Almonte Church, Almonte, Ont., Sept. 20.

FAIRES, LAVINA, lifelong member, Bible Society secretary, Sunday school teacher, elder, St. Paul's, Victoria Harbour, Ont., Aug. 20.

FERGUSON, THOMAS "MAC," longtime elder, clerk of session 1963-70, St. Andrew's, Kitchener, Ont., Feb. 28.

FRASER, ALICE, 83, faithful member, St. Andrew's, New Glasgow, N.S., July 21.

FRASER, CHRISTY GRACE, 93, longtime member, First, New Glasgow, N.S., Sept. 10.

HENDERSON, ROBERT WALLACE "WALLY," 81, longtime member, elder 36 years, First, New Glasgow, N.S., Sept. 8.

HOLMES, FREIDA, 93, faithful attender many years, Burns, Milverton, Ont., Aug 13.

KINCAID, MARIAN BLAKE (McASH), 90, in Woodstock, Ont., Aug. 29; widow of Rev. Arthur Kincaid, former minister, Innerkip-Ratho and Belmont-North Yarmouth, Ont.

KOPPERSON, WILBUR, sacraments preparation committee convener, worship and doctrine committee member, St. Andrew's, Kitchener, Ont., Jan. 3.

MACAULEY, ELIZABETH, former member, St. Andrew's, Irvine, Scotland; member, Knox, St. Catharines, Ont.

MacGREGOR, INNES, 89, longtime adherent, St. John's, Cornwall, Ont., Sept. 14.

MacLEOD, MURDOCK, 74, longtime member, St. Andrew's, New Glasgow, N.S., April 20.

McGOWAN, ALPHA, 87, devoted member, faithful elder, representative elder to presbytery many years, Knox, Weyburn, Sask., Aug. 10.

MINTY, GRETA, 94, faithful member, Sunday school teacher, Ladies Aid, Knox Flos, Elmvale, Ont., May 12.

MONTGOMERY, KENNETH, session member many years, offering teller, St. Andrew's, Kitchener, Ont., April 17.

SEDORE, NORMAN, 81, faithful member and elder, St. Andrew's, Burk's Falls, Ont.

SMITH, JEAN MacKENZIE, 77, formerly of Scotstown, Que.; loyal and faithful member, longtime WMS member, St. John's, Cornwall, Ont., Sept. 2.

SPEERS, WILLIAM, 91, faithful elder 31 years, Knox, Elora, Ont., Sept. 6.

TUTTLE, ANDREW D. "ANDY," 63, longtime member, valued elder, Knox, Weyburn, Sask., June 2.

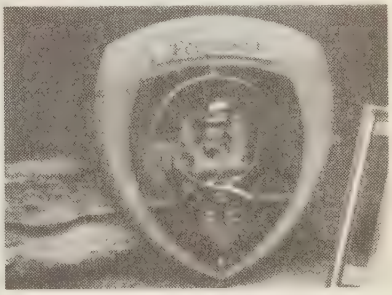
WILSON, RALPH DONALD, elder 24 years, long-serving finance and maintenance committee member, usher captain, Knox, Dundas, Ont., Aug. 2.

ZAVITZ, HUGH M., 78, longtime active elder, board of managers, Drummond Hill Church, Drummond Hill, Ont., May 14.

A. MILLARD GEORGE
Funeral Home Limited
London, Ontario N6C 3X1
60 Ridout St. S.
Telephone: 519-433-5184
Managing Director—Paul J. Mullen

Luxfer Studios Ltd.
ARTISTS AND CRAFTSMEN
IN STAINED GLASS
(905) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

HOUSE OF SCOTLAND
111 O'Connor Street
Ottawa, Ontario K1P 5M8
Featuring exclusive hand-carved, clan-crested wall plaques for every Scottish family name.



"All About Christmas"
Publication: 15 September, 1994. $29.95
Right Rev. James Simpson
Moderator of the General Assembly of the Church of Scotland and author of best-sellers:

HOLY WIT	$12.95
LAUGHTER LINES	$14.95
MORE HOLY WIT	$19.95

Everything you should know about Christmas and much more.

All above publications in stock - please add GST and $5.00 for shipping and handling.

Orders now being taken for "All About Christmas" for October-November delivery. The perfect Christmas present for everyone.

Enquire about our video catalogue.

Toll Free: 1-800-465-4510 USA & Canada

Local: 230-9050

VISA - MasterCard - Amex - Interac

TRANSITIONS

ORDINATIONS

Benty, Rev. Ron, St. Paul's, Prince Albert, Sask., Oct. 9.

Kim, Rev. Victor, Presbytery of Calgary-Macleod, Jan. 30.

Moffatt, Rev. Richard, Presbytery of Calgary-Macleod, Aug. 28.

INDUCTIONS and RECOGNITIONS

Benty, Rev. Ron, St. Paul's, Prince Albert, Sask., Oct. 9.

Chiang, Rev. Philip E., Toronto Formosan, Toronto, Sept. 11.

Cruickshank, Rev. Bob, Trinity, Calgary, July 24.

Dambrowitz, Rev. Ivan, St. Andrew's, New Liskeard, Ont., Sept. 20.

Johns, Rev. Doug, St. Stephen's, Creston, B.C., July 8.

Kim, Rev. Victor, Grace, Calgary, Jan. 30.

McAvoy, Rev. Carolyn, St. Paul's, Oshawa, Ont., Sept. 11.

Moffatt, Rev. Richard, St. Andrew's, Kimberley, B.C., Sept. 9.

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Dr. John Cameron, 35 Fitzroy St., Charlottetown, P.E.I. C1A 1R2.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

East River, N.S. pastoral charge (Springville, St. Paul's, Sunnybrae) and Caledonia. Dr. Paul Brown, RR 1, Trenton, N.S. B0K 1X0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2

Merigomish, St. Paul's; French River, N.S. Rev. Ian MacLean, RR 5, New Glasgow, N.S. B2H 5C8.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Saint John, N.B., St. Matthew's. Rev. Douglas Gordon, 102 MacFarlane St., Fredericton, N.B. E3A 1V4.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

Synod of Quebec and Eastern Ontario

Dunvegan, Ont., Kenyon; Kirk Hill, St. Columba. Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St., #25, Montreal, Que. H3H 2L7.

McDonalds Corners, Knox; Elphin Church; Snow Road Church. Rev. Grant Wilson, Box 1073, Almonte, Ont. K0A 1A0.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Ottawa, St. Andrew's (assistant minister). Search Committee, St. Andrew's Presbyterian Church, 82 Kent St., Ottawa, Ont. K1P 5N9.

Pembroke, Ont., First (effective Feb. '95). Rev. Patricia Van Gelder, Box 258, Cobden, Ont. K0J 1K0.

Pincourt, Que., Ile Perrot. Rev. Ken Wheaton, 13140 Monk Blvd., Pierrefonds, Que. H8Z 1T6.

St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.

Stittsville, Ont., St. Andrew's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Synod of Toronto and Kingston

Acton, Knox. Rev. Rod Lewis, 170 Main St. E, Milton, Ont. L9T 1N8.

Arthur, St. Andrew's; Gordonville, St. Andrew's. Rev. Kees Vandermey, Box 638, Elora, Ont. N0B 1S0.

Aurora, St. Andrew's. Rev. Jean Armstrong, 32 Mosley St., Aurora, Ont. L4G 1G9.

Barrie, St. Andrew's. Rev. James Sitler, RR 3, Bracebridge, Ont. P1L 1X1.

Bolton, Caven; Nashville. Rev. Theodore Olson, 244 Harrygan Cres., Richmond Hill, Ont. L4C 4J1.

Cochrane, Knox. Dr. James J. Gordon, 17A Ash St., Kapuskasing, Ont. P5N 3H1.

Cookstown; Baxter; Ivy. Rev. Sandy Fryfogel, 435 Jamieson Dr., Orillia, Ont. L3V 4Y6.

Elmvale, Elmvale Church; Flos, Knox. Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.

Fenelon Falls, St. Andrew's; Glenarm, Knox. Rev. Mary Whitson, Box 284, Woodville, Ont. K0M 2T0.

Kirkland Lake, St. Andrew's. Rev. John Blue, 535 Hemlock St., Timmins, Ont. P4N 6T6.

Leaskdale, St. Paul's. Rev. Douglas Rollwage, 140 Guildwood Pkwy., Scarborough, Ont. M1E 1P4.

Mississauga, West Korean. Rev. Douglas McQuaig, 4288 Taffey Cres., Mississauga, Ont. L5L 2B7.

Oshawa, St. Luke's. Rev. David Murphy, 333 Rossland Rd. W., Oshawa, Ont. L1J 3G6.

Toronto, Chinese. Dr. R.K. Anderson, 174 Springdale Blvd., East York, Ont. M4C 1Z7.

Toronto (Don Mills), St. Mark's. Rev. Alan Stewart, 1 Greenland Rd., North York, Ont. M3C 1N1.

Weston, St. Stephen's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.

Whitby, St. Andrew's. Dr. Stephen Farris, 209 Cochrane St., Whitby, Ont. L1N 5H9.

Willowdale, Iona. Rev. Michael Barnes, 3159 Bayview Ave., Willowdale, Ont. M2K 1G2.

Synod of Hamilton and London

Alvinston, Guthrie; Euphemia, Cameron; Napier, St. Andrew's. Rev. Case Vanbodegom, Box 219, Forest, Ont. N0N 1J0.

Ashfield, Ashfield Church; Ripley, Knox. Rev. Alex M. Mitchell, PO Box 35, Tiverton, Ont. N0G 2T0.

Bluevale, Knox; Belmore, Knox. Rev. Stephen Lindsay, Box 399, Teeswater, Ont. N0G 2S0.

Brantford, Knox; Mt. Pleasant. Rev. Ross Macdonald, 12 Burdock Blvd., Brantford, Ont. N3R 6B6.

Brussels, Melville; Belgrave, Knox. Rev. Tim Purvis, PO Box 159, Atwood, Ont. N0G 1B0.

Corunna, St. Andrew's. Convener, Search Committee, PO Box 1381, Corunna, Ont. N0N 1G0.

Dover, New St. Andrew's; Valetta, Valetta Church. Rev. Evelyn Carpenter, 60 Fifth St., Chatham, Ont. N7M 4V7.

Greenbrier, Greenbrier Church. Rev. Pieter van Harten, 164 Grand River St. N., Paris, Ont. N3L 2M6.

Hagersville, St. Andrew's; Port Dover, Knox. c/o Search Committee, Rev. John J. Hibbs, 29 Oak Ave., Vista Gardens, Dundas, Ont. L9H 4Z1.

Hamilton, St. John and St. Andrew; St. David's (effective Jan. '95). Rev. George Robertson, 7 King St. W, Stoney Creek, Ont. L8G 1G7.

Kirkwall, Kirkwall Church; Sheffield, Knox. Rev. Chris Vais, Box 221, Waterdown, Ont. L0R 2H0.

Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Donald McInnis, 760 Wellington St., London, Ont. N6A 3S2.

London, St. George. Rev. Dr. J. Czegledi, 977 Oxford St. E, London, Ont. N5Y 3K5.

TRANSITIONS

CONTINUED FROM PAGE 50

St. Catharines, Knox. Rev. W.I. McElwain, 95 Glen Park Rd., St. Catharines, Ont. L2N 3G2.

Welland, Hungarian; Crowland (bilingual). Rev. Ian K. Johnston, 335 Fitch St., Welland, Ont. L3C 4W7.

Synod of Manitoba and Northwestern Ontario

Carberry, Man., Knox-Zion. Rev. Mavis Currie, PO Box 633, Virden, Man. R0M 2C0.

Kenora, Ont., First. Dr. John Guthrie, 8 McDiarmid Rd., Pinawa, Man. R0E 1L0.

Synod of Saskatchewan

Estevan, Westminster (half-time). Rev. Robert Flindall, PO Box 247, Kipling, Sask. S0G 2S0.

Sylvania, Knox. Rev. Martin Wehrmann, Box 656, Tisdale, Sask. S0E 1T0.

Synod of Alberta

Calgary, Centennial. Rev. Victor Kim, 1009-15th Ave. SW, Calgary, Alta. T2R 0S5.

Edmonton, Eastminster. Rev. Lloyd Fourney, 10025-105 St., Edmonton, Alta. T5J 1C8.

Edmonton, St. Andrew's. Rev. Raymond E. Glen, 13820 109A Ave., Edmonton, Alta. T5M 2K1.

Lethbridge, St. Andrew's. Rev. Michael Stol, 110 Third St. NE, Medicine Hat, Alta. T1A 5M1.

Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Port Alberni, Knox. Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C. V9P 1L6.

Prince George, St. Giles. Rev. Douglas Swanson, 1971 Third Ave. SE, Salmon Arm, B.C. V1E 1V2.

Vancouver, Chinese (senior minister). Rev. Neville Jacobs, 4397 W. 12th Ave., Vancouver, B.C. V6R 2P9.

Vancouver, Taiwanese. Dr. Nancy Cocks, 6000 Iona Dr., Vancouver, B.C. V6T 1L4.

Victoria, Chinese. Rev. Campbell Smyth, 2964 Tillicum Rd., Victoria, B.C. V9A 2A8.

LIFE AND MISSION AGENCY
International Ministries

Africa Africa Liaison (effective April 1/95). Contact: Wilma Welsh, Secretary, Search Committee, Africa Liaison Position, c/o International Ministries, 50 Wynford Dr., North York, Ont. M3C 1J7. Closing date: Nov. 15/94.

Canada Ministries

Co-ordinator, Anishinabe Fellowship House, Winnipeg. Contact: Rev. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

Dominion Regalia Ltd.



- Embroidered Paraments
- Linens
- Banners
- Altarware
- Engraved Plaques

For A Free Catalogue of These Items and More, Phone or Visit Our Showroom
1550 O'Connor Dr., Toronto, Ont. M4B 2V3
(416) 752-2382 phone; or fax (416) 752-4615

LOST PRESBYTERIAN FAMILY MEMBER

Over the past few years, I have lost contact with Iris Vowles, age 61. Presbyterian, born 1931, Edmonton, Alberta. Last living in Alberta but could have married in recent years. If you know of the person, please contact Mrs. Noel Nicolson, 11119 40 Ave., Edmonton, AB T6J 0P9.

TYNE VALLEY PRESBYTERIAN CHURCH

Tyne Valley, P.E.I.
1870-1995

Former ministers, members, adherents and friends are invited to join us during 1995, our 125th Anniversary year. For information, please contact: Patricia Millar, RR #1, Ellerslie, P.E.I. C0B 1J0. (902) 831-2409.

THE WONDER OF IT ALL

One person's reflections, in essays and poetry, of God's presence in all things, at all times; appropriate Christmas/special occasion gift. $10.00 pbk (total price); 88 pp; Susan Conly, Box 202, Macklin, Sask. S0L 2C0.

SIR WILLIAM DAWSON AND HENRY MARSHALL TORY

Dawson "made McGill"; Tory, at 77, founded Carleton University. $9.95 + $2.00. Hook's Books, 2019 Banff Avenue, Ottawa K1V 7X6.

PRESBYTERIAN CLERGY COUPLE

seeking team ministry, half-time each, for one full stipend. Church leadership experience: small, medium, large congregations, city, town, rural. Additional counselling training and experience. Areas of emphasis: after preaching, worship leadership and faith growth education, depend upon congregation's pastoral needs. Business, education, administration backgrounds. References and personal profiles. 133 Gillard Avenue, Toronto M4J 4N7.



GOD HAS A HEART

A book offering biblical Christian comfort to people agonizing over the will of God in their suffering, by **HANS W. ZEGERIUS,** B.Th., M.A., M.Div.

A Loving Gift for Someone Dear!

From the WMS Bookroom, or the author, 125 Mountford Drive, Guelph, ON N1E 4G2
Phone: (519) 837-2549 $13.25

SYNOD OF TORONTO AND KINGSTON

requires a
Mission Superintendent
to begin January 1, 1995.
Job description, and salary and benefits available on request.
Apply to: Clerk of Synod
Dr. E. F. Roberts
66 Cottonwood Drive
North York, Ontario M3C 2B4

St. Andrew's Church, in the centre of the capital, seeks an

Assistant Minister

who is: a creative thinker, a dynamic leader and someone who enjoys a rapport with young people. In addition to participating in regular worship, she/he will focus on Christian education for all ages, youth programs, membership development and pastoral care. For an information package, please contact:

St. Andrew's Church
Search Committee
82 Kent Street
Ottawa, Ont. K1P 5N9
Tel: (613) 232-9042
Fax: (613) 232-1379

Applications by December 30, 1994.



The Highest Return from Our Charitable Gift Annuity Isn't the Rate

A Gift Annuity provides a guaranteed income during your lifetime and continues the church's mission in the years to come.

Presbyterian Gift Annuities provide:

- long-term support for the work of the church
- an investment opportunity beginning at age 60 or beyond
- a guaranteed income for as long as you live
- tax benefits

To receive detailed information, please complete and return this form.

Name: _____ Telephone: (_____)_____

Address: _____

_____ Postal Code: _____

Date of Birth: _____ / _____ / _____ (day / month / year) I would like to consider a Gift Annuity for the amount of: _____ ($1,000 minimum)

For information about a joint annuity, please fill in the following.

Other Person's Name: _____

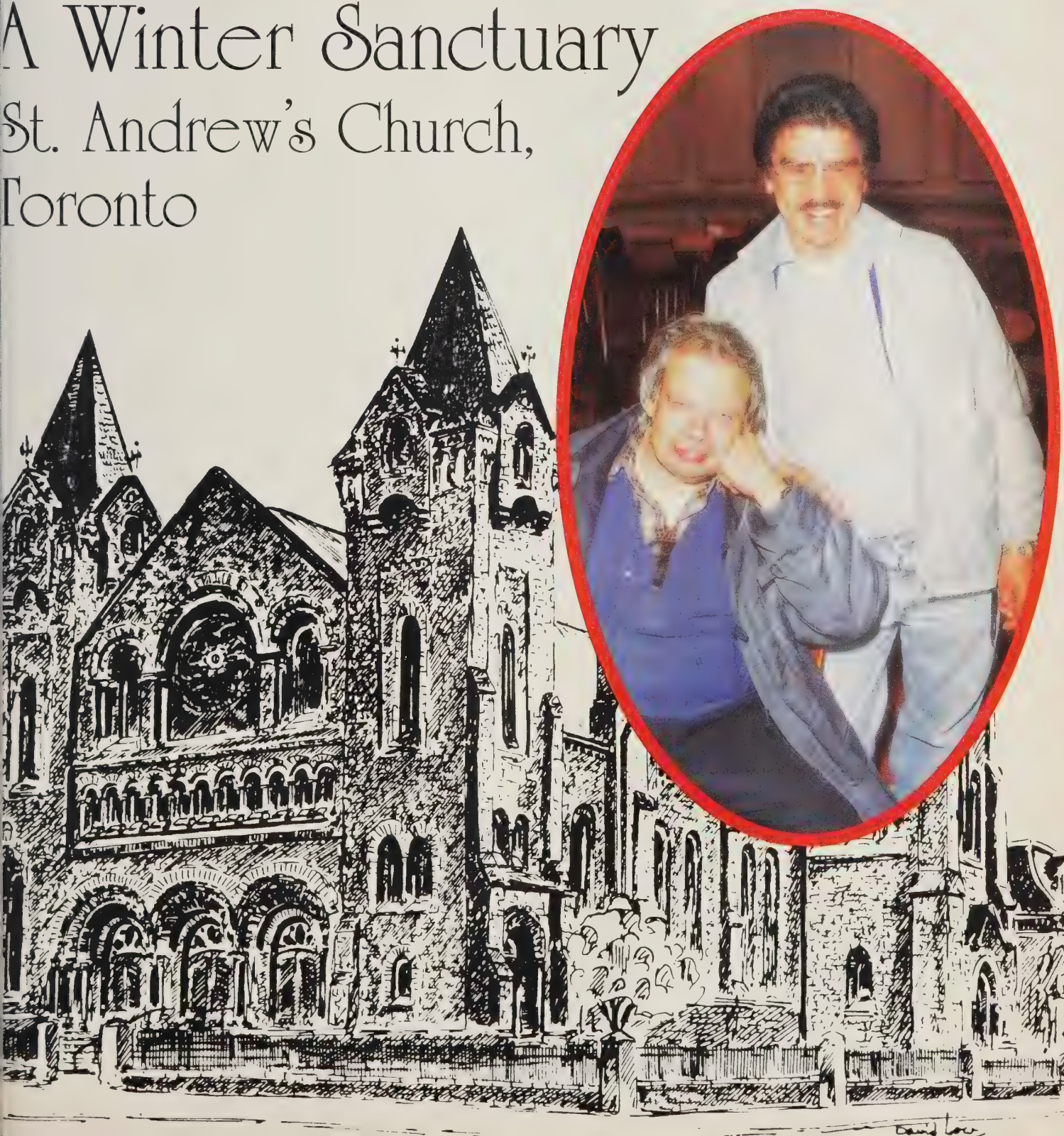
Date of Birth: _____ / _____ / _____ (day / month / year) Relationship to you: _____

Mail to: Stewardship of Accumulated Resources, The Presbyterian Church in Canada, Ms. Hendy Andrews, Consultant, 342 Pond Mills Road, London, Ont. N5Z 3X5

Phone: (519) 649-2695
Fax: (519) 649-5142

PRESBYTERIAN
Record
DECEMBER 1994

A Winter Sanctuary
St. Andrew's Church, Toronto



Hard Not to Believe

At Christmastime it is hard even for the unbeliever not to believe in something if not in everything. Peace on earth, goodwill to men; a dream of innocence that is good to hold on to even if it is only a dream; the mystery of being a child; the possibility of hope — not even the canned carols piped out over the shopping centre parking plaza from Thanksgiving on can drown it out entirely.

For a moment or two, the darkness of disenchantment, cynicism, doubt draw back at least a little, and all the usual worldly witcheries lose something of their power to charm.

— Frederick Buechner

Christmas Eve

Soon Christmas Eve midnight services will be full, their gatherings swelled by folks who all year long criticized "organized religion." Many of them praised the gaseous forms of individualized religion that are all right in their place, among the other gases, or as a depth dimension in "organized religion," but which in isolation from "the institutional church" seldom take on tough issues, utter or hear judgement, suffer as institutions suffer, form a volunteer corps, or produce a contentious and reconciling circle.

So when you light the candles on Christmas Eve, think of the often overlooked folk who keep them lit the rest of the year, and who provided them for the drop-ins in another holy season.

— Martin E. Marty

Same Message

The message has been the same for 2,000 years. It is you and I who open our hearts and join the other pilgrims on the prayerful path of Advent to Christmas. The wonderful curtain of mystery folds back — sometimes equal to our own understanding and sometimes a marvellous expansion of our seeing and feeling — and we see the manger and its ageless occupant as we have never seen before. Sometimes the moment comes through the voices of angels accompanied by cymbals and lutes; sometimes quietly and softly as a gentle breeze over an aching heart; sometimes blooming like a fragrant flower of faith. But come it does, and we again welcome the Babe into our arms and our hearts.

— Beth Van Vorst Greene

Here and Now

Jesus didn't talk about the kingdom as a place in the sky where we go when we die. He didn't think of the kingdom as a forever land beyond the stars which has little to do with what happens on earth. He didn't say the kingdom is reserved only for the future and we can't participate in it now. Jesus said, to put it bluntly, the kingdom of God *is* heaven — on earth! The kingdom is God's new way of love and justice and peace which has come, is coming and will come on this earth. The celebration of the birth of Jesus is our commitment to be a part of that new kingdom here and now, to help give it birth, to participate in its growth in the world.

— William Van Gelder

The Christmas Dismals

Part of the "Dismals" comes, I think, from our suspicion that the Lord's birth seems to be mostly a matter of advertising and sales promotions. No room at the inn becomes no room at the cash register. Wise men bringing gold and frankincense and myrrh become Santa Claus bringing aftershave, chocolates and a "festive six-pack." The pagan festival turned Christian seems to be going the other way: a Christian festival turned pagan.

But before we give up in despair, take another look at the stories of the first Christmas. The account Luke gives about Jesus' birth suggests anything but a "silent night." A census was being taken. Mary and Joseph had to pack off to Bethlehem. They could not find any accommodation. Jesus was placed "in a manger," a feeding-place for animals. Luke's purpose is to tell us Jesus came, even as a baby, right into life with all its hubbub and confusion.

So, as you brace yourself for Christmas, you do not need to feel alone and apart from God in the middle of all the confusion. God is with us, and has come to us, in the middle of all the noise: right where we live our lives.

— Glenn Cooper

Speechless Hope

When I was 10 years old, I desperately wanted a part in the school Christmas play. In fact, I especially wanted to be a singing Christmas card. I would have settled for being an elf. I would even have been among the children who got to wear their pyjamas on stage the whole time. I sat in silent anticipation as the parts were handed out.

I was not a singing Christmas card. Nor an elf. Nor a child. I was "Mother." Mother came on stage before the curtains opened, scolded her children and sent them to bed. She had one more line at the end of the play when the singing Christmas cards had magically disappeared. No songs to sing. No glittering costume. Only a hairnet to wear over curlers.

I was so disappointed. I sat through every rehearsal, learned every line and song in the whole play, in the unspoken hope that one of the singing Christmas cards would break her leg. Each day I trudged to school hoping an elf had come down with flu. I imagined the teacher would then ask me to step in and save the play. I prayed that God would let me be a star, but I never said a word to my teacher. Some hopes are better left unspoken.

— Nancy Cocks in
Counting the Women



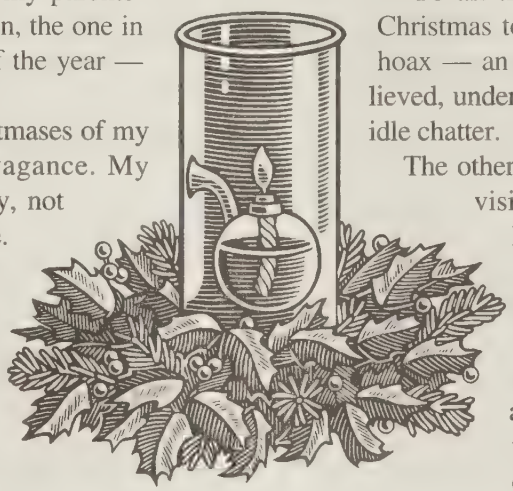
John Congram

No Home To Go Home To

Your congregation, the only home some will ever experience

This will be the first Christmas I won't be going home. I have a home, of course — the one my wife and I have made. Our sons, along with their wives, will join us there this year. But with my parents' death, my home — the one I grew up in, the one in which Christmas was the high point of the year — is gone.

Though poor, I remember the Christmases of my childhood as times of lavish extravagance. My father insisted we enjoy a fresh turkey, not the frozen ones which lose their taste. And with an extra 50 cents added to my five-cent weekly allowance I had hoarded for weeks, I trundled off to explore the Christmas delights of the local dime store. There, I carefully made my purchases: a thimble for my grandma, a "precious" piece of glass for Mother, and the traditional bar of Old Spice shaving soap for Dad. That would refill his ceramic shaving mug for another year. For under a buck, I could throw in a toy for my younger brother. Once this grand excursion was complete, all that remained for me to do was wait — each day marked off by carols from Simpsons in Toronto on the broadcast over the local radio station.



My father insisted we enjoy a fresh turkey, not the frozen ones which lose their taste

This Christmas, I suspect, will be unlike the others. I wonder how I will react to the constant Christmas theme of going home. "I'll be home for Christmas…. " — not likely I will miss those strains which echo through every mall from Hallowe'en to New Year's Day.

But far greater than my pain is the pain experienced by an increasing number in our world who have never had a home to go home to. Perhaps they will never have the joy I had and still experience. War, famine or the strain of modern life has deprived them of that privilege, or right. Add to this multitude the spiritually homeless, like Douglas Coupland's aimless character from the generation "after God." He confesses: "My secret is that I need God — that I am sick and can no longer make it alone. I need God to help me give, because I no longer seem capable of giving; to help me be kind, as I no longer seem capable of kindness; to help me love, as I seem beyond being able to love."

To all the homeless, the constant urging at Christmas to return home must seem like a giant hoax — an added burden of the season to be relieved, understandably enough, by booze or sex or idle chatter.

The other day, a friend told me he accidentally visited a lonely, troubled woman in the hospital. She had been mislabelled Presbyterian on admission. It turned out to be a providential error. She warmly greeted him. "The Lord has sent you to me," she blurted out. And, after further visits, she began to attend the church's Bible study. Then became a regular worshipper in the congregation.

A few months later, when my friend encountered her, she confided, "Things aren't much better in my life but now, at least, I have friends."

A home awaits where all are welcome. "We will be a loving, inclusive community — truly God's family" is the way our vision statement puts it. In today's world, the church may be the only home some people will have the chance to know and experience. In this issue, you will read what one congregation has done to provide a taste of home for street people. But it is not only street people who need a home this Christmas.

The challenge is to make all our churches homes. Make sure your congregation's Christmas preparation includes providing for a genuine home-coming. Then invite someone home this Christmas. For all our hearts are restless until they find rest in God.

John Congram

PRESBYTERIAN Record

Volume CXVIII, No. 11
December 1994
ISSN 0032-7573

Editor
John Congram
News and Advertising
Tom Dickey
Editorial Assistant
Margaret Lane
Contributing Editors
Roberta Clare
Gordon Hodgson
Hans Kouwenberg
Sheldon MacKenzie
Joseph McLelland
Ian Victor
Ivor Williams
Design and Production
Tim Faller
"Something Wonderful"—Whitman
Caldwell Communications Ltd.
Circulation
Eva Breeze, *Manager*
Zainab Kamalia

Published on the first of each month except August by The Presbyterian Church in Canada.

The *Presbyterian Record*, national magazine of The Presbyterian Church in Canada, is responsible to the General Assembly. It exists to publish issues relative to Christian faith and a selection of current and timely news analyses and opinions of interest or importance to Presbyterians across Canada.

Member of The Canadian Church Press and Associated Church Press.

Publications Mail Registration No. 0264
Postage paid at Mississauga, Ontario.
Return postage guaranteed.
Send label only.

Subscription Rates
Individual: $13
Every Home Plan: *(80% families subscribe)* $9
Group Plan: *(50% families subscribe)* $11
U.S.A. and Foreign: $18
Single Copies: $2
All prices include GST.

Acceptance of advertising does not imply endorsement by the *Presbyterian Record* or The Presbyterian Church in Canada.

Address all correspondence and changes of address (include label from magazine) to:

Presbyterian Record
50 Wynford Drive
North York, Ontario M3C 1J7
Phone: (416) 441-1111
Fax: (416) 441-2825

Features

A Winter Sanctuary 13
Stevie Cameron

The Chickadees 16
Lenora Wright

Answering the Call 17
Tom Dickey

Are You Ready for Christmas? 18
Gwyneth J. Whilsmith

Constructores Para Cristo – Builders for Christ 19

Riding the Whirlwind 20
Geoffrey Johnston

Will D. Campbell on Baptism 24

Cyber-Presbyterians? 27
John Crowdis

Noah's Ark Is High, Dry and a Joy to Behold 29
Pauline Finch-Durichen

Presbyterian Profile
Bill Shantz: A Passionate Brand of Retirement 33
Nan McKenzie Kosowan

Columns

From the Editor 3
From the Moderator 7
UNcommon Lectionary 8
An Everyday God 9
Full Count 10
Peter Plymley II 12
You Were Asking? 35
Meditation 51

Departments

Gleanings 2
Letters 5
Something Wonderful 31
News 36
People and Places 40
Books and Resources 44
Deaths 48
Transitions 48
From the Past Record 50

Our Cover

John Neshekawae (standing), a volunteer, and Bill Mathews (seated), a guest, at the Out of the Cold program in St. Andrew's, Toronto. Photo: D. A. Hill.

Letters

A Great Start

I express my thanks for the official apology given by me — the Presbyterian Church — to the First Nations People in Winnipeg on October 8, 1994. Substituting the word "church's" for "person's," Proverbs 29:23 accurately reflects this action: "A church's pride will bring humiliation, but one who is lowly in spirit will obtain honour."

This is a great start!

Denise Manson,
Winnipeg

The Music of Worship

David Sherbino, my Presbyterian confrère, has done wonders in turning around a congregation with its back against the wall numerically since he went there not long ago ("Worship Alive," Sept. *Record*). A large ingredient in the renewal of the church has been the singable music featured in their worship.

I commend you for the balanced and perceptive editorials you write, especially those dealing with music. These days, as churches everywhere try to sing the Lord's song in a different land, I commend you for what you do "for the sake of the gospel" which animates us all.

John Thompson, rector,
Christ Church Anglican,
Woodbridge, Ont.

I comment on the words in your October editorial: "Our [the Church's] principal task ... : sharing the gospel by whatever means possible."

When I learned the Shorter Catechism as a child, I understood the principal task of creation to be " ... to glorify God and to enjoy him for ever." As a cathedral organist and a member of the Royal Canadian College of Organists, I think leaders of worship can do no better than to ensure the full and joyful participation of congregations in the singing of hymns. Any eight-year-old choirboy in my choir can tell you the most valuable music of the service is not the Latin Mass nor the Tudor anthem which he spent hours rehearsing, but rather the great congregational hymns in which the whole people of God join to worship God together.

Surveys show the part of the service members of the congregation remember best is the final hymn; and what they remember best of that is its tune rather than its words! It is essential to encourage the congregation to participate in music which they know and can enjoy — but for the purpose of worshipping God, not for the purpose of enjoying themselves nor primarily for the purpose of evangelism.

I agree with your "plea for variety in styles of music and instrumentation," but I question the frequent assumption in the church that variety is justified by the fact of its existence. For leaders of worship simply to transfer music heard in secular contexts for use in church may be to betray the ability of the people to work together in the liturgy to glorify God. As an elderly minister once said to me, "If the church is like the world, then the church will have nothing to offer the world."

Most people would agree it is unlikely God is more pleased by one sort of music than another; but I think it equally unlikely God is gratified by the use of words or music which do not demand the full use of the minds God has given us. As your editorial appropriately says, we must "offer the best we have to offer." This implies first using our minds to pray about, plan, study,

We publish as many letters as possible. All are subject to editing and should not exceed 200 words. Letters are intended to provide for the wide expression of views among our readers. Publication does not imply endorsement by either the *Record* or The Presbyterian Church in Canada.

Watson's World

Noel Watson



Letters

CONTINUED FROM PAGE 5

create and teach the best we have.

By all means, then, let us use classical and non-classical music in worship. But let us not be satisfied with either words or music chosen for their ease of approach rather than their content, or words or music which stay unloved because they are unlovable, or words or music which detain people at their present level rather than lifting them nearer to the throne of God.

Frances Macdonnell,
Ottawa

I write in response to your editorial "More on the Same Tune" (Oct. *Record*). As an active member and young person in my home church, Knox, Manotick, I experience great joy in worshipping through music.

I particularly said "Amen" to your line: "The main task of the church is not music education ... But our principal task always remains: sharing the gospel by whatever means possible." That line focuses the whole issue. Contemporary music has its place in our worship. Singing a chorus can help us express our joy.

I am a young person in The Presbyterian Church in Canada. I love both contemporary music in worship as well as the good old hymns. Thank you for your wonderful thoughts on music in the church.

Greg Davidson,
Manotick, Ont.

Heart-warming

I particularly enjoyed your heart-warming editorial ("A Summer's Passing") in the September *Record*. It reminded me of my own mother's death in 1978 at age 92. Your observations were vividly reminiscent. Many thanks for another excellent piece of writing such as we have always appreciated in the *Presbyterian Record*.

Walter T. McConville,
Brentwood Bay, B.C.

Down the Drain

As a commissioner to the 1994 General Assembly, I was delighted to receive my Acts and Proceedings when it was handed out at our presbytery meeting on September 13.

Several days later, a brown package arrived at my home from church offices. I was shocked to find another copy of the Acts and Proceedings!

Much of the atmosphere at General Assembly was doom and gloom — restructuring, lack of staff in church offices, general constraints. Here in the West, one of our concerns is being able to maintain a synod youth director.

While it may be traditional to mail a copy of the Acts and Proceedings to each commissioner, wouldn't it be smarter, if they are not representative or alternate elders, to include copies with the presbytery mailing for delivery by the minister or alternate elders. The current procedure is *money down the drain!*

Jean Lawrence,
Vancouver

Baseball-starved Presbyterian

The October *Record* arrived in the midst of major baseball withdrawal. As one of many baseball-starved Presbyterians, I found your article on the baseball ministry of Dave Fisher and Chuck Congram superior to a similar article I read in another journal five years ago. Keep it up on relevant subjects!

Al Clarkson,
Scarborough, Ont.

Shocked

I am shocked that letter-writers such as N. Methven (Sept. issue) are woefully ignorant of church doctrines and the Scriptures on which they are based.

It should be mandatory that people wishing to join our church be obliged to know (and believe in) the doctrines and scriptural support for them.

I hope and expect our church will not become so "tolerant," in order to please modern secularists, we tolerate all sorts of heresy. Once Scripture is manipulated to serve special interest groups, it leads to the downgrading of Christ himself.

H. Beaugrand,
Penticton, B.C.

Literary Integrity

I hope the Task Force on the Revision of the *Book of Praise* will print the words of Bunyan's great hymn "Who Would True Valour See" and of "Jesus Loves Me" the way their authors wrote them. It is upsetting to sing words inserted by some editor when one knows the original words and believes in the integrity of literary creation.

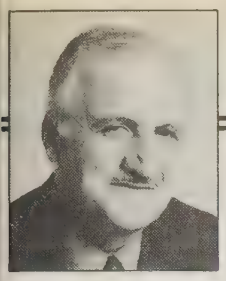
E. Ritchie,
Montreal

The Face of Jesus

our mission, our people
through *Presbyterians Sharing...*

The Face of Jesus introduces us to children, to adults,
whose lives are touched
by the work and the people
of The Presbyterian Church in Canada ...
from New Brunswick to Nepal
from Manitoba to Mozambique.

The Face of Jesus informs and delights. A wonderful gift.
This 55-page book is available for $5.00 (plus tax and shipping) from the
Resource Distribution Centre
50 Wynford Dr., North York, ON M3C 1J7
Tel: (416) 441-1111 (ext. 333); Fax: (416) 441-2825



George C. Vais

A Shepherd's-Eye View

This Christmas, be adventurous like the shepherds

E. Stanley Jones tells a story of a little boy away from home. His teacher asked him: "Son, what do you want most of all for Christmas?" The boy looked at his father's picture on his desk and said, "I want my father to step out of that frame." That's what Christmas is all about. God stepping out and stepping down to become one of us.

One of my favourite verses in Holy Scripture is found in Luke's account of the Christmas story. "When the angels had left them and gone into heaven, the shepherds said to one another, 'Let us go now to Bethlehem and see this thing that has taken place which the Lord has made known to us'" (2:15).

Why do I like this verse?

First, it says to us: Let's get up and do something. The shepherds, having heard the news that something unusual was happening in their part of the country, did not resort to speculating and deliberating for hours about it. They didn't move that this matter be referred to a special committee to look into and report back. Something is happening, they said. Let's go and see for ourselves. If history is in the making, let's be part of it.

Too often, good ideas get nowhere because we discuss them to death. Thomas Carlyle once said, "A man lives by believing something, not by debating and arguing many things."

Secondly, this text tells us that, from time to time, it's good for us to leave behind our cosy and comfortable corners to venture out into a world of possibilities.

We often say, "You'll never know until you try it." That's precisely what we need to do, even in the realm of religion. Someone said: "Experience is what you get when you were expecting something else." As long as we stay put, we'll never have that experience.

Thirdly, the message of our text is not limited to those who have university degrees, lots of time and all kinds of money; it's meant for all of us.



I am told the shepherds were despised by the religious authorities because, for one thing, they did not measure up to the requirements of the law. So they were second-class citizens. But when they heard something out of this world was going on in Bethlehem, no priest could stop them from going there and becoming part of the action.

Whoever we are, we should not say: "I am an ordinary person. What chance do I have? What can I do? Who would ever listen to me?" If we see a possibility, let's pursue it. If we see a way out, let's become leaders. If we see a solution, let's roll up our sleeves and do our part.

Fourthly, I am partial to this verse because the shepherds ventured out together. We don't have to go anywhere alone. Let's find others to go with us. They will be good company for us. And, who knows, an experience of a lifetime for someone else. When we connect with positive thinking people, we'll discover that enthusiasm replaces boredom, excitement replaces lethargy, faith replaces doubt, energy replaces weariness.

"Let us go now to Bethlehem and see this thing that has taken place which the Lord has made known to us."

But we don't have reservations, you may say. And, besides, we can't afford it, especially just before Christmas. But we don't have to go far. We can experience Bethlehem in all its glory where we are, and that's a deal.

This Advent season, let's take in the Christmas celebrations in our home churches. While there, let's be sensitive to what the Spirit is saying to us. Look for possibilities waiting to be born. Take a few steps of faith: join a study group and allow God's Word to speak to us. And, then, let's not forget to return to our world, just as the shepherds did to theirs — a world which is still hungry for God's love and ours.

George C. Vais



Michael Farris

It's Practically Christmas

Third Sunday of Advent — December 11
Zephaniah 3:14-20; Isaiah 12:2-6; Philippians 4:4-7; Luke 3:7-18

Who invited John the Baptist to our Christmas party? Everyone else has a party-hat and the man shows up in a camel hair coat. If you offer him a glass of Christmas cheer, *he* says: "I'm on a diet — of locusts." If you try "Have a Merry Christmas," he says: "You repent! Things will change when the Saviour comes. Paths straight, mountains low, valleys filled in, rough ways smooth — things are really going to change when the Saviour comes. But, first things first," he says, "let's start with the human heart. And while we're at it, let's start with yours."

"John said to the crowds that came out to be baptized by him, 'You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits worthy of repentance'" (Luke 3:7).

Now, leaving to one side whether a preacher should address his congregation as "snake-pit," John has a point. No point pouring water on your head unless something happens in your heart. No point saying the right words if there aren't the right actions to go with it. Not much point celebrating the birth of a Saviour unless you're willing to live the way he asks. No point observing Christmas unless you plan to live Christmas, too. Simple point and true enough whether it be in the Judaean desert or the frozen streets of our land. It matters what you say around Christmas. It matters even more what you do about it. Christmas is a practical thing for John.

"And the crowds asked him, 'What then should we do?'" (verse 10). John the Baptist does not win any prizes for subtlety, nor is he known for going easy on anyone. But he has practical advice for what he has in mind by "Prepare the way of the Lord."

Notice, first, what John does *not* say. He does not say, "Get out of that wicked world of yours and come live in mine." He asks no one to quit a job or leave family. Not a word, thank God, about eating locusts or wearing camel hair underwear. No, when he says "Prepare!", he couldn't be more down-to-earth. "Whoever has two coats must share with anyone who has none; and whoever has food must do likewise" (verse 11). Simple generosity is a way to get ready — seeing a basic need and filling it. There's a "Prepare ye the way of the Lord" in straightforward terms.

"Even tax collectors came to be baptized, and they asked him, 'Teacher, what should we do?' He said to them, 'Collect no more than the amount prescribed for you'" (verses 12-13). Nothing complicated about that! Simple integrity is a way to prepare. Basic honesty in business is a start. If *tax collectors* (a profession less esteemed then than it is today) can do something practical to get ready for the coming rule of God, anyone can!

"Soldiers also asked him, 'And we, what should we do?' He said to them, 'Do not extort money from anyone by threats or false accusation, and be satisfied with your wages.'" Isn't it obvious? asks John. After three tries, haven't you caught the point of the whole thing? You come to the desert to see a prophet and hear his message about the coming King. I send you *home* to prepare. In your shops and in your travels, in your plenty and in others' want. *There* you will see his paths straight and the valleys filled in. *There* the mountains level and the crooked will be made straight. *Then* you will be ready, prepared for the day when all flesh will see the salvation of God.

Be sure you choose the right song for the day from the other readings. *Rejoice!* is the word in common for the day. Rejoice, for God has done something marvellous (Zephaniah 3:14, Isaiah 12:6, Philippians 4:4). God is at hand. God is in our midst. Salvation is on the way. Can there be anything else to say besides Rejoice?

Here, too, is a clue for our preparations for Christmas. Salvation is on the move whether we're ready or not. We can no sooner hold up God's plan than we can stop the sun from rising. God's rule is on the way no matter what we do about it, or don't. Everything changes when the kingdom comes. But know this: this is not finally our change — it's God's.

When the kingdom comes: this is not about losing 15 pounds or becoming more assertive people. It's not about adjustments we do to our lifestyle; it's about a whole new life from the ground up. So when we come to church, it's not to be improved but to be transformed — not to be better adjusted but to be born again.

The only question is: will we be pushed aside by the grand procession of God's kingdom or will we join in it? John wants to know. Will we oppose God's rule of justice and love or will we embrace it? God's kingdom is on the way no matter what.

There is one matter to be settled: are *you* on the way — or in the way? R

Michael Farris is minister of First Church in Winnipeg.



Jim Taylor

The Annual Miracle

A baby's birth becomes the cause for hope and celebration

At a baptism, eight families gathered around the font. Every parent's face shone. They beamed; they glowed.

Joan and I had just lost a son a couple of months before. We could have told them about how much pain they might face when a child's health fails. A friend of ours could have told them about lying awake at night, wondering where their daughter was, terrified to answer the phone after midnight in case it was the police saying they had found her body under a bridge somewhere. A member of the congregation could have told them about having to barricade the door against a son crazed with drugs, about having him physically subdued in their own home.

But we didn't. We couldn't spoil their party.

Is there anywhere the birth of a baby is greeted with mourning? I don't know of any. Even in deep poverty, even in civil war, even in famine, somehow a birth becomes an occasion for joy.

Perhaps it shouldn't be. There are times when another child isn't welcomed. When people are already struggling desperately to survive, for example. Or when there are already too many people. And, yet, birth does become a moment for celebration — watch the faces of the father and mother.

Tragically, one place where some babies are not wanted is here. In Canada. In the affluent western world. Perhaps one of the few countries in today's world which can afford to look after every child. Not every child is unwanted, of course. Most babies are wanted — even desperately wanted. But a few aren't.

The celebration about a birth has nothing to do with reality. A baby is a symbol of hope in the future.

The prophet Jeremiah bought a field in the midst of his gloomy predications about the fate of Jerusalem. It's usually called an act of faith, an affirmation of the future.

The prophet Isaiah did even more. Instead of investing in a field, he invested in a family. He had a son. Several of the inspired verses we consider to be prophecy about the long-promised Messiah may also have been about the child he and his wife expected.

In any case, Isaiah had high hopes for that baby. The majesty of those hopes, those dreams, still moves us some 2,700 years later:

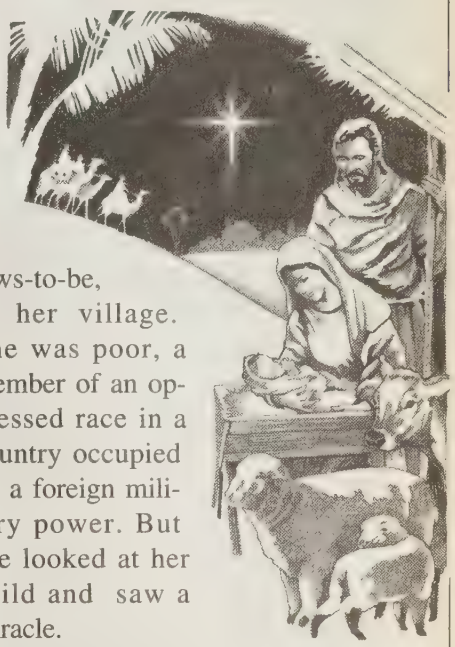
"The people who walked in darkness have seen a great light …

"For unto us a child is born, unto us a son is given. And the government shall be on his shoulders, and his name shall be called Wonderful …

"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding …"

Like Isaiah, we have children. And we look at them and think things will be different for this child. This child will break out of the ghetto. This child will have a chance to succeed. This child will make a difference in the world.

Mary must have had the same feelings as she held her first-born in her arms. She had every reason for despair. Having a child before her official marriage made her a social outcast. There was no room for her — at the inn, with her family or her in-laws-to-be, in her village. She was poor, a member of an oppressed race in a country occupied by a foreign military power. But she looked at her child and saw a miracle.



And she was right.

The shepherds who came carousing through the streets were crude and smelly and, possibly, drunk. But they, too, stumbling noisily toward the manger, were awed into silence. They saw a miracle.

And they were right.

We, too, live in a world where the best-laid plans of governments and corporations disintegrate like fabric touched by battery acid. We live in a world threatened by ecological disaster, by rampant greed, by racism, by countless civil wars … Like Mary, like the shepherds, we could well think this is no place into which to bring a helpless infant.

But we, too, stand before the child with eyes that shine with hope. That's our annual miracle.

That's the annual gift God gives us every Christmas. R

Jim Taylor is a writer, editor and co-founder of Wood Lake Books.

Welcome to

Erskine
Hamilton, Ontario
a new member of the
Record's Every Home Plan

The Synod of British Columbia and the B.C. Synodical of the WMS

seek applications for two positions:

1. Youth and Mission Co-ordinator
2. Pastoral Care and Church Development Co-ordinator

Open to experienced ordained and diaconal ministers or those with similar qualifications.

Job descriptions from:
Rev. Ian Victor
2893 Marine Drive
West Vancouver, B.C.
V7V 1M1

CAMP IONA
(Synod of Toronto-Kingston)

The Camp of unique summer experience featuring canvas and canoe

HIRING '95

Applications for summer employment 1995 are now available.

Positions: Camp Director, Camp Manager, Waterfront Director, counsellors, life-guards, canoe trippers, cook, maintenance.

Contact: Michael Barnes, 3159 Bayview Avenue, Willowdale, Ontario M2K 1G2
Telephone: (416) 590-0441

Write or telephone for information and an application.

Interview Dates: To be arranged in January 1995 — Camp Director and Manager; February 18 and March 4, 1995 — for all other positions.

Interviews are by appointment **ONLY** and will be arranged after receiving completed applications. Interviews will be held at Trinity Presbyterian Church, 2737 Bayview Avenue, Toronto. (Do not contact the church.)

Theodore Olson

The Hijacking of Christmas

I write this while the "seasonal" festivities are still in full flood. You will read it when you can still do something about it to make sure it never happens again — for us.

"*What* season?" you ask.

"Oh ... well ... uh ... the, you know, the ... like ... festival of lights. It comes every year when the weather turns cold."

It has gone that far. Christmas has been hijacked in the name of tolerance and other good stuff. And too many of us have let it happen. So now you can hardly find a *Christian* Christmas card. Season's greetings to you, too, fella.

Generic holiday spirit. Anything else would be *sectarian*, probably racist. So a mention of Jesus means you're an oppressor, maybe even *insensitive to the issues*. What issues? You know, the ones *other* people get to define at a certain cost to reality. So we dutifully have AIDS Awareness Week while malaria kills many more each year, unnoticed by the people who get to define "sensitivity." Now they've gone after Christmas. "Christ? Really!"

Jesus is doing his appointed work: offending the mighty and upholding those of low degree. So said Mary, anyway, in her divisive way. But now the mighty are the tiny élites who control, or try to control, the public agenda. The ones who successfully sold you the proposition that only they could define who is privileged (not them!) and who is Oppressed, a certified Victim.

It turns out that everybody is oppressed by Christians. Anything discernably Christian is, by definition, a case of Oppression, which — in the new evangelism — we're obliged to repent.

Jesus as the oppressor. What a great way to accomplish what the world always wants to do. Claiming to speak for the "marginalized," the privileged élites seek now to marginalize *him*. Governments, school boards and corporations forbid mentioning his name. He is, at one and the same time, a threat and a "who cares?" nonentity — but a nonentity who has "guidelines" directed at him, guidelines that, of course, have nothing to do with censorship.

What to do?

1. Act with other Christians now.
2. Plan now to violate bans. Jesus wants to liberate people. He *is* good news.
3. Tell Christmas card companies and other big retailers that *you* expect to buy Christian Christmas cards this year. If you can't do it from them, you'll do it somewhere else.
4. Is your town or your church involved in de-Christianizing Christmas? Get that stopped if you can. Get out of it if you can't get it stopped. Don't be bullied by the proposition that *you're* an oppressor. If the complainers were in a Muslim or Hindu land, would they loftily demand to be spared exposure to any expression of Muslim or Hindu rites and festivals? Get some spine. Jesus is not a doormat.
5. Plan corporately or as a family or as a street to remind other people (and ourselves) that Christmas is about the birth of Jesus. Do Jesus things. We moan that our churches are losing their young people. But what do we do that's risky and exciting?
6. Find your own way regardless of disapproval.

This is hard? Now you know what Jesus came to liberate us from and why it's important to speak his name. ℞

Theodore Olson is a minister of The Presbyterian Church in Canada who teaches at York University, Toronto.



Promise Her Tomorrow

For over 55 years, Christian Children's Fund has been reaching out to the world's most needy children. Hundreds of thousands have been saved from the ravages of hunger, war, disease and despair. Yet every day, thousands still die from malnutrition and preventable diseases.

The pledge you make through a Bequest in your will, gifts of Life Insurance or a Gift Annuity, will help Christian Children's Fund respond to the most urgent needs of the world's poorest children. Your planned gift will promise them a tomorrow.

Plan your legacy of love today!

For more information about planned gifts, complete and return this request form or call toll-free: 1-800-AND-KIDS

Please send me more information on Planned Giving. I am interested in:

- ❑ Wills
- ❑ Gift Annuities
- ❑ Life Insurance
- ❑ Gifts of Property
- ❑ Please send me a ***free*** copy of "Your Will ... A Legacy of Love"

NAME

ADDRESS

CITY PROVINCE

POSTAL CODE PHONE

REACHING OUT TO CHILDREN OF THE WORLD.

Detach and mail to:

CHRISTIAN CHILDREN'S FUND OF CANADA

1027 McNicoll Avenue, Scarborough, ON M1W 3X2

PR1294

Pastoral Epistles from Peter Plymley II

My dear editor:

I have just come from visiting an old friend who suffers from a somewhat unusual affliction at this time of year. It is not the groute, grippe, gripes or any other flu-like illness to which we of northern climes fall victim, but it does cause him to take to his bed with his curtains drawn and a cold cloth on his forehead.

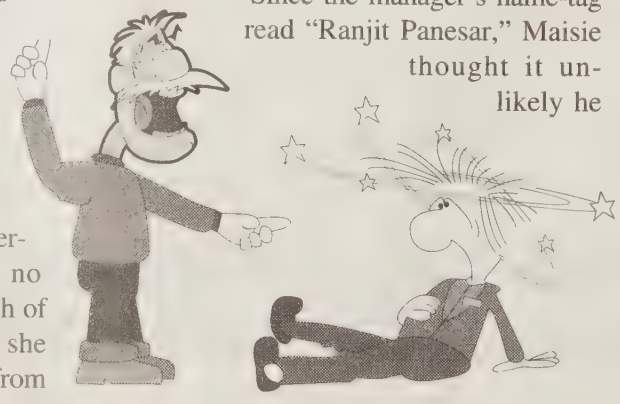
My friend is a ruling elder like myself, though these days we have about as much to "rule" as the legal heir to the throne of Albania. Nevertheless, he remains both loyal to and knowledgeable in all that lies (or lay) at the heart of our tradition. Not only is he steeped in the Book of Forms, our finely tempered system of laws and procedures is graven upon his heart. Not only does he respect and revere the historic Presbyterian tradition of biblically based preaching, teaching and scholarship, he actually *reads* the Bible *and* owns a small library of useful commentaries! The former affection costs him much bleeping and flailing and grinding of teeth in our three-tiered courts, but the latter lays him low for part of this season every year.

His dear wife, Maisie, tries her best to circumvent his susceptibilities. "No, Murdo, don't take it all so seriously!" she pleads — to no avail. She tries to do as much of the Christmas shopping as she can and to steer him away from malls when he insists on venturing out into ye merrie throng of plastic-wielding shoppers. When, on a recent Saturday, he insisted on "getting something before the Gadarene swine start to stampede," she decided there was nothing for it but to accompany him in an effort to avert disaster.

Arriving at the nearest "Temple of Avarice" (Murdo's term), Maisie led him through the sea of slush-stained cars to the large automotive/hardware outlet where she told him to try to ignore the "travesty of Dickens" in the leering cardboard face of "You shameless actor debasing Scrooge!" (Murdo again). She left him in what she hoped were congenial surroundings to search for a hotdog toaster ("A what!" Murdo cf.).

She was gone only 10 minutes when the sound of a commotion near the small appliances told her it had been too long. The music over the PA system sent terror into her heart: "Come, they told me ... pa-rum-pa-pum-pum."

Her husband, grasping the department manager by the lapels of his official smock, was threatening to insert hotdogs into the poor man's nostrils. "Do ye no read Luke? Do ye know nothing!" (The accents of Murdo's youth strengthen when he is excited.) "There is nae foolish wee laddie pounding on a @#%* drum!"



Since the manager's name-tag read "Ranjit Panesar," Maisie thought it unlikely he knew of the apocryphal nature of "The Little Drummer Boy" nor that it was the one piece of "seasonal" music most likely to set Murdo off. Not only did he find its "unbiblical sentimentality" (you know who) offensive, once he heard it, he couldn't get it out of his head for days.

She managed, by dint of her best "my poor senile husband" face and some soothing words, to restore calm and lead a muttering Murdo away. But she made the mistake of sending him to pick out some Christmas cards while she made just one more purchase.

The subsequent scene in the card shop was not as violent but just as dramatic.

Murdo was demanding of the bewildered teenager behind the counter, the name, address and lineage of the manufacturer of "this piece of tripe" which he was waving under her nose. He had stumbled across a card which depicted several overfed little children wearing smiles and ribbons, with what were meant to be haloes (but looked more like tiny neon hula-hoops) falling askew over ear and eye. The card contained a microchip that, when the card was opened, played a tinny, faint rendition of "Have Yourself a Merry Little Christmas."

Having given up on the quest for information about the manufacturer, Murdo went on volubly informing the still puzzled girl: "Angels are nae CUTE. They are *never* FATTY BAIRNS! Read Ezekiel! They scare the ... "

Maisie got him out of the mall and home, where I found him. It helped her to tell me the story (in this year's variation) over a cup of tea. Murdo was helped more by a drop of his homeland's more famous libation and his stack of bagpipe records which were playing assertively when I took my leave.

It is a dangerous season for the devout, dear Editor.

Merry Christmas and *En Garde!*

Peter Plymley II

A Winter Sanctuary

by Stevie Cameron

All summer we saw old friends here and there in downtown Toronto: a newly skinny Smoky, cheerfully ambling along Parliament Street in Cabbagetown with his buddies; Bill, who sleeps in a subway shelter at the end of the Bloor Street line and is wakened every morning by one of our volunteers on his way to work; Mary, sitting on a bench down on Front Street, watching the passing scene. For each of them, the coming winter was something to dread, but each wanted to know about life at St. Andrew's — "How's Reverend Brett? How's Reverend Barnes?" They all said they looked forward to seeing us again in November.

We've been looking forward to it, too. This fall, we began our third season in the Out of the Cold program which feeds and shelters homeless people in Toronto. It is an extraordinary program. It saves lives. It offers warmth and comfort and nourishment to the poorest people in the city. But, as we discovered soon after we opened our doors that first Monday night in January 1992, the richest benefits have come to us, the volunteers.

Out of the Cold began five years ago with one church offering lunch; today, 14 churches are involved, and many more are considering how they, too, can help. St. Andrew's, Calvin Presbyterian and East Toronto Korean Presbyterian are the only Presbyterian churches in the program so far. Other churches include four Anglican churches, three Roman Catholic churches, three United churches and one Baptist church.

If you haven't heard of the program, this is how it works. Each winter night, from the beginning of November until the end of March, one or two downtown Toronto churches open their doors to the homeless. Volunteers greet the guests, cook and serve hot dinners, clean up, make coffee, help set out mattresses, talk to the guests, keep overnight watch over the slumbering and restless men and women, cook and serve breakfast, and clean up again.

Each church has its own rules and its own idiosyncrasies. Some, limited by finances, equipment or space, can only offer soup and sandwiches instead of a hot dinner; some are forced to shut their doors when they've reached a certain limit of people; some can only manage daytime programs. But one way or another, a church is open every winter night in Toronto for the poor. And we at St. Andrew's are among the fortunate churches in having excellent facilities: our Great Hall, normally used for coffee hour after the service and for receptions, is a beautiful room — modern, dry and warm. Our kitchen, while small, is well-planned and well-equipped (even though we also have to use two auxiliary kitchens far from the main one). Many other churches run their programs out of ancient church basements and old, poorly equipped kitchens. Only one church — alas, not ours — offers showers.



Thomas Grady (left) and other guests at St. Andrew's Out of the Cold program. Photo: D. A. Hill

At St. Andrew's, our night is Monday — which means the weekly routine actually begins on Friday. That's when the cooks plan the meals and give the grocery list to the volunteer shoppers. On Saturday, our shoppers buy all the dinner ingredients as well as the 10 dozen eggs and 10 pounds of ham we need for the breakfasts. Part of the shopping chore is delivering the food to the kitchen at St. Andrew's so it will be ready for the cooks who arrive on Sunday afternoon after the morning service. They're there until four or five o'clock Sunday afternoon, preparing gallons of soup and filling 10 large pans with something like turkey pot-pie or lasagna that we'll need to feed the crowds on Monday night. Not surprisingly, the biggest challenge on Sunday is finding refrigerator space for all the food.

To open the doors at six p.m. each Monday, another team of volunteers has to be at the church by three. That's when we fill our 100-cup coffee urns, set the tables, put out scores of mugs, prepare a dozen large bowls of celery and carrot sticks, make 14 loaves of sandwiches, cut up donated baked goods, set out jugs of apple juice, heat the soup and put the casseroles in the ovens. We know we will have up to 170 hungry men and women to feed; the challenge is formidable. Still, for many of us, this shift is the best one: the church is quiet, we make a big pot of tea and we all talk like mad. It's a good shift for older members of the congregation who aren't keen to come downtown at night.

Just before six, it starts to get crazy. Often we have several dozen street people lined up at the doors of the Great Hall waiting to come in. Volunteers, most of whom have just left their offices, are streaming in, putting their coats away, pouring coffee, being shooed out of the kitchen by anxious cooks who worry about not having enough food. As soon as we have three volunteers stationed at the main doors, our guests come in. We don't ask for identification but we do ask them to sign in so we know our numbers. Some people just want dinner, but most want a mattress, too. Because we can only sleep 60 overnight, we give out mattress tickets on a first-come, first-serve basis.

As soon as they are registered, our guests head for the tables where sandwiches and soup are ready. Within minutes, the coffee urns are empty, the juice is gone, the sandwiches have vanished. Volunteers race to make more. At seven o'clock, the cooks bring out the hot casseroles, and the volunteers, two to each table, start bringing plates of food to the guests.

You may ask why we seem to be giving two meals within one hour. The answer is simple. When the guests arrive, most have been walking around outside all day. They're grumpy and hungry and cold. They need food immediately. But the volunteers, many of whom have just arrived themselves, can't have the hot dinner ready by six. Having coffee and tea ready with soup and sandwiches keeps the guests cheerful and content until dinner is ready. And the hot meal vanishes as quickly as the snack. This large, noisy and sometimes unruly family is no different from any other; they want to know what's for dessert. Ice cream with fudge sauce is the most popular, but fruit salad and cookies, apple crisp and bread pudding are also high on the list.

This is the time of night when an élite squad of dishwashers takes over the kitchen. They let no one near them as they whip tray after tray of dishes in and out of our commercial dishwasher. Things calm down about eight o'clock. Many volunteers leave and a new group comes in to socialize with the guests who, by now, are reading, playing cards or talking to one another.

As soon as the meal is cleared up and the tables pushed aside, those with tickets claim their mattresses from another group of volunteers and set them out on the Great Hall floor. Within minutes, many are fast asleep. By 10, the Great Hall is dark and most of the guests have settled for the night, although a separate section of the Hall still has a few people sitting up with their coffee, cards and newspapers.

A small overnight shift of volunteers keeps a pot of coffee going in the kitchen and watches over the slumbering crowd. Sometimes a guest is sick or needs to talk. By six a.m., the morning crew has arrived to fry the ham and eggs and make the toast. As the guests awake, they serve themselves coffee and juice. By eight, while our volunteers are disinfecting mattresses and mopping floors, the guests are back out on the street, trying to survive another day.

This, then, is the routine at St. Andrew's. You'll have some questions.

Have we made mistakes? Of course. We allowed several guests to come in early as volunteers. That created bad will among the rest of the street people who saw this group as specially favoured. We had to stop the practice. It was painful for all of us. And, at first, we paid too

nuch attention to the loud and demanding guests and not enough to the quiet ones. We learned that the quiet ones could often tell us what we were doing wrong.

How much does it cost? Plenty. While members of the congregation donate cash, coffee, cookies, fruit, juice and other supplies, we're spending at least $400 a week on food. Cleaning supplies are extra, and the wear and tear on the kitchen equipment, the floors and washrooms is relentless. Last winter, a number of Bay Street financial institutions gave us several thousand dollars to defray our costs. This help meant we had money to give our Saturday shoppers. The same funding has come through again this year. One other church in the Out of the Cold system receives about $40,000 a year from the city; but like the remaining churches, we prefer to paddle our own canoe rather than cope with all the demands of a city hall bureaucracy.



Vicki Thompson, a volunteer, visits with guest Vince Peluso. Photo: D. A. Hill

Is it dangerous? We've been lucky. In two years, we've never had to call the police although we've had to call ambulances a few times to take sick people to the hospital. There is the occasional fight and there can be frequent arguments — especially when food runs out or someone believes another guest is receiving preferential treatment — but calm reassurance from our volunteers usually sorts out the fracas. And it's amazing what peer pressure accomplishes. Our guests value their time at St. Andrew's and will usually sort out their differences quickly to avoid jeopardizing the program.

Do other Presbyterian churches help us? Yes. Because we are the only church open on Monday night (most other nights there are two churches open), our crowds are almost more than we can handle. Last year, Rosedale Presbyterian not only sent a steady stream of dedicated volunteers, but cooked and served a whole meal, giving our crews a much-needed break. Trinity Presbyterian also brought a dinner one night. Other Presbyterian churches are considering joining the program and often send in volunteers to get a feel for what is involved.

How regimented are we? Not very, and that is deliberate. One of the other churches has strictly organized teams working under captains on three-week rotations. They all wear Out of the Cold sweatshirts, and everything runs like a belt over the wheel. Our system is sloppier. We welcome volunteers any time and sometimes have too many on one shift. But it seems to work out, and people have a good time.

Our biggest problem now is that we do not have the space or equipment to feed 170 people a night. Our main kitchen has only one stove and one refrigerator, for example. We don't want to turn any street people away, but unless another church opens soon on Monday nights, we may be forced to limit our numbers. The recession may be ending, but not for the poor who come to us.

Are all the volunteers from St. Andrew's? By no means. Some of our best volunteers have walked in off the street to help and now come every week. It's all word of mouth: friends of friends come and stay. Now, after two years, volunteers might never have come to a Sunday service, but St. Andrew's is *their* church. They are part of us, and we are part of them.

We became participants in the Out of the Cold program to help the most needy in our community, but we have discovered we are the beneficiaries ourselves. Our church has renewed itself in a way we never could have predicted.

In the fall of 1991, the congregation developed a mission statement for the church. It says what we are trying to do better than anything else could: "The people of St. Andrew's are called by God to serve in faith, hope and love in the core of Toronto."

If any congregation is interested in starting an Out of the Cold program, St. Andrew's will send you a short article listing the steps you will need to take and the logistics involved. Contact: Out of the Cold Program, St. Andrew's Presbyterian Church, 75 Simcoe Street, Toronto, Ontario M5J 1W9. Phone. 416-593-5600.

Stevie Cameron is a Toronto writer and member of St. Andrew's, King St., Toronto.

Construction Site

Watch over there
Joseph bearing 2x4s
his rough bleeding hands
around the lumber.
And over there too
Mary bearing a child
her soft curved hands
on her swollen stomach.

Now look here
Jesus bears on a wooden cross
all that weight.
Watch him
build an eternal bridge
from sin and sorrow
to the Father's outstretched fingers.

— Joan Bond

A Christmas Story for Children

The Chickadees

by Lenora Wright

The two little chickadees had huddled close together all through the day on the top of the house chimney. The weather was bitterly cold, so they were glad of the warmth that rose up through the chimney. Mr. Chickadee looked fondly at Mrs. Chickadee. He noticed she seemed to be teetering on the edge of the chimney. The fumes were making her drowsy. He was frightened she would topple down inside the chimney and be trapped.

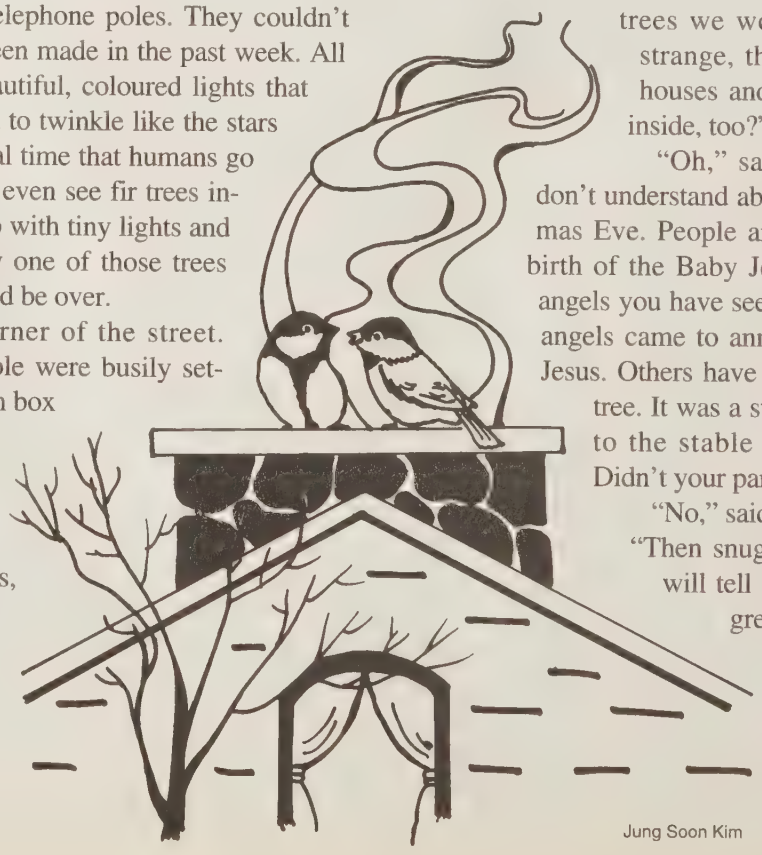
"Be careful, dearest," he cautioned. Mrs. Chickadee bobbed her head to try and shake off her drowsiness. If only they could find a warm tree for shelter. But all the trees around the neighbourhood were young and fragile. They had all lost their leaves by the time the snow had begun to fall.

Mr. Chickadee suggested they take a short flight around the neighbourhood before huddling down for the night. The temperature was dropping rapidly and the snow was beginning to fall heavily. It would be another night of trying to survive the cold. If only they could find a fir tree and snuggle in amongst its branches.

Mr. and Mrs. Chickadee flew down the street and landed on the wires strung between the telephone poles. They couldn't get over the changes that had been made in the past week. All the houses were lit up with beautiful, coloured lights that winked and blinked and seemed to twinkle like the stars in the sky. This must be a special time that humans go to so much trouble. They could even see fir trees inside the homes. They were lit up with tiny lights and an angel or star on top. If only one of those trees were outside, their troubles would be over.

They flew down to the corner of the street. There, outside the church, people were busily setting up a shelter. It had a wooden box filled with straw. The people placed the figure of a baby in it. Then they placed the figures of a woman and a man, and men who looked like shepherds, around it. What did it all mean?

"We are in luck," said Mr. Chickadee. "Tonight, when everyone goes home, we can snuggle in the straw and be sheltered from the wind and snow."



Jung Soon Kim

Later that night, when the people had finished setting up the display and gone home for dinner, the Chickadees settled into their new home. They had just cuddled into the warmth of the straw when they heard a sharp "Hoot, hoot."

"Who's there?" asked a frightened Mrs. Chickadee.

"Why, it's me, Mr. Hoot Owl," was the reply. "What are you Chickadees doing cuddled in that manger?"

"We were just looking for a place to be warm and out of the storm," answered Mr. Chickadee. "This looked like a comfortable place to be. The lights shining on it are keeping the manger warm. We couldn't stand the chimney fumes much longer. Mrs. Chickadee got so dizzy she almost fell down the chimney and would have been trapped in the pipes. We aren't doing anything wrong by staying here, are we?"

"Well," said Mr. Hoot Owl, "I am sure God would want you to be safe and warm. He even knows when sparrows fall, so I am sure he would understand your staying in the manger tonight. Do you Chickadees know what night this is?"

"No, Mr. Owl, but we've noticed people have put beautiful trees in their houses. Just the kind of trees we would like to live in. Isn't it strange, they already have nice warm houses and, yet, they want to put trees inside, too?"

"Oh," said Mr. Owl, "I can see you don't understand about Christmas. This is Christmas Eve. People are preparing to celebrate the birth of the Baby Jesus who is God's son. The angels you have seen on some trees remind them angels came to announce the birth of the Baby Jesus. Others have put a star on the top of their tree. It was a star that directed the wise men to the stable where the baby was born. Didn't your parents tell you this story?"

"No," said Mr. and Mrs. Chickadee.

"Then snuggle down in the straw and I will tell you the story. It is a story of great love." So Mr. Owl began the story of Joseph and Mary and the birth of Jesus. He explained about the shepherds and the wise men and the reasons Christians celebrate Christmas.

"Oh! It's a beautiful story," said Mrs. Chickadee. "And just think that God even cares about us little creatures, too. We will tell our babies when they are born so Christmas will be special for them."

"Well," said Mr. Chickadee, "it's time Mrs. Chickadee and I settled down to sleep."

When morning came, the day was bright and sunny. People came down the street singing Christmas carols and entered the church. The organ played beautiful music. The Chickadees were glad they could spend the day outside the church. That night, they slept safely in the manger again.

Early the next morning, they heard voices coming closer. The people who had put up the nativity display were beginning to take it all apart. The Chickadees would have to leave their warm home and return to the cold, windy chimney top. They felt very sad at having to leave.

The Chickadees flew back to the chimney. They decided to see if any food scraps had been thrown into the garden.

"Oh, look!" cried Mrs. Chickadee. "A tree! A special little fir tree just big enough for you and me." Sure enough, the owners of the house had taken their Christmas tree, rooted in a big pot, and placed it in their garden. Perhaps God had inspired them to give the Chickadees a home. R

Lenora (Pond) Wright is a free-lance writer and member of St. Giles Church, St. Catharines, Ont.

Stability

In a stable
the Child-King was born
into a chaotic world,
so that
by his death
hearts might give him room,
and be found
in stable condition.

— Joan Bond

Answering the Call

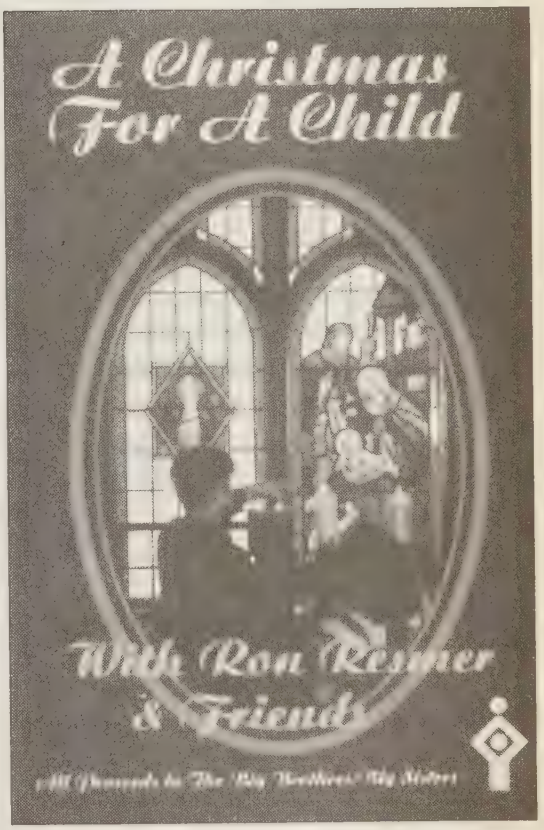
How one man uses his talents to benefit others

by Tom Dickey

Throughout generations, church services have provided worshippers with countless moments of inspiration — some divine and historic; others less grand, certainly, but none the less worthy.

For musician and recording engineer Ron Resmer, one such moment came during a worship service at First Presbyterian Church, Pembroke, Ontario. It was during Rev. Reid Thompson's sermon about the sharing of talents that Resmer had the idea to compose a theme song for the Big Brothers and Big Sisters.

It took Resmer only 30 minutes to write the music and lyrics to "A Christmas for a Child." With a touch of serendipity, he included the line "Let's answer his call" in the song's last verse, unaware of the striking similarity to the Big Brothers/Big Sisters' motto "Let's Answer the Call."



Resmer didn't stop there, however. He decided to produce a full cassette of Christmas music, using his own studio to mix the tape. Several local singers and two musicians (Resmer played all the other instruments) contributed to the project, giving the music a particular Ottawa Valley flavour. The collection includes songs by local artists as well as traditional favourites such as "Silent Night," "Away in a Manger" and "I'll Be Home for Christmas."

Cathy Veaudry of the Pembroke Big Brothers and Big Sisters says the organization is pleased with Resmer's work on their behalf and is hoping it will be "a long-lasting marriage."

The tape, called *A Christmas for a Child*, received national attention at the Big Brothers and Big Sisters convention held in Ottawa in June.

Resmer has been looking for corporate sponsorship for the recording. He has also been looking ahead — hoping to produce *A Christmas for a Child, Volume Two.*

In the meantime, "volume one" can be ordered from: Big Brothers/Big Sisters of Pembroke and Area, PO Box 1281, 99 Renfrew Street, Pembroke, Ontario K8A 6Y6. Phone: (613) 735-0945. (Source: *Pembroke Observer*; *Pembroke Weekend News.*) R

Are You Ready for Christmas?

by Gwyneth J. Whilsmith

Ready for Christmas?" my neighbour called cheerily. We were unloading groceries from our car trunks.

"Almost," I called back. "Just the presents to wrap!"

A little later, as I unpacked the heaping brown paper bags to restock my kitchen shelves, I wondered: "Can we ever really be ready for Christmas?"

Of course, my neighbour was asking if I had done all my Christmas jobs — addressed the cards, baked the pudding, hung the lights, wrapped the presents and ordered the turkey. Even when I finish all those chores, I'll still be one of those Canadians who feels we must have at least a small skiff of snow before everything is set for Christmas.

But a friend of mine in Australia, who celebrates Christmas in their summertime, says her family usually spends most of the day swimming at the beach, ending with a gala picnic or barbecue. No softly falling snow, no steaming turkey dinner around the crowded family table to get them into the Christmas mood. So what makes us ready for Christmas?

For my part, it's seeing at least one Christmas pageant — to see the familiar story unfolded once more. Last year, my husband and I attended a beautiful (and professional) cantata in one of the local churches where, for almost two hours, we were immersed in the haunting, mystical story of Jesus' birth. When we left, we were much closer to being ready to celebrate Christmas because the play rekindled our reflections of that night long ago in old Bethlehem, when the dark sky was alight with angels singing about peace, goodwill and joy. We needed to have our hopes lifted at a time when the media keeps informing us that peace is unattainable, goodwill is scarce and joy does not abound.

The pageant stirred other memories. As we drove home, I recalled some of the Christmas concerts I'd been a part of in the years that stretch behind me. Long before special lighting, sound effects and designer costumes, simple little pageants spoke realms as a sweet-faced Mary, wrapped in a sheet dyed blue and carrying a doll, knelt reverently beside a makeshift manger, while a small, nervous Joseph, wearing his father's bathrobe, looked on soberly. Young, scalawag shepherds scampered down the aisle, striped towels fastened to their heads with men's old ties. Regal, pint-sized kings tried to advance sedately, tripping on their flowing trains of worn brocade drapes, while bearing gifts in shoe boxes covered with tinfoil. (One wise man, I remember especially, grew so weary he poked a hole through his grey cotton batten beard to suck his thumb!) The shiny-eyed chorus of angels, standing on the choir pews and dressed in cheesecloth robes with tinsel haloes askew, sang so clearly and sweetly many an eye brimmed up.

Whether the Christmas story is told with finesse and polish or is acted out with great simplicity, the message is still the same: God sent his son to the world in the form of a helpless baby. It was God's love-gift to us who live in what often seems to be a loveless world. A Christmas concert helps prepare us to receive God's wonderful gift, to let its deep meaning sink in.

If it's impossible to attend a Christmas pageant this year, we *can* read and reread the passages in Matthew and Luke that tell about Jesus' birth. Better still, we can read them aloud to our families or others close to us. That, too, will help us to be ready for Christmas.

The first Christmas was the world's greatest event. It still is. So we *do* need to be ready for it. R

Gwyneth Whilsmith is a member of Knox Church, Bayfield, Ont., and the author of *A Basket of Stones.*



Jung Soon Kim

CONSTRUCTORES PARA CRISTO
BUILDERS FOR CHRIST

It's a long way from West Flamborough, a small community near Hamilton, Ontario, to Birmingham, Alabama, and even farther to Piedras Negras, Mexico. Yet, the three communities became fortuitously intertwined in 1992 when volunteers from West Flamborough Church participated in a program founded by Presbyterians from Birmingham, Alabama, and built a house for a needy family in Piedras Negras.

The path that led to this happy conclusion was surprisingly direct. It began with a conversation between Ron Baskott of West Flamborough Church and his friend John Carr of Birmingham in the fall of 1991. Carr told Baskott of his involvement with Constructores Para Cristo, an organization which has built more than 60 houses in Mexico since 1988.



First group of volunteer builders on their return from Mexico, in front of West Flamborough Church, Ontario, June 1992.

In December 1991, Carr, his wife Pat, and four of their friends from Birmingham were in Toronto for a convention and took the opportunity to attend a Sunday service at West Flamborough. Over lunch with some members of the church, Carr explained Constructores Para Cristo. The positive response he received prompted an invitation to address the congregation.

It was not until March 1992 that Carr was able to make his presentation, but the enthusiasm of the West Flamborough congregation had not cooled over the winter months. On March 8, the session endorsed the project. On March 9, Ron Baskott informed Constructores Para Cristo of his congregation's commitment: they would build a house in Piedras Negras the week of June 6-13, 1992. By the second week of March, there were 21 volunteers, ranging in age from 19 to 75.

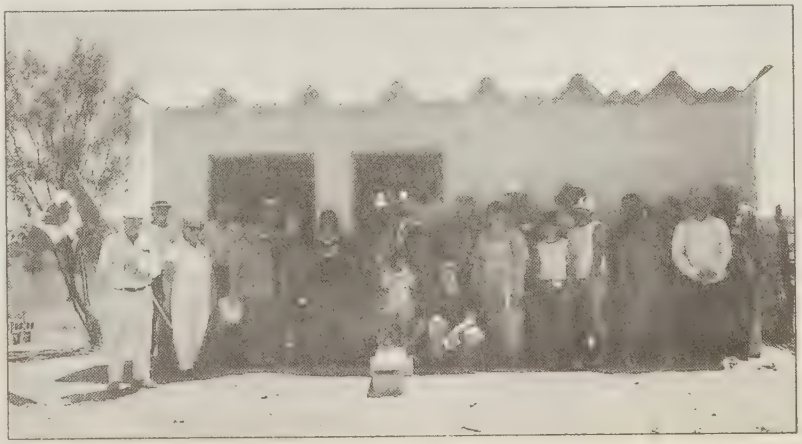
It was clear from the beginning that the West Flamborough project would be exceptionally well-organized. First, the more than $23,000 needed to finance the project was raised through donations and fund-raising activities — including such events as "Buy a Brick" and "Boot Sunday" when all the women wore workboots into which loose change was deposited (uncomfortable but effective).

Travel, food and health care plans followed. All required meticulous attention — the nature of the trip adding to the details. For example, travel arrangements included the rental of vans for the two and a half hour drive from San Antonio, Texas, to Piedras Negras. Eating utensils, equipment for food preparation, and storage and cleaning supplies had to be transported to Mexico along with the food. Health care volunteers had to plan for extremely hot weather and the dehydrating effect it would have on the workers. Once all the pieces were in place, it was time to travel to Piedras Negras and put the home together.

Work on the 441-square-foot building proved to be labour intensive; electricity, running water and many tools were unavailable. The average temperature on the work site was 40 C.

In the end, determination and a systematic construction schedule prevailed. Five days of hard work culminated in the dedication of the house and the presentation of the keys to the new owners — a family of five. A piece of cloth inscribed with the words "The Hands That Built Your House" and bearing the outlines of the volunteers' hands was also presented to the family. They, in turn, drew their hands on a piece of cloth and presented it to the workers — a spontaneous gesture that became a treasured souvenir.

On the Sunday following their return to Canada, the volunteers were given a standing ovation. As they recalled their experiences to the congregation, their joy and satisfaction was felt by everyone. They inspired a second group of volunteers to travel to Piedras Negras in July of the following year.



Second group of volunteer builders from West Flamborough Church, in front of the new house they built in Mexico, July 1993.


THE
NIGERIAN DAILY
STANDARD
CALABAR, THURSDAY
Canadian Missionaries Are Here To
Work With Local Scottish Mission
TWO NEW GRADUATES
ARRIVE

Riding the Whirlwind

Forty Years in Nigeria

by Geoffrey Johnston

This year has marked the 40th anniversary of The Presbyterian Church in Canada's partnership with the Presbyterian Church of Nigeria. It might have begun in 1846, but it didn't.

In 1846, Presbyterians in the Maritimes felt led to launch a foreign mission and were seeking the right location. At the same time, Hope Waddell, an Irish missionary working for the Scots in Jamaica, organized a mission to the Niger Delta in West Africa. Because of the close connections between the Scottish and Nova Scotian churches, an invitation to share in Hope Waddell's project was given serious consideration. But it was eventually rejected for climatic reasons — conventional wisdom being that only Europeans accustomed to tropical climates could live in the Niger Delta. Instead, they sent John Geddie to the more temperate climate of the New Hebrides, an archipelago off the coast of Australia.

From the Pacific islands, the eyes of our church were diverted to India, China and Korea. These empires, especially China,



The first two representatives of our church sent to work with the Presbyterian Church of Nigeria, in 1954:
Left: Agnes Gollan
Right: Joan Rochemont



held our attention until the aftermath of the Second World War when Indian independence and Chinese revolution made us look elsewhere.

Our first involvement in Africa began with a conversation over coffee in Germany. The redoubtable Laura Pelton of the Women's Missionary Society (WMS), Western Division (WD), met with her Scottish counterparts during a conference. They asked the WMS to share the burden of support for the young Nigerian church, first known as the Calabar Mission. By 1953, the WMS had decided to join the Church of Scotland in Nigeria. But G. Deane Johnston of the General Board of Missions persuaded the WMS to delay until the church as a whole was prepared to join them. In June 1954, after a sharp debate, the Assembly agreed. Then, on November 20, Joan Rochemont and Agnes Gollan, sent by the WMS, arrived in Nigeria. We had boarded the whirlwind.

Agnes met me when I arrived in Calabar in January 1959. At the time, Nigeria didn't seem like much of a whirlwind. Calabar airport was a sleepy place, with no more than a couple of flights a week. But oil had been found in the Niger Delta the year before. Within a year and a half, independence had come to both church and state.

In 1965, the country started on the slippery path to secession and a bloody civil war. Since the end of the war in January 1970, the country has seen a meteoric rise and a catastrophic fall in the price of oil, a bewildering succession of civilian and military governments and, recently, an ominous replay of the events which led to the Biafran secession.

Behind the news, there has also been a striking increase in the number of Christians. In 1959, the Presbyterian Church had fewer than 15,000 members. In 1975, it had increased to over 20,000; in 1993, it reported 115,250.

Much could be said of our experience since we boarded the whirlwind; this is only a fragmentary account. It is important to state first that we rarely did anything on our own. We were working with Nigerian colleagues and with missionaries sent by other churches (Scottish, Dutch, American, Norwegian). Those of us who arrived in the early 1960s came at the same time as the first Peace Corps volunteers and their Canadian counterparts from CUSO (formerly called Canadian University Service Overseas) who scattered throughout Eastern Nigeria.

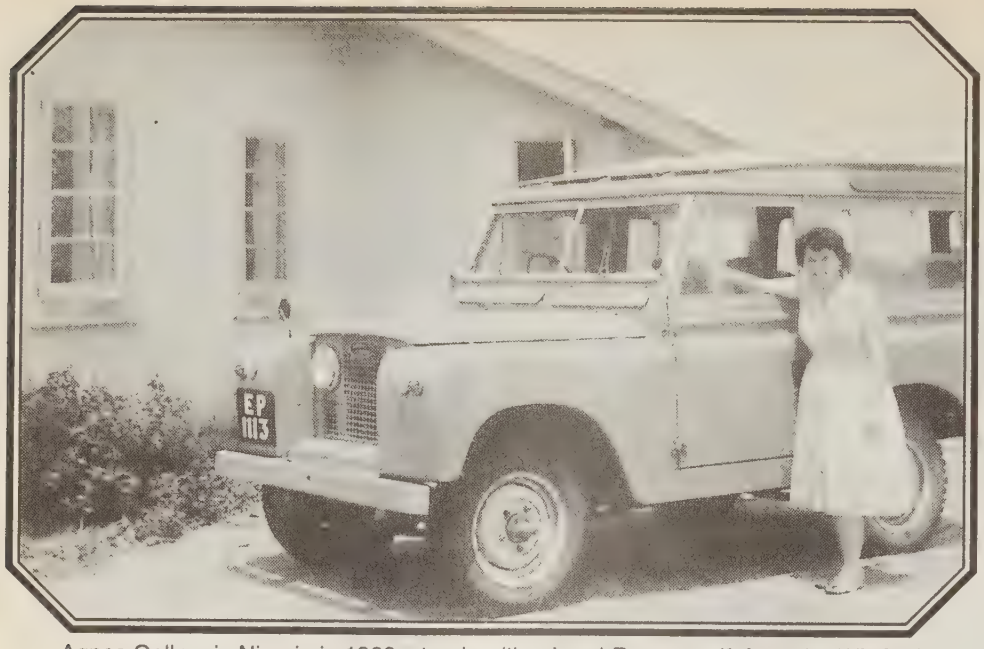
We may have shared an idealistic desire to help a newly independent country, but many of us would have traced our call to service in Nigeria to the invitation issued by Sir Francis Ibiam when he and Lady Ibiam toured our church in the late 1950s. He was the first Ibo doctor, a missionary sent by the Scottish church to his own people, and the first Nigerian governor of Eastern Nigeria. Forty years later, he lives quietly in retirement in his village, Unwana, having been chosen as their traditional ruler, King or *Eze ogu*.

I believe Canadian Presbyterians have contributed to the Nigerian church in five areas.

The first is education. The church in Nigeria developed as a network of village church/schools. The people who came to church on Sunday sent their children to school on Monday; the men who preached on Sunday taught school through the week. But as the system grew, it became more secular. In the early '60s, when it became harder to maintain a Christian atmosphere in a system of public instruction, Agnes Gollan and Dorothy Bulmer invented the Christian Girls' Club (CGC), a variation of Canadian Girls in Training. It was the first attempt to develop a form of Christian nurture within the purview of the church and separate from the schools. Because it had the full support of the Nigerian ministers, it worked and, in a different form, is with us yet.

The CGC was for adolescent girls. But Agnes and Dorothy also worked with adult women, the church sisters. Arlene Randall Onuoha, of the post-war generation, has been heavily involved in the development of a diaconate. As for educating ministers, Roy Gellatly and I were on the staff of Trinity College in the 1960s, training people who have become the leaders of the church. In the 1990s, we were succeeded at Trinity by Donald Walker MacKay.

Our teaching in Nigeria has gone in tandem with a scholarship scheme which has seen a succession of people — mostly men, but some women — go abroad to Canada or Scotland for further study. An early student at Knox College, Toronto, was Nwachuku Eme, the first Nigerian clerk of synod, who held the post through the dark days of the civil war. Another was Inya Ude, the first Nigerian Presbyterian to gain both a BA and a BD and, later, graduate degrees. Ogbu Kalu went through to a PhD and has since become a well-established church historian at the University of Nsukka. Yet another was Mgbeke



Agnes Gollan, in Nigeria in 1960, stands with a Land-Rover, a gift from the WMS of Riverdale Presbyterian Church, Toronto. The house behind her, "Canada House," where the missionaries stayed, was built by the Canadian WMS.

Okore, a graduate of Ewart College, Toronto, and the first woman ordained to the ministry of the Presbyterian Church of Nigeria.

Our second notable contribution is in city ministry. In the early years of the century, the missionaries divided the country up into Methodist, Anglican and Presbyterian areas. Unfortunately, the colonial government took a series of decisions which turned the Presbyterian area into a backwater. Enterprising young men left for the cities, all of which, apart from Calabar, were in the Anglican and Methodist areas. For years, the Scottish missionaries had resisted any attempt to establish churches outside the Presbyterian area, even though the agreements with the other churches would have allowed it. The last thing the Scottish missionaries wanted was denominational rivalry. But, eventually, Nigerian pressure changed their minds. In 1959, and again in 1960, the Nigerian church voted to establish congregations in the booming cities of post-colonial Nigeria.

A key figure in this transition to an urban church was Rev. Etim Onuk, the minister of Duke Town Church in Calabar. Through the door opened by the synod vote, he pushed many Canadian ministers — John Johnston and Russell Hall in Lagos, and Walter McLean in Enugu — who were instrumental in establishing Presbyterian churches throughout the country. After Russell Hall in Lagos and Ibadan came Bob Wilson and Barry Mack. When John Johnston went to Lagos in 1964, he went to the first struggling Presbyterian church west of the Niger. In 1993, Lagos Presbytery reported 5,250 members.

Our third memorable contribution came during the civil war. The Biafran secession cut a bloody swath across modern Nigerian history. The secession's roots lie deep in history, but the descent into civil war began with the refusal of governments in Lagos and Ibadan to accept the results of a free election. From January 1966 to May 1967, the country was racked by tribal conflict. Then Eastern Nigeria, where most Presbyterians lived, declared itself the independent Republic of Biafra. The federal government invaded in July 1967, but Biafra hung on until January 1970 when the last resistance collapsed.

The Nigerian civil war foreshadowed the Rwandan calamity. The 1966 organized massacres in Northern Nigeria cost, perhaps, 30,000 lives, and a million or more people risked life and limb to return to their ancestral homes in Eastern Nigeria. At first, they were absorbed into their extended families. But as the Nigerian blockade tightened and the federal army steadily advanced, driving people before it and dislocating the economy of the communities left behind, the number of refugees mounted to the hundreds of thousands. Starvation was the major weapon used against the Biafran enclave.

The Presbyterian Church in Canada was officially neutral regarding the war. E. H. (Ted) Johnson, then the overseas secretary, first visited Biafra in January 1968. Later the same year, he was instrumental in founding an ad hoc relief agency, Canairelief, in which Presbyterians and thousands of other Canadians worked together to provide aid for people caught up in the war.

Canairelief joined Christian agencies from other countries to form Joint Church Aid which flew superannuated passenger aircraft loaded with food and medicines into a jerry-built airstrip at a place called Uli. They helped to keep many alive by Christian generosity, grit and ingenuity. At the same time, Ted Johnson haunted every corridor of power he could find, tirelessly pressing the case for a negotiated (rather than military) settlement.

Meanwhile, on the ground, Canadians made key contributions on both sides. On the Nigerian side, the Presbyterian Church was represented by Russell Hall who ministered to the church in Lagos with tact and sympathy. Earle Roberts was a key figure in the relief operations of the Nigerian Christian Council. At the end of the war, he was in charge of a staff of 1,000 relief workers, roughly a third of the Red Cross staff, responsible for moving thousands of tons of supplies into parts of Eastern Nigeria under federal control. In the Biafran enclave, Ron McGraw was a key figure in the logistical staff of several thousand aid workers trying to provide minimum nutrition for about a half million people. The supplies came from Sao Tome where Elsie Taylor, another Canadian missionary, worked with Joint Church Aid.

When the end came in January 1970, the sequel was better than anticipated. Nigeria recovered with extraordinary rapidity, aided by oil revenues; the bloodbath we had feared did not take place.

The jury is still out as to whether the massive voluntary aid operation helped or hindered the cause of peace and saving lives. Some say it prolonged the war

to the point of exhaustion; by the time it ended, there was no energy left for more blood-letting and both sides were more than ready to get on with peace and money-making. Others argue it gave the Biafran leaders false reasons for optimism and dragged the war on for many more months of misery and death. Many in the Nigerian church (not subscribing to the "what if?" school of history) focus on the fact that when every hand was turned against them, their foreign Christian friends, notable among whom were Canadian Presbyterians, came to their aid with food, medicine and prayer.

The Biafran war was not a Cold War issue; Russia and Britain both supported the central government. In that way, it was like the conflicts we have seen since the Berlin Wall crumbled. But unlike contemporary conflicts, the political and humanitarian issues stood in sharp contrast. Nigeria was a functioning government; Biafra was a functioning secession. The country did not dissolve into its constitutional parts like Somalia or into legally recognized successor states like Yugoslavia. The Nigerian conflict was a straightforward civil war.

One cannot be neutral in civil wars. The cards are stacked in favour of the legally recognized state. Any intervention, humanitarian or otherwise, is intervention on behalf of the secession. Because Ted Johnson and others refused to play by the established rules, they posed questions which are with us yet. What are the humanitarian or diplomatic or military responsibilities of humanity as a whole in the case of civil conflicts? Our dithering over Yugoslavia, Somalia and Rwanda indicates that we are no closer to answers than we were 25 years ago.

The last half of our 40-year involvement in Nigeria has seen the Nigerian church grow in size and in trained and talented leadership. Canadians working there, while a fraction of the number in the 1960s, have continued to make a significant contribution. (At one time, there were 30 adult Canadian Presbyterians in Nigeria — doctors, nurses, pharmacists, an agriculturalist, an architect as well as ministers, deaconesses and teachers.)

Our fourth important role was played by Rick Fee in administration in his 16 years of service, most of them as deputy synod clerk, a post which became deputy principal clerk of the General Assembly when it was inaugurated in 1987. The real authority was with the Nigerian clerk, but Rick Fee's elected role called for a high degree of administrative competence, cultural sensitivity, decisiveness and warmth. He loved his work and his Nigerian colleagues; it is clear they reciprocated.



At the children's church in St. Andrew's Presbyterian Church, Aba, Nigeria, the emphasis is on children's worship with lots of singing and creative ways, especially drama, to explain Bible stories. Here the class acts out Moses delivering the word of God to the Israelites.

This partnership is no small achievement in an era when Nigeria has become a "no go" area for most nationalities. The U.S. government now warns its nationals against flying into Lagos airport. Yet, Donald MacKay and Arlene Randall Onuoha are still at home there. And last year, they were joined by Peggy Reid whose husband, Dennis Single, is an agriculturalist from Manitoba. His work at the Itu "Presbyfarms" is an echo of the work of people we sent in the 1960s.

Finally, a personal note about those of us who were the first riders of the whirlwind. We did something else which was a break with the missionary era that preceded us. We broke a rule in effect for 120 years. Ever since 1841, the Nigerian climate has had a terrible reputation for its effects on Europeans living there: it was "the white man's grave." As late as 1957, a ban was still applied, more or less, to European children. When missionary couples began a family, they began a life of separation in which the children were kept in the United Kingdom except, perhaps, for brief visits. Mothers were torn between them and their husbands. When effective anti-malaria medicine was available, mission boards started to relax their strictures. Canadian babies born in Calabar in the late 1950s were among the first European babies to be born and to spend their early childhood there.

Many of the children were given Nigerian names. One of these names (beloved of Nigerian bus companies) is *Ijeoma*, meaning "safe journey." For those who were privileged to be part of this 40-year history, the journey was more than safe; it was life-changing. We, and our church, who rode the whirlwind of those years with our Nigerian friends were stretched to our limits — to our own benefit.

Lest we think we are only in partnership to give, we should remember the challenges delivered to both 1993 and 1994 General Assemblies by our Nigerian visitors. Our Nigerian partners witness in the midst of crisis, yet they are a lively, vibrant Christian community. We have other partnerships which are more comfortable, but none from which we have learned more.

Geoffrey Johnston is director of pastoral studies at The Presbyterian College, Montreal.

Will D. Campbell on Baptism

Will D. Campbell is a storyteller, writer, Baptist preacher and civil rights activist among other things. Born into a farm family in rural Mississippi, he became active in the Civil Rights movement in the 1950s and the anti-war movement in the 1960s.

Baptism and community are two themes that permeate his writing and speech. ***alive now!*** *magazine interviewed Campbell on his 40-acre farm in Mt. Juliet, Tennessee, where his fish pond has been known to double as a baptistry.*

ALIVE NOW! What do you remember about your own baptism?

CAMPBELL: There is an instance in *Brother to a Dragonfly* about my own baptism. There's nothing really unusual about it. Joe, my brother, joined the church; so I was going to join, too. He originally tried to talk me out of it. And the white britches ordered from Sears and Roebuck for me to be baptized in didn't come on time. I said, "I hate Sears and Roebuck." Joe said I wasn't supposed to get mad. He told me he would be mad for me. He would be the propitiation for my sins. That's what baptism is about.

ALIVE NOW! You have written about baptism in many of your books. Would you be willing to tell us any of those stories?

CAMPBELL: Well, I suppose I write about these things better than I talk about them. They don't come out right when I start talking about them. I don't have anything profound, certainly.

In *Forty Acres and a Goat*, I baptized my grandson, although it was a very "un-Baptist" baptism. My daughter Bonnie asked me if I would baptize her three-year-old son, Harlan, on Christmas. And my daddy was there. At that point, he had been a Baptist deacon for 60 years. And I was afraid. You know, in Baptist circles, infant baptism is quite a scandal. Particularly if not by immersion.

> When you are baptized, there is going to be trouble if you take that baptism seriously

So I asked him in deference to him, "Daddy, do you believe in infant baptism?"

And he said (he's of that old fountain school): "Believe in it, son? I've actually seen it." That was his way of saying: "Don't be silly! Baptize your grandson!"

So we did, at the breakfast table. Harlan got to giggling while we were doing this. And when we got finished, he asked (he called me Papa), "Papa, what'd you put on my head?"

I said, "Water."

And he asked, "Why?"

Bonnie was squirming. She didn't want her three-year-old son traumatized by her daddy's horse-and-buggy theology. But it was a fair question, so I was glad to answer it. I talked about guilt and forgiveness.

He said, "What is guilt?"

I said, "You know that big lump you get in your throat when you and your mama quarrel?"

Well, when I got through with the little homily, he jumped down from the table, wiped the last of the runny egg with his biscuit, and started off toward the door to the television room. Then he came back and grabbed me around the knees, looked up, and, in the throes of a deep-down belly laugh, said: "Well, well, Papa. Thank you then."

And my daddy looked at me and winked like "Don't worry about it, it'll do."

The expression in Baptist circles is you must have reached the age of accountability. But I've never heard a better response to a sacrament. (Of course, the Baptists don't call it a sacrament; it's an ordinance.) That was an appropriate response — a big laugh and a thank-you. If that's not what worship is, just saying thank you, I don't know what it is.

ALIVE NOW! Do you have any other favourite stories about baptism?

CAMPBELL: I carry a little cross in my pocket. A friend of mine, a Swiss woman, made it for me. She had a big crucifix. She'd come to visit, and the first thing she'd do would be to put that crucifix down beside the bed. So she cut off the end of it and made that little cross. I think it's quite lovely.

A friend had seen me carrying it in my pocket. He said, "Would you make me a cross?" And so I took a 16-penny nail and heated it, and beat it down, filed it down and made a little cross out of it.

The next time he was here, he asked me if I'd baptize him. I read a passage from *The Glad River* about baptism and asked, "Are you asking for the sign?" He said "Yes." That's much the same way that Doops and Model T were in *The Glad River.* He kneeled down and I baptized him. And I took this little cross I made for him out of my pocket and handed it to him. And I said, "Sometimes with the sign goes a cross."

He stood up and said, "You scared the hell out of me!"

I said, "Well, that's what baptism's supposed to do."

ALIVE NOW! Do you want to talk about the statement "Sometimes with the sign goes a cross"? Has that been true in your life, or have you seen it in other people's lives?

CAMPBELL: Well, I wouldn't talk about my own life because my cross has been a very, very light one. I think inevitably with the sign goes the cross. And I think we have, I suppose subconsciously but seemingly immutably, moved away from that by confusing baptism and ordination.

ALIVE NOW! Would you say a little more about that?

CAMPBELL: If you are a minister, certain things are expected of you. I remember when I was a chaplain at the University of Mississippi back in the middle '50s, at a very, very tense time. I wasn't any kind of a dangerous radical, but it didn't take much to make you a radical.



Anthony Lathrop

Will D. Campbell

Some boys came in there, Delta boys, rabid segregationists. They said: "We know how you feel about this. But you're a minister; you're supposed to feel that way." And then they went on to give this great white, racist lie. "But we're not ordained, so we ... "

I said, "Well, have you been baptized?"

"Well, yeah, we're church members, you know." But that was somehow different for them.

I do think that is what happened when we started confusing baptism and ordination. And, of course, that's what makes those crazy Anabaptists so important in my thinking. The Anabaptists were on to something; but the church by then had become so institutionalized it wasn't buying this. The Anabaptists really did believe in the priesthood of believers.

When you are baptized, there is going to be trouble if you take that baptism seriously. In any culture, whether it's in a racist America or a Nazi Germany or some totalitarian system or some alleged democratic system, there always has to be that tension.

ALIVE NOW! What role does community play in baptism?

CAMPBELL: Well, I was not aware

until a year or so ago when someone in a review said that every book Will Campbell's ever written has been about the search for community. Thinking back, I suppose that's precisely the case, though I wasn't aware of it. But I think that is what church is. And when one is baptized, it's like moving into the neighbourhood. That's what the main character in *The Glad River* called it: the Neighbourhood. I can't define that; I'd be afraid to try to define it. It happens when it happens.

ALIVE NOW! How do we find our place in that community?

CAMPBELL: Vocation is what gives purpose and meaning in life and in the life of community in the community. Whereas, profession is the way we make our living. And I'm not sure we can equate the two any more.

ALIVE NOW! Is there a relationship between vocation and baptism?

CAMPBELL: Well, I think it's inherent in everything I've tried to say or write. You are baptized into this vocation, into this community. And this is the way we behave in this community. This is what it means. My daddy used to say: "This is what it means to be a Campbell. This is what it means to live under this roof." And we understood what that meant.

A long time ago, someone said, "A Christian is someone who doesn't think." The first time I heard that it didn't mean much to me. But, later, it meant a lot to me. I understand it as meaning a Christian is someone who doesn't have to think, who instinctively, because of this baptism, behaves a certain way. As Paul said, we are new creatures. In II Corinthians 5, Paul writes that even though human categories once counted, in our understanding of Christ they no longer do so.

When I was growing up in the '20s and '30s as a boy of the yeomanry in the southern part of Mississippi, the area was not notorious for its social radicalism. Sure I was a bigot! But Paul was saying race is a human category. God didn't create "races." We did. It counted once, but Paul said it doesn't count any more. (That almost makes up for Paul saying women ought to be quiet in the church!)

ALIVE NOW! In Galatians, Paul said that as many people as are baptized in Christ they are also one in Christ. And, yet, baptism has been a point of division for people.

CAMPBELL: The subject of baptism is so very serious that people will kill over it. And have, throughout history, by the millions.

ALIVE NOW! Why do you think this is the case?

CAMPBELL: Hubris.

Edith Hamilton, a woman I had known mainly for her work in antiquities, wrote a little book called *Witness to the Truth* toward the end of her life. She has one little chapter on the Church. She said the great Church of Christ was founded by good men (this is her usage), men who loved Christ often enough to die for him. But they did not trust him. They could not trust him to build the Church by his way of doing things.

I think she was on to something. Jesus didn't talk about the Plan of Salvation, or the Trinity, or any of these things, that I can find. He talked about the backward notion of community — things like a cup of cold water.

ALIVE NOW! Do you think there will be a time when that's not true? When baptism will be a unifying force?

CAMPBELL: Well, I don't know, I don't know. I think it's already a unifying force. I think there's evidence of it. I'm a little uncomfortable singling out just one person who is doing this work.

ALIVE NOW! What about the world context? Baptism is the one thing that sets Christians apart from people of other faiths. Do you think there's anything about baptism that teaches us to live with people of other faiths?

CAMPBELL: Oh, sure. Because, again, in this body, this is the way we behave, as my father said. I was born into that family of Hancie Parker and Lee Webb Campbell. And we grew up being taught and behaving as if this is the way things are in this household. But there were other families in that neighbourhood. It never occurred to us we didn't like them because their name was Sanderford, or Anderson, or whatever.

I've often wondered why I take baptism so seriously. I'm a steeple drop-out. But baptism is very important to me. And I do a lot of it — always some off-the-wall, crazy thing.

Come on in and be baptized. R

Our 20th Anniversary, and we've only just begun!



Our big family at New Horizons Tower is celebrating 20 years of service to the community. New Horizons Tower is home to those who enjoy an atmosphere of warmth and love, while maintaining independence and privacy. Come and be a part of a family celebration. New Horizons Tower provides complete amenities. Ideally located at Dufferin subway station.

Operated by the Dovercourt Baptist Foundation. A non-profit residence.

Residence for Senior Citizens ...

NEW HORIZONS TOWER

1140 Bloor Street West, Toronto M6H 4E6 (416) 536-6111

Reprinted from *alive now!* May/June 1994, copyright 1994 by The Upper Room. Used by permission.

Strangers in a Strange Land

Many Biblical imperatives were written to protect the stranger or alien in the Hebrew Scriptures. Farmers were instructed to leave grain in their fields; empty seats were to be left at the table on feast days; tithes were given for their support. The ancient Hebrews were asked to remember when they were strangers in Egypt, wanderers in the wilderness, newcomers to Canaan. It would be easier for them to remember to help the stranger if they remembered when they needed help.

I lived my whole childhood in one community. I was an adult, expecting my fourth child, when my husband and I moved to Michigan for a year. The community Welcome Wagon came by to provide me with all kinds of community information. The faculty members at the local college where my husband taught provided information on schools and doctors. The community had a Newcomers Club that arranged potluck meals on a theme each month. That was where I found friends for myself and my children. A Methodist church provided a cooperative nursery school. The Lutheran church had an excellent church school and the Episcopalian church had a good worship service. The Presbyterian minister's wife taught the nursery school.

With all of that help and those contacts, we scarcely had time to be lonely. My one concern was what to do if our expected baby showed his face when he was due — Christmas day. It was one thing to offer help 9-5 Monday to Friday, but on a holiday and perhaps after midnight? I never shared that fear with my new neighbours or friends yet four separate families offered to be "on call". I was a stranger and they welcomed me.

Included in this issue are stories of welcoming. Myung Chun Kim provides support to new Korean-Canadians, young and old. Ray Hodgson recalls meeting the Red People of the Kalahari at a workshop in the territory of the Six Nations last June. Dr. Iain Nichol reports on his welcome in Mozambique. John Duff shares what it is like to be new mission staff people on site in Nicaragua, and retired judge Lorna van Mossel shares insights about the refugee and immigrant's situation in Canada.

In this Christmas season, let us remember God's son who was born to Mary, Jesus Emmanuel. He too was a refugee, forced to escape into Egypt to avoid Herod's senseless killing of infants. May the God who rescued Jesus from certain death be with refugee children in Canada, Rwanda, Bosnia and every place where terror is found in the world.

C. Joyce Hodgson

Comings & Goings

COMINGS

CROSBY, Rev. Brian and Elizabeth (Mauritius) arrive in Canada March 1995 for a 7 to 8 month furlough and deputation.

FARIS, Mr. Bob (Mozambique) arrives in Canada in December for termination and deputation. Bob will be working with the Churches' Forum on Global Mission.

REED, Rev. Joseph (Nicaragua) comes to Canada in December.

TAYLOR, Mr. Craig and Mrs. Maxine (Nepal) will return to Canada in January 1995. Craig and Maxine will be undertaking limited deputation in the Alberta area.

TALBOT, Rev. Rodger and Mrs. Donna (Mauritius) will arrive in Canada in March 1995 after having completed their assignment.

GOINGS

BARRIE, Mr. David and Mrs. Miriam return to Malawi in January 1995. They arrive again in Toronto in early April 1995 to do deputation until November 1995.

CLARK, Rev. Dr. Ian and CHALIN, Rev. Dr. Catherine (Kenya) return in January 1995 after 3 months furlough.

GEDDES, Mr. Jack and Mrs. Betty (Taiwan) will return in February 1995 after a 6 month stay in Canada for study and deputation.

ONUOHA, Mrs. Arlene and her family (Nigeria) depart January 1995 after a 3 month furlough with deputaton and study.

VANDERZWEERDE, Mrs. Margaret and Mr. Jake (India & Nepal) departed for India on October 31 after 4 months of deputation. They will return to Canada once again in early May 1995.

The Experience of a Lifetime

Travel to Malawi in Southern Africa with the Work/Study Exposure Tour

- meet the people of Malawi in Southern Africa and learn about their struggles first-hand
- visit the work site that members of the PCC are involved in and fund through PWS & D and *Presbyterians Sharing...*
- learn about the historical Presbyterian presence in Malawi, dating from 1876
- worship and work with two of our partners in mission and development
- conclude your 1994-95 Mission Study with an onsite tour of one of the regions of Africa

(416) 441-1111 Ext. 268
Call now for your application!
Deadline is December 31st 1994

Since the 1960s, Koreans have come to Canada in search of hope. They hope for increased freedom under democratic rule, better education, employment, and a future for their children. They come without knowing the language, nor the intricacies of the government infrastructure. All they bring with them are some clothes, several dollars, and lots of determination. Having survived through the initial discrimination and loneliness, many Korean-Canadians have found a place in the middle class of large Canadian cities such as Toronto, Vancouver, and Calgary. Although the physical necessities of life are no longer major concerns for them, the emotional state of many Koreans has yet to be addressed. Living between two cultures leads to insecurities and to questioning their own identity.

In order to preserve both their Korean and Christian heritage, Korean-Canadians have rallied around their churches. Consequently, the Korean church in Canada has become the environment through which Koreans learn to survive. They help each other in learning about bureaucratic essentials, in running businesses, and in finding employment.

Koreans in a Strange Land

Many problems, however, have arisen from their pursuit of assimilation. Adults find it difficult to receive employment compatible with their qualifications. Even the highly educated are forced into the service and retail industry, managing convenience stores, working very long hours to achieve economic security. Inwardly they live with insecurity and frustration while outwardly they face discrimination. Inevitably, serious family problems arise within the community leaving numerous victims. Intergenerational conflicts alienate children from their parents and especially from their grandparents. Divorce, separation, and death leave many single Korean men and women without family or friends. Currently many of these Korean-Canadians are living alone or are surrounded by Canadians in nursing homes, women's shelters, and mental institutions.

Although the Canadian Government boasts a rich pool of social services to remedy the problems of new immigrants, only a privileged few are able to benefit. Language barriers, lack of information and the fear of dealing with novel procedures become an obstacle in accessing necessary services. Consequently, invaluable financial services, housing information, legal counseling and language training services are lost to them.

The situation is much worse for the Korean-Canadian seniors. At their age, being thrust into a new culture is especially difficult. Suffering from "culture shock", many seniors fall into chronic depression. Further impaired by their lack of proficiency in English or French, they become silent outsiders unable to communicate with others and fully participate in their new surroundings. Because they lack the necessary knowledge of how to request government assistance, seniors become vulnerable to various forms of abuse. It is then easy to imagine what a terrible place a nursing home can be for those seniors who have no other choice.



Above: Residents at a seniors' home served by volunteers from Korean–Canadian Family Ministry

Easing the unnecessary struggles of the "stranger" among us is a Christian's sacred calling. "I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." Matt. 25:35b-36

We were all once strangers in this land. As members of God's family, we are all still strangers to this land. We must accept the stranger as a family member. We need to extend our prayer for the world to strangers away from their homelands. We need to prepare lay volunteers to help strangers who live alone. In understanding their suffering, we become mature and grow spiritually.

The Rev. Myung Chun Kim is a minister with Korean-Canadian Family Ministry in Toronto, Ontario. Korean-Canadian Family Ministry (HAN GA JOK) in Korean means, "one family". She assists families in crisis, single mothers, single men, shut-ins and seniors, as well as people with special needs. Her aim is to help all new Korean-Canadians who struggle with loneliness and the challenges of learning a new culture and language.

Rev. Myung Chun Kim

Korean–Canadian
Family Ministry

The Red People

"Whose land is this?" When John Hardbattle, the founder of First Peoples of the Kalahari, replied, "It is our land," the elders said, "Go from here and tell others this truth."

Bushmen is the name the whites use for the peoples of the Kalahari. The blacks use Basarwa, "those who do not own". They do not accept those names. They are the Red People, N/oakhwe, or sometimes, People of the Deep Sand.

John Hardbattle had been chosen by a council of elders over a year ago. Mary Simon, a shy pre-school teacher of traditional ways who is more comfortable when using her own language, came to speak about the hardships suffered by women and children. They came to let Canada's Aboriginal Peoples and others know that they are being oppressed and exploited in Botswana.

They came to a three day workshop entitled "Before and After the Fences", held in Southern Ontario in the territory of the Six Nations in June. Why this title? Their traditional territories were divided by fences to support cattle ranching and farming. Migrating herds of wildlife hit the fences and died by the thousands. The days of great herd migrations are no more. Their traditional way of hunting with the snare was declared illegal, yet "It was given to us by the Creator." The First Peoples of the Kalahari had been forced into government settlements, there to sink into an existence of miserable dependency, or onto the ranches as "slave labour". They call the fences fences of death.

There are many similarities between the Red People and Aboriginal Peoples in Canada in terms of oppression and exploitation. The Red People number about 40,000, in three language groups and 12 dialects. John stated that the government now acts as if it owns all the animals and the lands, but for the Red People "without land you have no life". Who speaks for them, who hears their voice? "There is no equality before the law for us. So we will vote no more for the blacks to oppress us."

Mary Simon outlined their difficulties. "Education is not good for us because our children get ashamed when educated in another tongue. Our children are beaten in school which is not part of our culture. Our culture has to have a part in our education. Too many of our young women are getting pregnant. Alcohol is destroying our families and fighting in families results. Traditional education teaches respect for the elders and gives knowledge of plants and animals. The black people do not respect our culture. We teach with love not anger nor with a stick."

John Hardbattle is distressed over the degradation of the environment. "People are making business of God's handiwork. Now our government pretends to protect our heritage from us — is 'life' from our government not death for us?" He grows quiet, his eyes become saddened. "What has happened to the land God made for us to move around on? Why should we be last in the queue for life? If land given by God can be bought then we too can be bought. Did God make a mistake?"

The movement known as First Peoples of the Kalahari came into being on June 2, 1993. At first people refused to acknowledge them but with the help of the Botswana Christian Council they are starting to be heard, both in their own land and around the world.

Did God Make a Mistake? Yes our God made us together and even as we hunt together we respect his hand as we respect all life. Even if you are starving and thirsty and it is in the territory of your ancestors, you know you are starving and dying in the territory of your ancestors. If you are disposed and settled in a strange country, and starving and thirsty, your spirit is weak and lost and if you should die, will wander. - John Hardbattle

Raymond Hodgson

Justice Ministries

Changed and Challenged by Africa

Africa has changed me. My experiences there have forced me to take a different perspective on things. On the day before I left Mozambique an elderly woman spoke to the congregation of those who had come to bid me farewell. She said: "We greet the people to whom you return. Please tell them about us." I promised to do so.

The 'third world' is only an hour's flight from 'first world' Johannesburg. Compared to South Africa, Mozambique is another planet. According to some recent UN statistics Mozambique is the poorest country in the world. A peace treaty signed in Rome only two years ago brought an 18-year-long war finally to an end. But it will take decades to recover from its consequences. Many hundreds of primary schools were destroyed, health clinics razed or looted. A million lost their lives.

It is the sight of poverty that immediately strikes you. People have very little. Some have nothing. The food that they cultivate is often stolen. As one woman from the parish put it: "We can't sleep at night because of those who come to rob our fields." Or as one of the students expressed it: "Where I come from the meat is always gone before you're full."

Much of the work of those who serve our church abroad is very demanding. It calls for a deep commitment, for energy and courage. It is one thing to read about it in the comfort of your own home, but quite another to have the privilege of actually sharing in it with them.

I learned a lot from Bob Faris who teaches at the small ecumenical seminary in Ricatla, about 30 km north of Maputo, the capital, and from Simao Chamango, Principal and recipient of an honorary DD from Knox College in 1992. When we read the word 'seminary' in North America, we have an image of ivy-walled neo-gothic colleges, flowers, lawns and playing fields. Ricatla is not so. There are small circular cement houses with thatched roofs; some are built of reeds and mud. The chapel is built of breeze block and has a rather rusty tin roof. The soccer pitch is mainly fine sand.

Transport is a problem for teachers who live in the city. Their salary is extremely low. The staple diet of the students is maize, rice and beans. They rise at 5:30 am to cultivate the crops themselves in patches of arable land in the area. After they have graduated and are ordained and appointed to a parish they will continue to grow and cultivate most of their own basic food.

But students desperately want to learn. I had been asked to teach a course on the theology of the sacraments. Everything I said, with Bob's help, had to be translated into Portuguese. This evoked some unexpectedly humorous moments. Much of our discussion focused on the theology of the Eucharist or Holy Communion; students fired off some difficult questions.

"Why in the 19th century did the missionaries deprive us of our African symbolism? Why was it that they left us with nothing but a bare cross? Is this the reason why our celebration of the Eucharist is often nothing but a remembrance of suffering? Why must we use bread and wine? They are not indigenous to Mozambique, and besides, they are also among the symbols of the colonial past under which our parents suffered so much." And there were other difficult questions: "What does the First World really have to say to the Third World? You come from a rich country, what do you and your people have to say about our poverty?" I have no straightforward answers to questions like these. Nor do I think anyone should claim to be able to supply them.

I have returned from this experience more of a materialist than I ever was before. William Temple said that Christianity is the most materialist of all religions. In the incarnation, the Word became flesh; in Christ, God assumed a body that hungered and thirsted just like anyone else's. Jesus took bread and said: "This is my body." This bread is not a commodity. It is not a means of manipulating those who have none and who have nothing to give in exchange. It is the bread of God's justice that satisfies when it is shared. And it is our privilege as Christians to be called to serve this justice.

Dr Iain Nicol

Professor of Systematic Theology, Knox College

Like Being a Child All Over Again

For us, our first year studying and working in Central America has been like a recapitulation of childhood. When we are born, we have many things to learn: to make sense of the gestures and words of people around us; how to make others understand what we need; how to get around; what places are dangerous. As we grow, we gain skills so we can do many things for ourselves. Older children start to notice gaps between what the adults around them say and how things actually work, and try to cope with such contradictions. Adolescents waiver between the security of dependency and the freedom of exercising their own judgments. The roles of parents and friends in our lives keep changing. These stages represent hard work and often emotional struggle.

In Nicaragua people around us speak a language we may have studied, but now must learn to hear. If we want something, we must wrap our tongues around different sounds to ask for it. The people who welcome us to their country do everything for us at first - from taking us shopping to lining up in government offices for necessary documents. They also warn us of the dangers awaiting us if we wander out on the street. At times we are exhilarated at our simple successes, as in the first time we ventured out on the streets alone, walked to a shopping centre, found some rope, bought it - in Spanish - came home, washed some of our own clothes and hung them up to dry. Bit by bit, the "mental map" of our new city and country has more known ways on it.



A UPOLI "encounter" day in Nicaragua.

We are still trying to come to terms with how some things work in the society that now surrounds us. We have been grateful for the sensitivity of our Nicaraguan helpers, who have been ready to step in to do things for us when we needed that, listened to us in our moments of frustration, and given us space to work out for ourselves how to live and then to work in our new world. The process continues; in spite of growing pains, we still have friends who journey with us.

Our experience gives us valuable insight into the experience of Central American refugees who left their own countries in the eighties, and the experience of people from many lands who continue to come to make a new life in Canada. They too, as adults, experience mixed feelings as they have to do the work of childhood all over again. They need neighbours who are ready at one moment to be leaned upon, but mature enough later to rejoice when people are finding their own way. They need Christian friends who can empathize with the deep strain of their journey, however great their new country may be. They need church communities with a mission to both welcome the stranger, and let strangers become friends.

John Duff

John and Viola Duff are Canadian Presbyterians presently working in Nicaragua, Central America.

A View from Citizenship Court

We must be careful not to believe or react too hastily to stories or rumours or even newspaper information regarding refugees or immigrants. So often the complete story is not told. Refugees have gone through many traumatic experiences - war, prison, torture, family members being killed, separation or emotional breakdown. Some can come through these experiences still strong, but for many the result is horrendous.

When refugees come to Canada their experiences vary. Sponsored refugees have to deal with expectations put on them by their sponsor. Some find an organization to help them, others do not. Loneliness is a big problem. I recall speaking to a class studying English. I asked "Why do you think it is important to learn English?" The answer was simple but one that I cannot forget: "We learn English so we can make a friend". Many churches sponsored a refugee family in 1979 or the early 1980's. A few have continued to care and be involved with further families but many have not. This is a big concern with me.

Recognizing that there is much misinformation in Canada regarding immigrants and refugees often resulting in prejudices toward newcomers, let me attempt to shed some light. We have immigrants, we have refugees and refugee claimants and we have illegal persons, and each category is very different.

An immigrant is one who chooses to come to Canada, makes application and must qualify under our country's point system. Immigrants require medical papers and a visa and pay a landing fee of $500.00 per adult and $100.00 per child under 19 years of age. They also pay transportation and any other costs.

Convention refugees flee their country because of fear for their safety. They need to travel to the nearest visa office to make application and to tell their story. Visa offices are often far from the refugees' home and not easily accessible. It can also be very dangerous to be seen entering a visa office. Convention refugees are usually sponsored by churches, government or private groups. They are normally landed immigrants upon arrival in Canada.

Refugee claimants find their own way into Canada and then make a refugee claim. Once a refugee claim is made, they are no longer illegal or bogus refugees - they are acting within the system. When refugees receive a positive answer from the refugee-immigration board, they become convention refugees, and can apply to be landed immigrants. Then they too must pay a landing fee of $500.00 per adult and $100.00 per child under 19 years. This is an extreme hardship for most, as they have likely been among the working poor or have been on social assistance. Refugee claimants have different designations on their SIN card and must constantly review their work authorization. This sometimes makes employers hesitant to hire them. Refugee claimants can go to school but do not have the same retraining programs as others. They can work or if necessary be on social assistance and be covered by the provincial health plan.

There is a danger if we make our decisions wholly on the basis of dollars. We need to look at the alternatives. If children of refugee claimants cannot go to school, if parents cannot work, if they have no health care - the ultimate cost would be very great - in dollars and in lives.

The family reunification program which has allowed people to sponsor family members has some barriers. The cost of transportation, the landing fees and cost of medical examinations not covered by provincial health plans plus the long waiting time to process applications make it extremely difficult for many people.

...Continued on page 8

QUESTIONS for Discussion

...Continued from p. 7

In my eight years as Judge in the Citizenship Court, I have shared in the excitement and happiness of people whom I knew as refugees and who are now citizens of Canada. Most are working, many own their own homes, some have started their own businesses, many of the children have gone for higher education and almost all are productive citizens.

In Canada we enjoy a high standard of living and worship in beautiful churches. Do consider the plight of the refugee. Remember them in your prayers, ask your minister to pray for the refugees throughout the world. Sponsorship is still a good way to help. "Faith without works is dead".

As Christians we must be open to the needs of needy people in the world. From Biblical times and before - there have always been refugees. Remember Jesus was a refugee when he and his parents fled into Egypt.

Lorna van Mossel

Retired Citizenship Judge

1. Myung Chun Kim describes what it is like for Korean immigrants to be strangers in the strange land of Canada. Describe a time when you have felt like a stranger. Perhaps it was as a new kid at school, new kid on the block, new face in church. How did you feel? Who helped you to feel more at ease?

2. The church is a place in which Koreans find support, where they learn to survive. How has the church helped you to survive?

3. The Red People, aboriginal people in the Kalahari have many similarities to Canada's aboriginal people, according to Ray Hodgson. What are the most surprising similarities in your opinion? What are some differences? How has the Church helped aboriginal peoples in the Kalahari and in Canada? Refer to the Confession on pages 376-7 and Chief Mandamin's response on pages 40-42 of the Acts and Proceedings, 1994.

4. Dr. Iain Nichol says he is a changed person since he visited and taught in Mozambique. Recall an experience that changed you. What might be the similarities between that experience and the one Dr. Nichol had? How was he helped? How did he help?

5. Discuss how you might answer one of the students' questions. What role does culture play in the choices we make in how to express our Christian faith?

6. John Duff describes being a stranger in a strange land like being a newborn. What kinds of things did John and Viola have to learn about their new country? In what ways was the help of Nicaraguans like the help a parent provides?

7. Retired judge Lorna van Mossel remembers when many church people sponsored refugees. If your congregation was involved in such a sponsorship, describe the positive effects of that experience. Read Matt. 25:31-46. Why must we be open to the needs of needy people in the world?

Editor
C. Joyce Hodgson

Production Designer
Keti Karakasidis

Mission Update
is published by
The Life and Mission Agency
The Presbyterian Church in Canada
50 Wynford Drive
Don Mills, ON, M3C 1J7

Extra Copies



Cyber-Presbyterians?

by John Crowdis

It's my brother's fault. I wasn't the one interested in computers; he was. Yet, simply by being near his enthusiasm and his desire to spend a lot of money on the latest technological doodad, I was exposed to the language of computerese. I even understood some of it. So someone thought I knew something about these machines, and I ended up working as a salesperson at a computer store for a year. Unfortunately, as a result of all this, I have become, in some people's minds, someone who knows something about computers.

I need to clear this up. I am *not* a computer expert. I couldn't program my way out of a wet paper bag. However, I am, by virtue of my brother, a computer *user*. I simply use these machines daily — in word processing (writing school assignments, sermons, etc.), playing music and, of course, playing the odd game now and again.

Along the way, however, I found that no matter how frustrating and impersonal these devices might seem, they can be quite useful and are becoming more powerful with each coming year. This past year, thanks again to my technologically minded sibling, I was dragged kicking and screaming onto the computer network called InterNet. He told me it was a way to send mail back and forth across the country, at an average delivery speed of 30 seconds, for virtually no cost. My parents could not escape the onslaught of my brother's technobabble and found themselves with an E-mail address as well.

My parents could not escape my brother's technobabble and acquired an E-mail address

Since my brother had pushed me into this world of cyberspace, I thought I might take a look around and see what it had to offer. I found out quickly that I sent what would normally be a year's worth of correspondence between my brother (who lives in Welland, Ontario) and me (out here in Vancouver) in a single week. He would often receive the mail messages seconds later and reply immediately. The same happened with my parents in Calgary. Instead of racking up large phone bills, I could simply type the latest news into the terminal, press a button, and have it delivered to my parents' electronic mailbox within seconds.

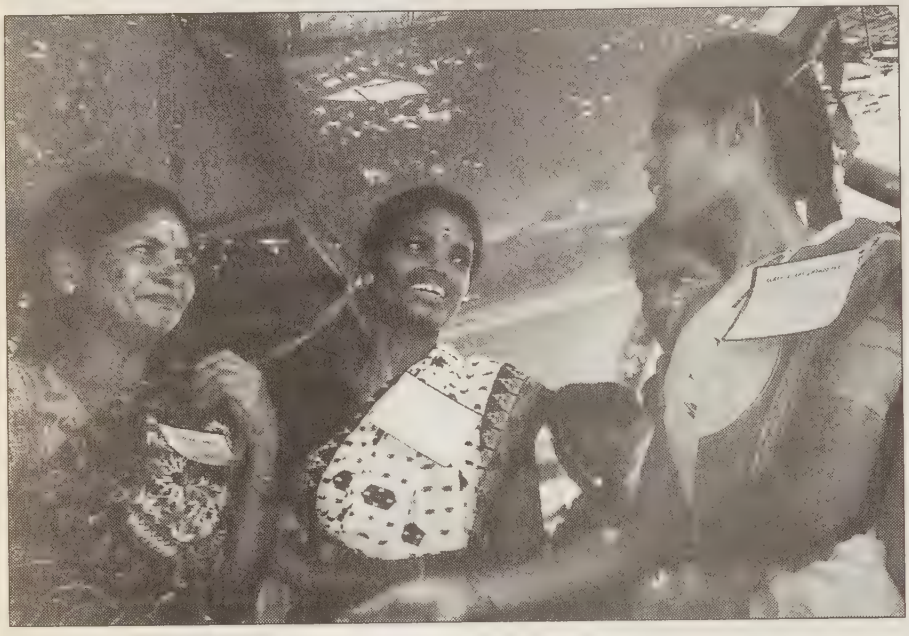
I also found there were discussion groups on InterNet. People of like minds could get together and discuss all sorts of issues. This was starting to look more useful all the time.

Then my brain started to work on a few ideas. Could this system be used in an effective way for The Presbyterian Church in Canada? In some ways, it already has. The Presbyterian Church (U.S.A.) has recently set up a computer network connected to the InterNet — appropriately called Presbynet. In Canada, clergy from all denominations can talk with each other using electronic mail through the Telos system.

There was an overture put to the 120th General Assembly asking The Presbyterian Church in Canada to consider setting up some kind of similar computer database which would tap into this network. The overture was not granted on the understandable grounds

PRESBYTERIAN WORLD SERVICE & DEVELOPMENT

Supporting community development and relief work in Africa, Asia and Central America



Popular street theatre is one of the most effective ways of educating people about community and family issues. In the picture above, members of the women's organization of the Madurai Non-Formal Education Centre in India are performing a play about alcoholism and its effect on the family.

PWS&D, the development and relief agency of The Presbyterian Church in Canada, depends on the donations of churches and individuals as it receives no money from the general funds of the national church. Please donate through your local congregation or by using the tear-off form below.

For more information or to make a donation, write or call:
Presbyterian World Service & Development (PWS&D)
50 Wynford Drive, North York, Ontario M3C 1J7
Tel: (416) 441-1111 Fax: (416) 441-2825

Enclosed is my donation of $ _____ to PWS&D.

Name _____

Address _____

City _____

Province & Postal Code _____

Please make your cheque payable to Presbyterian World Service and Development

that, at present, there was only a handful of Presbyterians connected to InterNet.

But wait a second. Haven't churches been using computers for some time now? Certainly. There are few congregations within The Presbyterian Church in Canada not affected by the information age. Computers are found in the offices of many churches. And I know of at least three presbytery clerks who use notebook computers to record the minutes of their meetings. FAX machines are now commonplace. Conference calls make meetings across long distances much easier and cheaper. And even the smallest churches have an answering machine. So while the church has been affected by the advances in technology, a more effective use of them might be decent and in good order.

Perhaps it is my Scottish roots, diluted as they might be, that make me think of other possibilities this new electronic resource offers. Can you imagine correspondence on the InterNet between members of our national committees? Mail used to take days or weeks to get from Point A to Point B. With E-mail, it might take four minutes to get anywhere in the world if the electronic buses are running slowly. Imagine how much money this would save if our national committees could meet electronically. Instead of paying air fare to bring people together, it could be done digitally.

There are those who are comparing the advent of InterNet to the development of the printing press in the late Middle Ages. Say, didn't John Calvin make use of that new technology to help spread the fire of Reformation across Europe! Shouldn't we consider this might be a new impetus for proclaiming the gospel to the world in a fresh way? We could put up billboards on this electronic super-highway telling its users the church is there and the good news of Jesus Christ even extends into cyberspace.

It might be my brother's fault, but some of his technobabble has rubbed off. Computers are here to stay. So why don't we use them for the glory of God! R

John Crowdis is a student at Vancouver School of Theology.

Noah's Ark Is High, Dry and a Joy to Behold

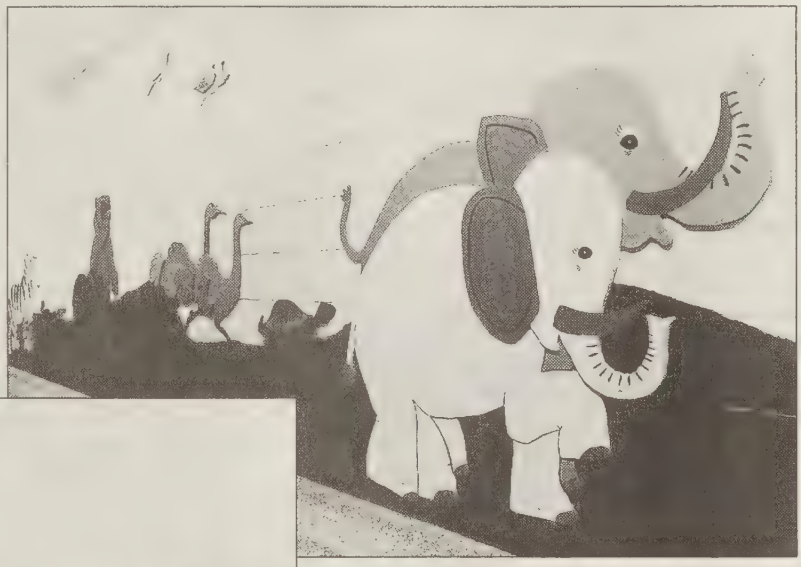
by Pauline Finch-Durichen

Members of St. Andrew's Church in downtown Kitchener don't mind if their pastor reads children's books and occasionally even plays with toys — that's where he gets some of his best ideas.

Two years ago, associate minister Bill Lamont was appointed to the congregation's Christian education program. He soon realized that while Sunday school was still a big attraction, getting there could be anything but fun. To reach their primary-level classrooms in the basement, eight- and nine-year-olds had to negotiate boring stairways and a long, sombre corridor in this vast, old building at the corner of Queen and Weber streets.

But while reading stories to a class at John Darling Elementary School one day, Lamont felt the stirrings of an artistic idea. "I saw all these whimsical cut-out characters mounted along the hallways, and they really brightened the place up. I started thinking about whether we could do something similar, but on a Bible story theme."

For some time, the notion percolated quietly as Lamont attended to his ministerial duties. Then, one day, he saw the motifs he was looking for in a child's puzzle picture depicting Noah's Ark. "Noah was a natural, but what we needed was a model design from which we could create our own original art. That puzzle seemed to be ideal for it."





Top: Noah's animals line the corridor of St. Andrew's, Kitchener, Ont.
Photo: Peter Lee.

Left: Rev. Bill Lamont, artist Kristi Todd and saw-operator Mike Cassidy put the finishing touches to the Noah's Ark mural.
Photo: Rick Koza.

Helped by an informal volunteer group of about 20 adults and church youth, Lamont planned a procession of animals that would be most welcoming from a child's-eye view. They quickly discovered it would take a lot of livestock to fill both sides of the gloomy 10-metre corridor — a minimum of 40 creatures to begin with — but weekend work parties went ahead undeterred throughout the summer of 1993.

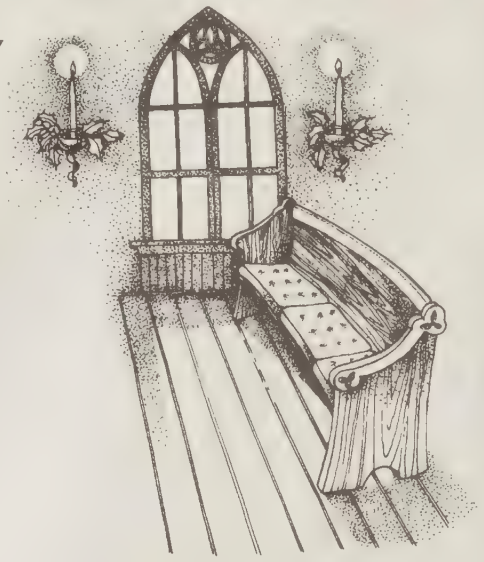
Using an overhead projector, designs were outlined on large sheets of half-inch waferboard, then cut out by volunteer saw-operator Mike Cassidy. Others assembled and painted the figures in bright, oil-based colours.

To finance the project, church members were invited to adopt mural animals by pledging $25 for the big ones, such as lions and elephants, and smaller amounts for diminutive birds and beasts. The program went so well all the originals were gone by June, and

A. MILLARD GEORGE
Funeral Home Limited
London, Ontario N6C 3X1
60 Ridout St. S.
Telephone: 519-433-5184
Managing Director—Paul J. Mullen

For quality **CHOIR GOWNS AND CLERICAL VESTMENTS**
Write D. MILNE
3075 Sartelon St.
St. Laurent, Quebec H4R 1E6
Tel. (514) 856-0862
Fax (514) 856-1009

"Glory to God in the highest, and on earth peace..."
Luke 2:14 (KJV)



During this special time of year, the Canadian Bible Society gratefully thanks our supporters for their prayers and gifts, and wishes everyone a Merry Christmas and a Happy New Year.

God bless you and your loved ones this holiday season.

CANADIAN BIBLE SOCIETY
10 Carnforth Road, Toronto, Ontario M4A 2S4
Telephone: (416) 757-4171 Fax: (416) 757-3376

D. SHUTER ROBES LTD.
26 Duncan St., Toronto, Ont. M5V 2B9 416-977-3857
Custom Tailored Academic and Choir Robes — Preaching Gowns and Stoles.



The Chorister Robe
"The Gown That Likes To Be Compared"
Formerly Claude W. Vincent (1968) Limited
ROBES for **Choir** and **Pastor**
CASSOCKS — SURPLICES
CHOIR ROBES — MORTARBOARDS
Samples and prices on request
1-(902)-463-5150
Chorister Robes Limited
270 Wyse Road
P.O. Box 397, Dartmouth, Nova Scotia B2Y 3Y5

Lamont's team began adding more.

Lamont's team intended to build interest by adding Noah's animals during the fall, one pair at a time. But suspense soon got the better of all the "big kids" who had enjoyed creating them so much. In one busy weekend, the entire parade — except for Mrs. Noah, who was having the last touches done to her face by artist Kristi Todd — was mounted on a formerly beige wall, now with new background colours of bright blue and green to represent sky and meadow. Although not quite finished, the project was dedicated in November.

Lamont estimates the ark and its passengers took about 600 person-hours to make. The bill came in under $1,000 thanks to substantial donations of materials and services, particularly the donation and installation of new floodlights and wiring by a local electrical company. In fact, the "Noah Committee" ended up with a surplus of about $100 for — you guessed it — more wall art.

Recently, Lamont has been turning a thoughtful eye to the adjacent stairwell and "one or two other places" that could use some sprucing-up. But he admits his construction crew needs a little rest first.

Meanwhile, the mural is already a St. Andrew's landmark. "It has given us a great sense of enjoyment and accomplishment," he noted. "But what's more important is it has given our little ones a real sense of place in this huge building. Now, all we have to do is tell them to follow the animals and they know where to go."

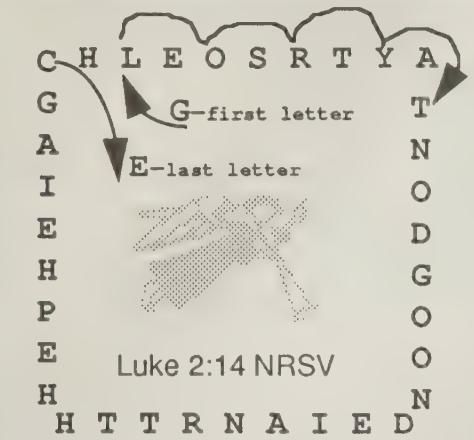
For the adults, the Noah project also proved that in a time of shrinking budgets and rising costs, "sweat equity" goes a long way.

And tardy Mrs. Noah, who finally joined St. Andrew's biblical crew, turns out to be in character with medieval church dramas which often portrayed her as a comical shrew who didn't trust her spouse's boat-building skills. She wanted nothing more than to stay on dry land, touching up her makeup and gossiping with her friends. Fortunately, Noah knew better. R

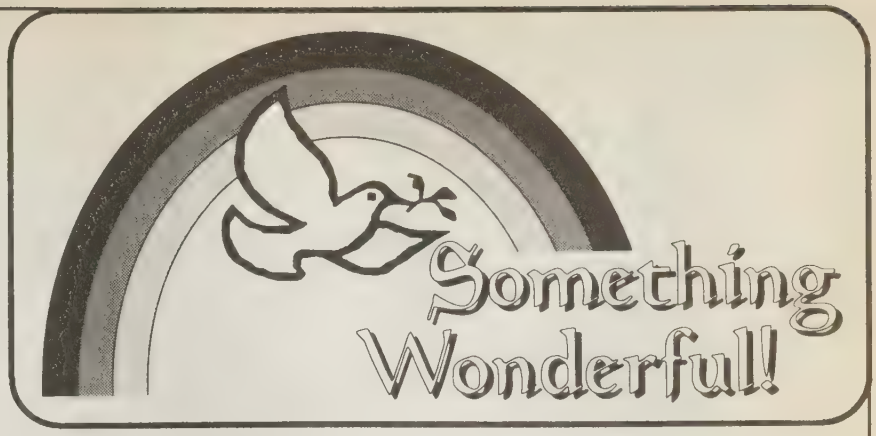
Pauline Finch-Durichen is a staff writer with the *Kitchener-Waterloo Record.* This article is reprinted with permission.

Readers 12 and under, this page is for you! God's love ***is*** something wonderful! The rainbow is one sign of God's love. Let's discover more about his love through puzzles, crafts, stories and features – all designed just for you.

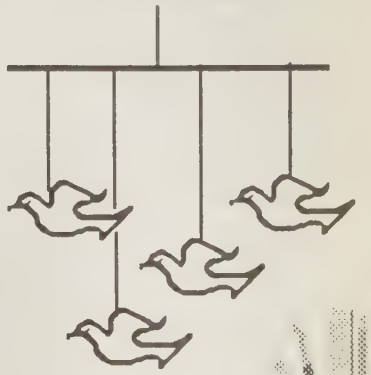
Editors: *Susan R. S. MacLaren and Nancy Pinck*

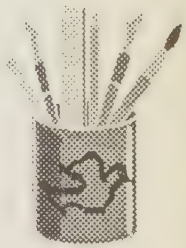


Beginning with the letter G, use every second letter, moving in a clockwise direction and using all the letters, to discover the angels' message to the shepherds.







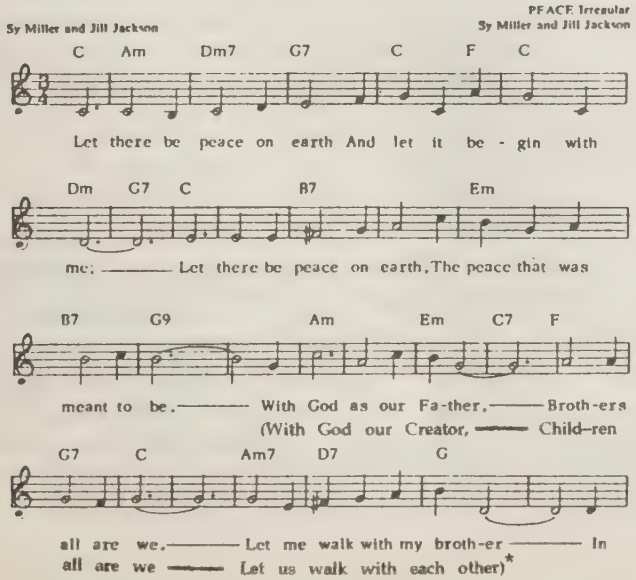


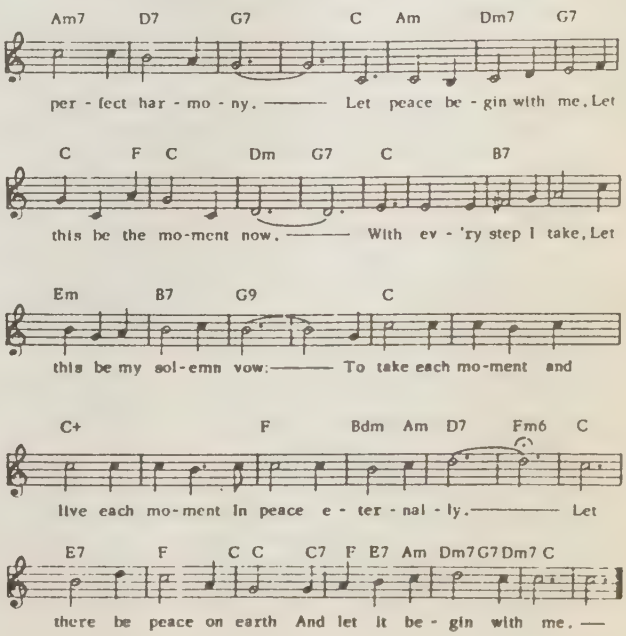
Share the Christmas message of peace with your family and friends. Using the dove, a symbol of peace, make a Christmas card or calendar. Cut out dove shapes to make a mobile or to glue onto an empty frozen juice container (cardboard) to make a pencil holder.

.ECAEP FO ECNIRP
,REHTAF GNITSALREVE
,DOG YTHGIM
,ROLLESNUOC
LUFREDNOW DEMAN SI
EH DNA ... Isaiah 9:6 NRSV

Read these words backwards, beginning with the last word first, to discover our **MEMORY VERSE OF THE MONTH.**

Let There Be Peace





* Alternate words in ( ). Jan-Lee Music, copyright 1955, copyright renewed 1983. Used by Permission.

Welcome to

Lakeside
Summerland, B.C.
a new member of the
Record's Every Home Plan

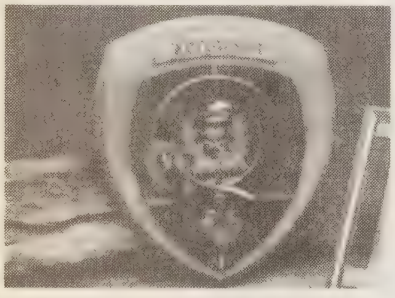
Luxfer STUDIOS LTD

ARTISTS AND CRAFTSMEN
IN STAINED GLASS
(905) 669-4244
UNIT #6, 8481 KEELE STREET
CONCORD, ONTARIO L4K 1Z7

HOUSE OF SCOTLAND

111 O'Connor Street
Ottawa, Ontario K1P 5M8

Featuring exclusive hand-carved, clan-crested wall plaques for every Scottish family name.



"All About Christmas"
Publication: 15 September, 1994. $29.95

Right Rev. James Simpson

Moderator of the General Assembly of the Church of Scotland and author of best-sellers:

HOLY WIT	$12.95
LAUGHTER LINES	$14.95
MORE HOLY WIT	$19.95

Everything you should know about Christmas and much more.

All above publications in stock - please add GST and $5.00 for shipping and handling.

Orders now being taken for "All About Christmas" for October-November delivery. The perfect Christmas present for everyone.

Enquire about our video catalogue.

Toll Free: 1-800-465-4310 USA & Canada

Local: 230-9050

VISA - MasterCard - Amex - Interac

You should have seen her 18 months ago



She was malnourished, sick, with no chance for an education.

Millions of children around the world grow up in wretched conditions. But they don't have to live like this forever. The young girl in this photo has a World Vision Sponsor and is now happy and healthy. Won't you sponsor a child too? For only $27 a month — you'll give a child things like health care, an education, clean water and the knowledge of Jesus' love. For more information or to start your sponsorship, call: **1-800-268-1650.**

☐ **Yes!** **I want to sponsor a child.** **Send my sponsored child's photo right away.**
I prefer to sponsor a: ☐ boy ☐ girl living in: ☐ Africa ☐ Asia ☐ Latin America
☐ whoever needs my help the most.
☐ I can't sponsor a child right now, but here's a special gift of $_____to help.

NAME

ADDRESS

CITY PROVINCE

POSTAL CODE TELEPHONE NUMBER ( )

☐ I will send my first monthly gift within 10 days of receiving my child's photo, or return it so someone else can help.
☐ I have enclosed a cheque for $27.
☐ I would like to use: ☐ Visa ☐ MasterCard

CARD NUMBER EXPIRY DATE

SIGNATURE

Please make cheques payable to: WORLD VISION CANADA
6630 Turner Valley Rd., Mississauga, ON L5N 2S4 1687102

WORLD VISION CANADA
is a Christian humanitarian organization, providing relief and development assistance for over 40 years in more than 90 countries.

Bill Shantz:

A Passionate Brand of Retirement

by Nan McKenzie Kosowan

The affable senior with a social conscience finger in many community pies of southern Ontario's Waterloo region may have a soft heart, but don't think Bill Shantz is a soft touch.

As a family physician for nearly four decades, Dr. Bill stared into the eyes of patients of every age, every walk of life, every race, with every kind of attitude and agenda. "My salvation came by Christ, and the social conscience that prompts me to reach out is a response to that gift. But it doesn't mean I can be conned or manipulated," grins this forthright member of Knox Presbyterian Church, Waterloo.

This friendly man's eyes dance with merriment at a good joke one minute and draw a curtain of gravity around a serious subject the next. As chair of family selection and nurture of Habitat For Humanity (HFH) Waterloo Region for three years, Shantz has heard at least one Habitat home candidate state that God intended him to have the home. One imagines the sober Shantz look as he spoke his wonder that the Lord had not told the selection committee.

I first met Dr. Bill on a hot July day in 1993 as he stood quietly on the site of the Habitat blitz build in Kitchener. He was waiting, available as counsellor, for any of the 10 new Habitat families facing the battery of adjustments that come with first-time home ownership. Under his construction helmet, he wore a broad-brimmed khaki hat and one of the widest smiles seen in the sea of smiling volunteers wielding hammers and shovels all over the Daniel Street site. The wide brim was necessary because a rare bone marrow disorder, polycythemia, makes him vulnerable to sun. The condition nudged Dr. Bill into early retirement four years ago at age 63. It may limit some activity, but he is able to continue his volunteer life-style with enviable zest and satisfaction. His special concern is for low-income families in need of affordable housing.



Bill Shantz (centre) confers with Frank Hennessey (left) and Wilmer Martin (right) at the 1993 Habitat for Humanity build in Kitchener, Ont.

"A family can get overheated with worry or excitement during build week as they pitch in with their own 'sweat equity' of 500 hours alongside the volunteers building their new house. That's when we counsellors take them aside to cool their jets and assure them they'll survive this!" His hearty laugh bespeaks his enjoyment of what he does.

Counsellors spend almost two years with the families, taking them through the confidential but anxious time of selection, and guiding them through the process of becoming successful home owners. "For many families, matters such as mortgage, insurance, hydro payments and household budgets are brand new. They need to be led along and encouraged step-by-step."

The balance Habitat maintains between its "not a hand-out but a hand-up" policy and the accountability required of owners suits Dr. Bill's hands-off philosophy developed as a family physician. "I'm not excited when families don't take advice about financial and maintenance planning, but I let them know I'm here when needed. It would be easy to become paternalistic since home ownership is usually new territory for most, but it's not our purpose to create dependants."

Genuine, caring sensitivity to others' needs personalizes Habitat's mandate to provide non-profit, affordable housing. A sense of family exists throughout the organization. This attitude permeates relationships between the families on Daniel Street who draw closer together in the human emergencies that arise in their lively cul-de-sac community.

Bill vacates the chair of the selection and nurturing committee this fall in keeping with his volunteer philosophy of not staying long in a position, but he continues willingly as a family counsellor. Committee members — including a teacher, therapist, lay brother, social worker, correctional officer, civil service

retiree and a musician — have developed a congeniality which gives healthy spontaneity to their common concern. "We work hard but that doesn't stop our meetings from being a real hoot sometimes," chuckles Shantz. And, as in any successfully functioning family that majors in mutual respect, differing opinions produce honest steam-letting in every facet of HFH for the sake of the common goal embraced.



On site (left to right): Rev. Brooke Ashfield (co-minister of Knox, Waterloo, Ont.), Bill Shantz, Jean Shantz, Cheryl Meyer (clerk of session, Knox, Waterloo).

The hours and work required for a Habitat build pay full dividends for everyone in the organization through reports of Habitat home owners such as a legally blind woman suffering from multiple sclerosis. Because of her condition, she could never allow her small children to play outside. Today, in their new Habitat home with fenced yard and specially built wheelchair ramp, her little ones play in sunshine and fresh air with safety.

"During my practice, I watched people retire to do nothing," says Shantz. "I listened to them say, 'I'll do this, and thus, and so.' But they never did. The next I heard, they were dead. I don't believe in occupying a rocker after retirement to wait for the grim reaper."

Though he believes in stints of less than five years in most volunteer positions, he has been a Presbyterian elder for 35 years. Bill Shantz sees eldership in a special category of service. "An elder must grow in experience and wisdom for the sake of the people he serves. An elder's commitment is for life." He previously served for 15 years as representative elder in local presbytery as well.

Interest in HFH was sparked at Knox by Habitat CEO Wilmer Martin. His introduction to the affordable housing concept was followed by Shantz's vision of the part Knox might play in Habitat's mandate. "Hands-off" Shantz presented the challenge, trusting there would be some to pick it up. Members responded by raising $13,000 and supplying food for two snacks for 600 workers on construction, two of whom were Knox members.

Bill likes to present challenges for worthwhile causes. Fifteen years ago, he and his wife, Jean, responded to the need at Knox for a mid-week church school for junior high school students. With other members, they conducted it from 4:30 to 7 p.m. Youngsters came one day a week during the regular school year to play, eat and study Christian themes relevant to their lives. Results over the years proved the effectiveness of the program. One former student is headed for the ministry and another for a two-year mission trip to Guatemala. With satisfaction, Bill and Jean see their three sons, also former mid-week students, serving with their wives as Presbyterian elders.

"I don't believe in occupying a rocker after retirement to wait for the grim reaper"

Vibrant Christians make use of everything God gives them, including brains, says Shantz. Dear to his heart is Third Age Learning, an international organization for those over 55 who want to keep informed and alert to significant Canadian and world developments in the arts and social concerns. The Kitchener-Waterloo chapter schedules speakers of university calibre to bring lectures to audiences posing challenging questions. At least once, an ill-prepared speaker had his ears pinned back by the knowledgeable students, smiles board chair Shantz.

Provocative subject matter varies: architecture, art, music, Native People, a peacemaking army, pollution, and two upcoming series on the Pacific Rim and on the Waterloo region's heritage touching on Mennonite, Scottish and mid-European elements. Third Age Learning's purpose to keep mature people alert and aware is left open for individual rather than corporate social action.

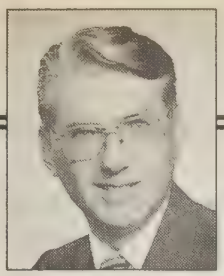
Dr. Bill, known for speaking his mind with gracious firmness, recently went with 100 Knox members to address Waterloo Council on plans to put a city parking lot by the windowed side of the church. "Cars are not to be more important than people," Bill says, "and I told them so. You have to speak up sometimes." Council modified its plan.

Then there is the Kitchener-Waterloo Philharmonic Choir. "When my voice was younger," Shantz jokes, "I sang in the University of Toronto's Hart House Glee Club, but now Jean is the chorister and I'm content to help on the board." They head for Europe next summer with the choir to perform at music festivals in Germany and Austria.

The Shantz philosophy of travel, formed when they were newlyweds, is predicated on youthful energy taking in overseas sights. In the leisurely maturity of senior years, they tend to concentrate on Canadian or American destinations that can be reached by jumping in the car. Some favourite Shantz vacation spots on this continent feature water or snow since they sail in summer and ski both cross-country and downhill in winter.

"The leisurely maturity of senior years," Dr. Bill? About a man whose ventures in retirement centre passionately around his Christian faith and intellectual pursuits, this is better said: "The richer, fuller maturity of active senior years." R

Nan Kosowan is a free-lance writer living in Kitchener, Ont.



You Were Asking?

Tony Plomp

Let the Pagans Have Christmas?

An article in a Christian magazine, entitled "Let the Pagans Have the Holiday," suggested we in the church do away with the observance of Christmas. I know Christmas is a stressful time, but isn't that going too far?

Well, it is a provocative idea!

I did not read that article but I imagine the argument went something like this: Jesus was not born on December 25th, nor during this time of year, but more likely in spring. His birth was not celebrated in the Early Church, the emphasis being on Easter. There was a time when Christmas celebrations were, in fact, banned by the religious and civil authorities. Our present Christmas celebrations are of relatively recent vintage, dating back to the middle of the past century, a German/British invention. Christmas really has pagan roots: the celebration of the darkness of winter giving way to the light of spring. Christmas has become so thoroughly commercialized it has lost its religious meaning. It is no longer the worship of the Christ Child but the worship of Money, with the Shopping Mall its temple, and the Consumer its devotee. Besides that, our pluralistic religious society demands that public institutions, such as schools, religiously avoid emphasizing the original Christian nature of the holiday, substituting pageants and songs devoid of Christian content. And why would the Church want to be associated with a celebration that causes physical, mental and emotional exhaustion, including severe depression and an increase in the suicide rate?

It is for some of these reasons that even some clergy (dare I say it?) might not be upset to see Christmas "cancelled." They may not feel that way in September, but come the first Sunday in Advent, they know they are "in" for it: special services everywhere; Christmas parties put on by almost every organization in the congregation, all of it culminating in the liturgical *pièce de résistance* — the annual Christmas Eve service(s), sometimes followed by a Christmas Day worship celebration. There is personal shopping to do, dinners to plan, Christmas trees to buy and decorate and, for those with school-age children, Christmas concerts to attend. And, then, when it is all over, the big sigh, "All this for one day?"

So, "let the pagans have the holiday"? Tempting, no doubt, especially since the trend toward increased commercialization and secularization appears unstoppable.

And, yet, instead of running away from the challenges presented by society's Christmas celebrations, maybe we should meet them head-on. Instead of reacting with a contemporary version of Scrooge's "Bah! Humbug!", we Christians might examine our own celebrations.

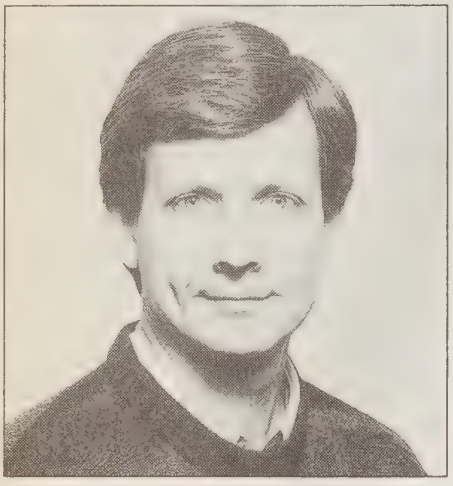
Some folk no longer send Christmas cards but donate the money saved to Presbyterian World Service and Development. Some families limit "in-house" gift-giving to one gift per person and make a special effort to give to those less fortunate than themselves. Perhaps a series of sermons during Advent on the meaning of the cross of Christ might be helpful to remind us all of the "other side" of Christmas. "Lent in Christmas" may set the season into sharp relief. Maybe we should reinstitute, wherever possible, the once widespread Christmas pageant so our children will get to know a story that is fast fading from society's (and the Church's?) common memory. Perhaps we should be more intentional in our homes by having the family (or as singles or couples) gather around the Advent wreath each day, conducting a brief service of worship, with readings from the Advent lessons and singing Advent and Christmas hymns.

Christ was born into a world such as this. The Light entered the darkness. As the Gospel of John notes, "The darkness will never put it out" (1:5) even when that "darkness" appears to us as the "season of light" with all its glitz and glitter, Santa Claus, and sentimental songs about white Christmas dreams. Let those who want to celebrate the season do so in their own way; we Christians can celebrate as Christians. For Christ's first advent is surely still *something in which to rejoice with exceeding great joy*!

A postscript. The most meaningful moment of celebration for me is when a few of us get together at church on Christmas Day to sing the carols and hear the old, old story once again. As we sit among the burnt-out candles from the previous night's ecclesiastical extravaganza, look at a rapidly fading Christmas tree and remove a few crumpled Christmas Eve bulletins from the pews, then, for me, the glory shines! Then I know the gift of Christmas once again: "Emmanuel" — God with us!

Please send questions to Dr. Tony Plomp, 4020 Lancelot Dr., Richmond, B.C. V7C 4S3. Include your name and address for information.

New executive director at Evangel Hall



At its October 4 meeting, the Presbytery of East Toronto confirmed the appointment of David Smith as executive director of Evangel Hall. Evangel Hall is a Presbyterian drop-in and counselling centre for homeless people in Toronto. Established in 1913, the centre currently has programs for adults, adolescents and children aimed at building self-esteem and self-respect.

Smith is a graduate of Carleton University, Ottawa, and the University of Western Ontario, London. He was once a novice with the Anglican Franciscan order and spent eight years as a management consultant. He has worked with organizations such as the Canadian Bible Society, the Canadian Conference of Catholic Bishops and One Voice, the Canadian Seniors' Network.

"I was attracted by the simple, powerful ministry of the hall to people who have nowhere else to turn," Smith says. "Homeless people are drawn to Toronto from all across the country, so Toronto ends up being a kind of crossroads for them. I was amazed to find relatives and friends, from Newfoundland to British Columbia, calling the hall to ask how their loved ones were doing. It's a fabulous ministry for the whole church."

Synod of Saskatchewan deals with change

The Synod of Saskatchewan held its 89th annual meeting at Bekevar Church, Kipling, October 18-20. Rev. Colleen Gillanders-Adams of St. Andrew's Church, Biggar, was elected moderator — a position her father, Rev. R. J. Gillanders, served 31 years earlier.

The Synod began with a banquet on Tuesday. The evening had several small reminders of how times have changed in the synod on both an ecumenical and congregational level. Don Toth, local MLA and a member of an Apostolic congregation, brought greetings from the province and led a hymn-sing prior to the worship service. Rev. Robert Flindall, minister of the host church, introduced Julia Toth (now in her 90s), who was Bekevar's first woman elder. Four other women elders of the congregation served Communion. Special music was provided by the Sixty Plus Senior Choir, an interdenominational group under the direction of Muriel Trotter. Rev. Catherine Dorcas, a former moderator of synod, gave the sermon.

Perhaps the most important item on the business agenda was the question of synod staffing needs. The report of a joint committee made up of members of the Synod of Saskatchewan and the Synod of Manitoba and Northwestern Ontario recommended that the two synods share two and a half staff positions. Many participants worried that a sense of alienation might result from sharing staff. The synod decided in a plenary session to have one full-time staff position for Saskatchewan alone.

Gratitude was expressed for the work of superintendent of missions Bob Wilson, whose territory now extends as far east as Geraldton, Ont.; area educational consultant Donna Wilkinson; and youth director and evangelism consultant Margaret Wilson.

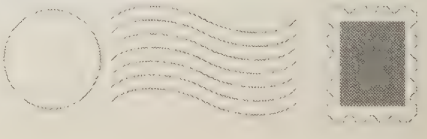
Tamiko Corbett, executive director of the Women's Missionary Society, and Glen Davis, general secretary of the Life and Mission Agency, brought greetings from The Presbyterian Church in Canada. Davis, aware that the synod often feels isolated from the national church, asked its members to pray for those who work at the national offices as they, in turn, would be praying for the synod.

Margaret Flindall, an elder of Bekevar Church, presented the visitors with a souvenir of the congregation's 90th anniversary in the form of a pin bearing the likeness of the Old Bekevar Church. (A model of the old church can be seen on the front lawn of the current building, which was dedicated in 1968.)

The Synod of Saskatchewan will hold its 90th annual meeting at St. James Church, Melfort, October 17, 1995. (*Walter A. Donovan*)

Message can't get through to Canada Post

Canada Post has left its stamp on *The Presbyterian Message*, raising the monthly mailing costs for the Atlantic Mission Society magazine from $33 to $362. Over the course of a year (10 issues), it amounts to an increase of $3,290 — a staggering blow to a small periodical with 1,900 subscribers. Janice Carter, editor of the *Message*, says she was informed by the postmaster in Stellarton, N.S., that there are no options available. The magazine, however, is hoping to find one.



CONTINUED FROM PAGE 36

A congress for women

For the 200 participants who gathered for "The Journey Together" women's congress held at Trinity, York Mills Church, Toronto, February 26, 1994, the day was more than a welcome break from work and family obligations. It was a day of workshops, guest speakers and discussions — a day to exchange ideas with other women of varied backgrounds and experiences.

The congress opened with worship led by a group of women students from Ontario Bible College who provided inspiration for the day with their musical skill and wide range of hymns. Rev. Diane Strickland, part of the Education for Discipleship team of the Life and Mission Agency, gave the keynote address on "Sharing Your Life With God." Eleven workshops, with topics ranging from "Christian Parenting: Raising Children in the Real World" to "Taking Care of Ourselves — Burnout," filled the remainder of the day.

The congress was inspired by the success of the first "Journey Together" event held in 1992. Judging by the attendance (made easier by the provision of child care and lunch) and enthusiastic response, this year's congress was also a success. As Patricia Keith, a member of the organizing committee, put it: "We were mostly Presbyterian women, living and working in an urban, secular society. Such an event, intended to broaden and enrich the spiritual life of the participants, can contribute to the strengthening of the Presbyterian Church as a whole."

Plans are underway for another women's congress to be held in 1996. If you would like more information, or if you are interested in initiating such an event in your community, contact Linda Reid, area educational consultant, at (905) 436-9572.

PWS&D welcomes three new Southern Committee members

After years of supporting the work of organizations in Asia, Africa and Central America, Presbyterian World Service and Development (PWS&D) has taken an important step in its work with partners around the world. On November 2, 1994, the staff of PWS&D, along with other national staff members of The Presbyterian Church in Canada, welcomed P. Robert Guruswamy, Francis N. Kihiko and Blanca Angélica Solís A. to the PWS&D Committee. Robert Guruswamy is the director of the Institute for Development Education in India; Francis Kihiko is program co-ordinator for the Presbyterian Church in East Africa; Blanca Angélica Solís works with the Planning and Projects Department of the Women's Institute for Research, Training and Development in El Salvador.

Guruswamy, Kihiko and Solís have been appointed to the PWS&D committee for a two-year term. Along with nine Canadian committee members and staff representatives, the three Southern Committee members will oversee the work of PWS&D and help to plan policies and programs relating to community development, emergency relief and development education.



PWS&D staff members Suzanne Friedrich (second from left), Deborah Simpson (third from left) and director Richard Fee (far right) were among those who welcomed Francis N. Kihiko (far left), Blanca Angélica Solís A., and P. Robert Guruswamy to the PWS&D Committee.

Presbyterians playing key roles in Peter Martyr Library

Presbyterians are prominent among the scholars currently at work on the *Peter Martyr Library* — a series of English translations of the chief works of Peter Martyr Vermigli (1499-1562). Largely ignored until recently, Martyr has become a subject of renewed interest for theologians and historians.

Joseph C. McLelland, emeritus professor of McGill University and The Presbyterian College, and a contributing editor to the *Presbyterian Record*, is one of two general editors of the series of translations. His co-editor is John Patrick Donnelly, S.J.

Mariano Di Gangi, until recently minister of Knox Church, Toronto, was the translator for two-thirds of Volume One of the *Peter Martyr Library*. McLelland translated the rest of the volume, wrote the footnotes and edited the book.

Daniel J. Shute, librarian of The Presbyterian College, is also a member of the translating team, comprised of American, Canadian and Italian scholars.

The *Peter Martyr Library* is published by Sixteenth Century Journal Publishers, Kirksville, Missouri. Ten of the 12 volumes in the first series are in active preparation. The library was given its official launch at the Sixteenth Centuries Studies Conference held in Toronto, October 27-29.

CONTINUED FROM PAGE 37

WCC consultation examines Christian/Jewish covenant

"The covenant with the Jewish people continues, and Christians are to thank God for the spiritual treasures which we share with the Jewish people. The living tradition of Judaism is a gift from God."

The above excerpt from a 1991 World Council of Churches (WCC) statement could have served as the theme for a 1994 WCC Consultation on the Church and the Jewish People held in Budapest, Hungary, in October. Thirty-four participants from 17 countries, including Heather Johnston who represented The Presbyterian Church in Canada and the Canadian Council of Churches, wrestled with the Christian understanding of "Covenant," "Salvation" and the "People of God" — all terms used in the Old Testament. How can Christians use that Old Testament language without falling victim to "replacement theology"? That is, how does the Church avoid labelling Judaism as "old and no longer valid" in order to truly practise equality before God?

Keynote speakers challenged the church representatives to change their way of thinking and, in the words of Professor Ritchie of Heidelberg, Germany, to push themselves "through the cleansing fire of enquiry." Ritchie also compared Jewish/Christian relations to a tuning fork — the handle of the fork being the common roots of the two faiths, and the tongs the covenant between them. "A tuning fork must be open to work," he said.

Among the other guest lecturers at the consultation were Indian theologian and teacher Israel Selvanayagam and American theologian Paul van Buren. Selvanayagam reminded the audience of the difficulties of defining the people of God by human conditions. "The Bible is a record of religious experience of non-people struggling to be people," he said. Van Buren pointed out the fundamental problem for Christians is how to deal with the Old Testament and the question of election. Christians need not abdicate the claim that Christ is the only way, he said. Yet, in God's grace, we are all included.

When not engaged in the business of the consultation, participants toured Europe's largest synagogue (currently under reconstruction after years of neglect), heard lectures in the ancient rabbinical seminary, and worshipped and spoke in local churches.

1995 PROGRAMS OF CONTINUING THEOLOGICAL EDUCATION

The Presbyterian College
Montreal

Program — February 13-17
Prof. Karen Lebacqz, McGill University
Prof. Alexander McKelway, Davidson College, N.C.
Prof. Fred Wisse, McGill University
Principal Art Van Seters, Knox College
(W. Lloyd MacLellan Workshop in Preaching)

Topics include:
Professional Ethics, Nature of Faith, Preaching of the Old Testament and The Problematics of Biblical Preaching in a Secular Culture

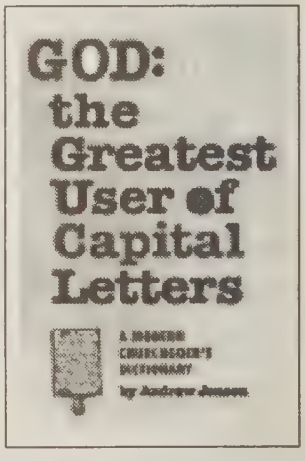
Address enquiries to:

The Presbyterian College
3495 University Street
Montreal, Quebec H3A 2A8

GOD (n.) The Greatest User of Capital Letters

A modern churchgoer's dictionary
by Andrew Jensen

Have you ever wondered what some of the terms you hear in church mean? This humorous guide will tell you all you ever needed to know about churchy language and terms, and put you "in the know."



5 1/2 x 8 1/2", softcover, 96 pages, Wood Lake Books

Wood Lake Books

ISBN 1-55145-047-x
551-047 · $9.95*

* GST applies and Shipping charges apply: $3.50 for 1 to 3 copies.

Wood Lake Books
10162 Newene Rd.,
Winfield BC, V4V 1R2

Source APR
1-800-663-2775

CONTINUED FROM PAGE 38

No jail term for Taiwanese Presbyterian

The Supreme Court of Taiwan has ruled that C. S. Yang, general secretary of the Presbyterian Church in Taiwan, will not have to serve a prison sentence for publicly urging the boycott of one of the country's most prominent newspapers. The Supreme Court ruling overturned a lower court decision that found Yang and three others guilty of slandering the newspaper by urging the boycott and accusing it of bias.

"What we had advocated should not have been subjected to trial," Yang told Ecumenical News International after the Supreme Court ruling was handed down. "By trying us, what the court actually tried was the right to free speech." (*The Christian Century*)

Bible protest

The International Federation of Women Lawyers (FIDA) says Kenyan clergy are interpreting the Bible to justify sexual discrimination. The clerics portray women as inferior beings in their sermons, says FIDA Kenya director Jean Kamau, who is urging women to ignore discriminatory verses in the Bible. Kamau is also suggesting sweeping amendments to Kenyan inheritance laws, including the right of widows to bury their husbands where they choose and the right to inherit property. (*ENI*)

Luther erred

The Evangelical Lutheran Church of America (ELCA) has denounced the anti-Semitic statements of its founder, Martin Luther. ELCA noted that Luther's writings have been used to justify "catastrophes, including the Holocaust of the 20th century, suffered by Jews in places where the Lutheran churches were strongly represented."

Children still living in Dickensian world

An estimated 200 million children under the age of 15 toil on farms and in factories, mines and other workplaces world-wide, according to the International Labour Organization, a United Nations Agency. (*RNS*)

Born-again president's invitations anger Zambian clergy

The clergy in Zambia have complained that the president of Zambia, Frederick Chiluba, a "born-again" Christian, is interfering in religious affairs by inviting American evangelists to hold healing and prayer services. The president's invitations have angered local clergy from a cross-section of denominations, with many asking the president if he believes they are inferior to American preachers.

Last year, Chiluba invited evangelical preacher Ernest Angley to preach and conduct healing sessions. But some Zambian clergy said the services were a total failure as there was no evidence that anyone had been healed. Angley, who had earlier publicly laid his hands on Chiluba's head as a blessing, reportedly left Zambia disappointed, but returned early this year.

Many members of the clergy were equally unimpressed when the president also invited Richard Roberts, of Oral Roberts Ministries, to Zambia. (*EPS*)

Paying for VBS

Vacation Bible School came with a price tag at First Baptist Church, Newburyport, Mass., this year. After a church member noticed that Newburyport's free baseball league had virtually no players, while the paid league was full, the church began to suspect that people might not value a free vacation Bible school. The church decided to pay teachers in the congregation to put together a music-and-drama camp, and to charge students $15 each to attend. It worked. The rolls quickly filled. (*Nat'l & Internat'l Rel. Report*)

CHURCH LIGHTING FIXTURES
DEDICATED TO ENERGY CONSERVATION MANUFACTURERS OF LIGHTING FOR HOUSES OF WORSHIP
Catalogue upon request
English or French
Lighting Fixtures ■ Memorial Plaques
Collection Plates ■ Long-Life Bulbs
P.O. Box 411, Depot 1
Hamilton, Ontario L8L 7W2
mills ARCHITECTURAL LIGHTING
1-800-268-1526
Made in Canada

BULLAS GLASS LTD. since 1904
15 Joseph Street, Kitchener
Ontario, Canada N2G 1H9
"Write for Brochure"

STAINED GLASS
Custom Designed Memorial Windows and Restorations
OBATA STUDIOS
2255 Queen St. East, Suite 140
Toronto, Ont. M4E 1G3 (416) 690-0031

RML
Robert McCausland Limited
Artists & Craftsmen of Stained Glass since 1856
30 Chauncey Ave.,
Toronto, Ont. M8Z 2X4
Tel. (416) 233-9530 1-800-563-1555

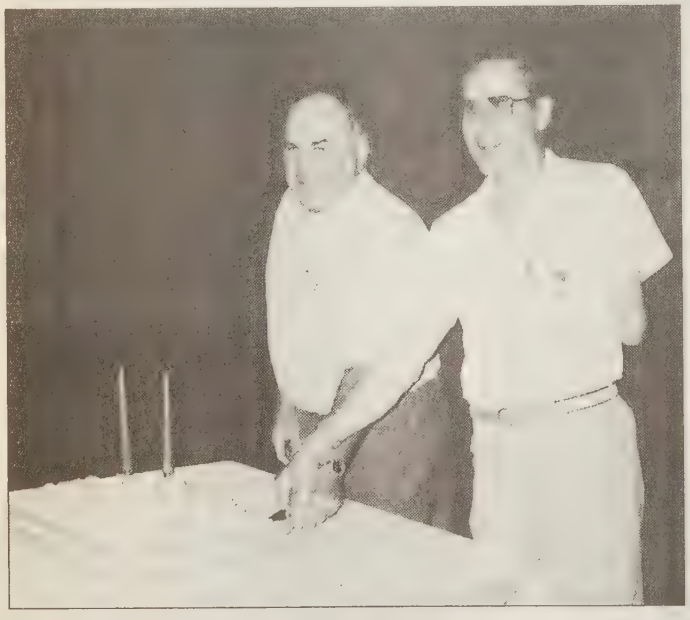
EG Established 1920
EDWARDS GLASS COMPANY LIMITED
est. 1920
custom designed memorial windows
traditional - contemporary
releading & restoration - storm glazing
- custom woodworking
enquiries invited
471 Newbold Street
London, Ontario N6E 1K4
(519) 649-7225, Fax: (519) 649-7226



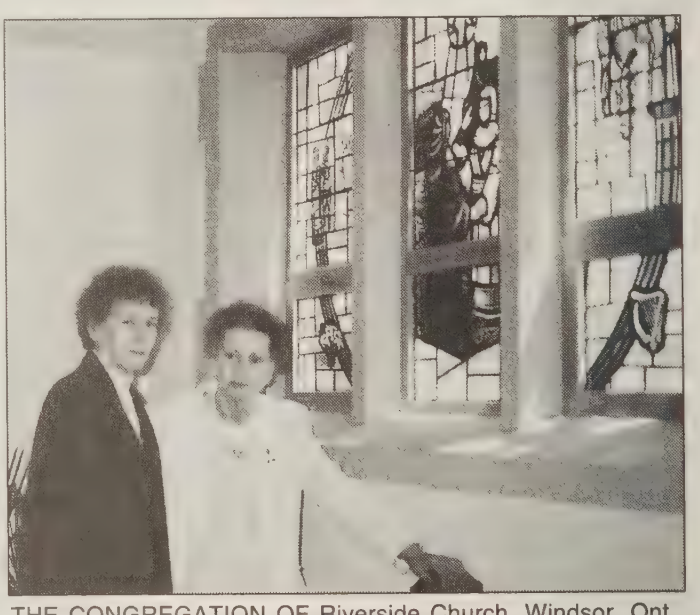
ST. ANDREW'S CHURCH, Slocan, B.C., received a gift of outreach from St. Andrew's Church, Nanaimo, B.C., when a group of seven adults and six young people travelled more than 800 kilometres from Nanaimo to Slocan to help paint the church and manse and assist with other repairs. With a current congregation of about 20 members, St. Andrew's, Slocan, has provided a Presbyterian witness in the area for 97 years, even while the village population has shrunk from approximately 4,000 to about 300. It is interesting to note that Rev. Murray Garvin, minister of the Slocan/Castlegar/Passmore charge, while a minister in Ontario in 1973, confirmed a young man named Glenn Ball who is today the minister of St. Andrew's, Nanaimo.



A NEW SIGN WAS DEDICATED at Bethel Church, Riverview, N.B., on June 26, as an expression of the congregation's desire to share the Good News. The sign was the project of the mission and outreach committee under former convener Edgar Whitney. Financial and physical support was given by the Ladies Auxiliary and the Men's Club. Pictured, left to right, are: Rev. Andrew Hutchinson; Shirley McKean, Ladies Auxiliary president; Sue Green, committee member; Allister MacLeod, convener; Cathy Barter, committee member; Ken Gabbey of the Men's Club; and Dave MacLeod, committee member.



THE FIRESIDE CLUB of Duff's Church, Puslinch, Ont., celebrated its 40th anniversary with a roast beef dinner, followed by a special program. Pictured cutting the anniversary cake are Robert McCaig, president of the Fireside Club, and Douglas Gilmour, who was the group's first president in 1954.

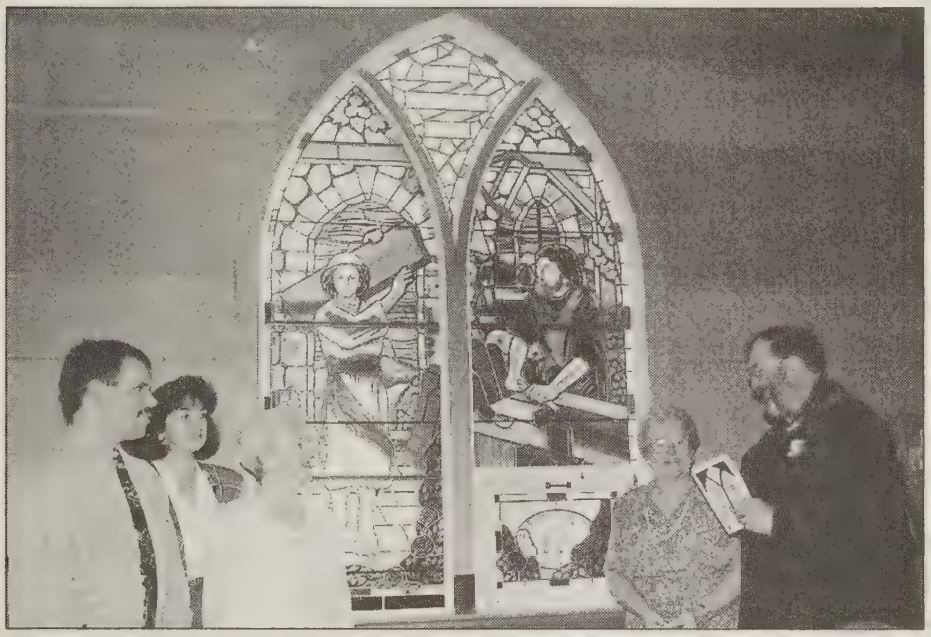


THE CONGREGATION OF Riverside Church, Windsor, Ont., celebrated its 65th anniversary recently. Rev. Ian Morrison of Canada Ministries, Life and Mission Agency, was the guest speaker. During the service, a stained glass window was dedicated in loving memory of members of the Monaghan family. Pictured are Rev. Rosemary Doran and Vera Monaghan.

Please note: Photos submitted for People and Places must be accompanied by a stamped, self-addressed envelope if they are to be returned. Also, please try to ensure all pictures are clear and do not include a multitude of people. Colour or black and white photos are acceptable, but negatives and slides cannot be used. Thank you.



A WORKSHOP FOR ELDERS was held at St. Andrew's Church, Welland, Ont. The elders spent a day studying the creeds of the Presbyterian Church, the Book of Forms and the Bible under the guidance of Rev. James Goldsmith.



A STAINED GLASS WINDOW with the theme "In My Father's House" was dedicated at Barney's River Church, N.S., in loving memory of Allan and Bessie Bannerman, son Donald, daughters Maye and Phyllis, and son-in-law John MacDermid. Pictured at the dedication are: Blair Bannerman, son of Donald; Lynn MacDermid, daughter of Phyllis and John; Ruth MacDermid and Christine Self, daughters of Allan and Bessie Bannerman; and Rev. R. A. B. MacLean. (Photo: *New Glasgow Evening News*)



THE LADIES AID OF Lenore Church, Man., donated a Communion runner and pulpit fall in memory of the group's deceased members. Dorothy Smith and Jean Hunter of the Ladies Aid are pictured with Rev. Mavis Currie and clerk of session Gordon Hutchison.



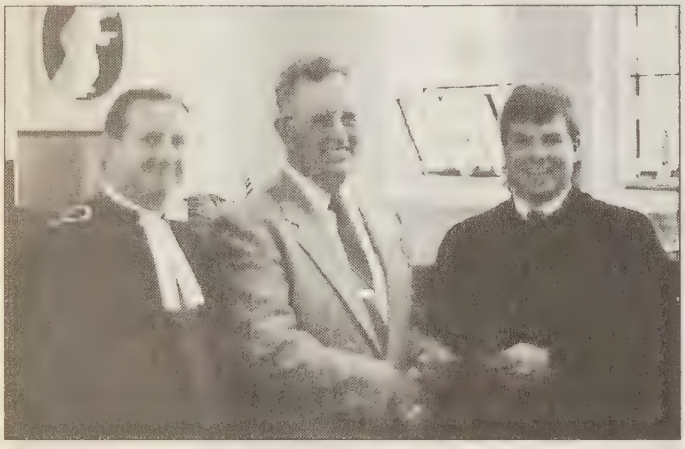
A RECEPTION CELEBRATING the 10th anniversary of the ministry of Rev. George Beals and his wife, Sue, at St. Peter's Church, Madoc, Ont., was held by the congregation on August 14.



A RETIREMENT EVENING with a campfire theme was recently held at St. John's Church, Winnipeg, by the Presbytery of Winnipeg in honour of diaconal worker Christine Shaw. She is pictured (left) with Eileen Parish.



REV. MARY WHITSON (right) is pictured presenting the Duchess of Argyll, Scotland, with cards bearing a photo of South Eldon Church, South Eldon, Ont. Several members of the South Eldon congregation (which celebrated its 150th anniversary this year) have roots in the Argyll area and are connected with the Clan Campbell of which the Duke of Argyll is head. Mary Whitson, minister of the Woodville/South Eldon charge, was travelling in Scotland as a guest with the Ontario Presbyterian Chorus during its recent tour of the country. (Photo: Valerie Dunn)



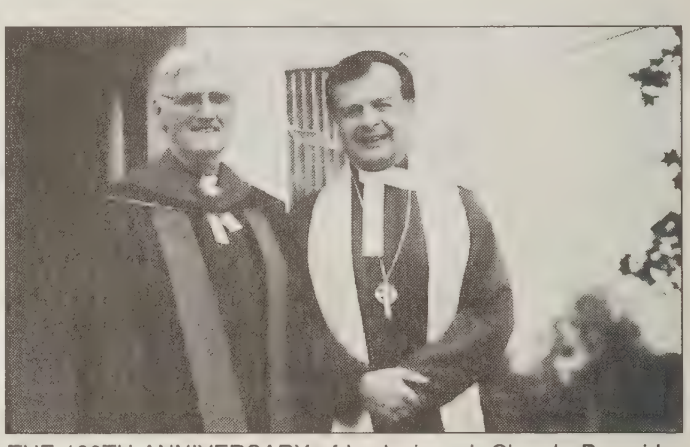
THE CONGREGATION OF Jubilee Church, Stayner, Ont., recently presented its student assistant Sean Foster with a cheque toward his education from the Clarance Martin Bursary Fund. Pictured are Rev. James Cooper; Robert Wood, elder and bursary fund trustee; and Sean Foster.



NORMAN RANSOM of Knox Church, Midland, Ont., recently became the first ruling elder to be elected moderator of the Presbytery of Barrie. He is pictured (left) with Rev. David Cooper, moderator from 1993-94, and Rev. Malcolm Summers, clerk of presbytery.



MEMBERS OF KNOX CHURCH, Crieff, Ont., held a luncheon and presentation to honour Richard MacMillan on his retirement after 30 years as an elder. Pictured are Rev. Anne Yee-Hibbs, Dora and Richie MacMillan, and clerk of session Derek Jamieson.



THE 100TH ANNIVERSARY of Lochwinnoch Church, Braeside, Ont., was celebrated by the congregation (which is many years older than the church) throughout 1994. Special events included a Centennial Banquet, a Mother's Day Family Tea, a musical evening and an anniversary service on June 26 at which Rev. Cameron Brett, pictured (right) with Rev. Leo Hughes, was the guest speaker. Cameron spent his early years in Lochwinnoch, where his mother was born and raised and where his father served as a student minister. (His father later served several congregations in the area.) Other anniversary year events will include a Kirkin' O' the Tartan service with the Moderator, George Vais, guest speaker, and the installation of a new time capsule to replace a 100-year-old one recovered from behind the church cornerstone.



CIRCLE OF JOY, a music and drama group from Calvin Church, Thunder Bay, Ont., led a recent worship service at St. Andrew's Church, Geraldton, Ont. In the back row are: Christine Cumming, Clint Mason, Katherine Cumming, Calvin Seaman. In the front are: Tobey Meyer, Summer Mason, Krista Bengtsson.



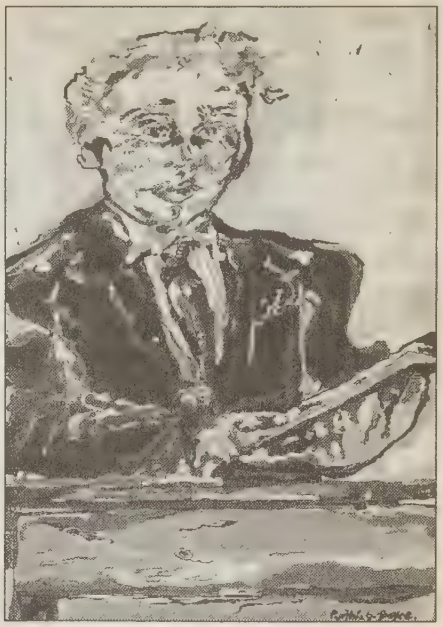
THE BEATLES were among the entertainers at a talent night held at Mount Zion Church, Ridgetown, Ont., to raise money for mission work. The evening's program, masterminded by the Mount Zion youth groups, called for contributions from each organization in the church. The ersatz Beatles — a.k.a. Archie Dempster, Dan Faas, Renée Geluk and Audrey Varney — are members of session.



THE CONGREGATION OF Knox Church, Acton, Ont., said goodbye to Rev. Craig Cribar on June 26, presenting him with a painting of St. Andrew's Church, Belleville, Ont., (to which he accepted a call) by local artist Maria Sallay, and a purse of money. Pictured with him are Anne Moore (left), who presented the painting on the congregation's behalf, and Maria Sallay.



DR. HERBERT O'DRISCOLL, well-known author, educator and Anglican dean, led a weekend seminar on the theme "Christians and Today's New Realities" at Knox Church, Oakville, Ont., in May. He is pictured (fourth from left) with Mary Revel, Connie Mills, Jim Craig and Diane Hambleton of the Christian education committee, and Rev. Harry McWilliams (far right), senior minister.



A PORTRAIT OF Rev. Douglas Boyce, minister of St. John's Church, Grimsby, Ont., entitled *Douglas and the Flaming Gospel*, painted by his wife, Cynthia, was included in an exhibition at the fourth Canadian Christian Festival, held in Hamilton, Ont., in June.



THE CONGREGATION OF St. Andrew's Church, Virden, Man., welcomed Rev. Rex Krepps, minister of St. Andrew's more than 20 years ago, and his wife, Trudy, at an evening social held in July. The Krepps are pictured receiving a commemorative plate from elder Ken Myers.

Rev. Norman McMillan of Caledonia, Ont., celebrated the 60th anniversary of his ordination this year. Ordained by the Presbytery of Kootenay in 1934, he served in Kimberley, B.C., Norval and Union, Ont., and in Caledonia from 1938 until his retirement in 1977.

Un-Christmas Characters *by Ralph Stephenson, cartoons by Noel Watson (McDonald/Bellew, 1993). Reviewed by Tom Dickey.*

Twenty-four poems about (according to the book's preface) "light-hearted characters" who have nothing to do with Christmas. That may be stretching it for the sake of a catchy title, but Stephenson presents an interesting assortment of characters nevertheless.

There's the meteorologist who, "with the aidio of the radio" gives "reports meteorological which *are* logical." An animal rights activist advocates: "Give helping hands to hammerheads. / Hold whales in high regard. / Pass by in peace all flocks of geese / and call all leopards 'Pard.'" There's the cellist and the lawyer and 20 others — all roasted by Stephenson with dry British wit.

Fans of Noel Watson's work in the *Record* will enjoy examples of the cartoonist's "secular" side — when he is allowed to work free from the restraints of a church magazine.

Journey Into Christmas *by Carole M. Lidgold (Brookridge, 1994, $12.95). Reviewed by Jack Coughlin.*

This is Carole M. Lidgold's first published book. It tells the Christmas story through 43 free verse poems. Carole became inspired by the beautiful illustrations on Christmas cards. Appropriately, the author dedicated her book to the gifted Christmas card artists.

Carole's poetic style touches our emotions with its innocent simplicity, drawing us into those warm feelings of goodness and peace on earth as Christmas casts its spell. Robert Ellis creatively illustrated the poems with line drawings that depict the story in a gentle and clear, sometimes abstract, manner. He was born to missionary parents, Marilyn and Ted Ellis, while they were serving in Taiwan. Robert is now studying fine art at the University of Guelph.

This little book will make an excellent Christmas gift for children and adults.

What Preteens Want Their Parents to Know *by Ryan Holladay and friends (McCracken, 1994). Reviewed by Dorothy Henderson.*

This small book, written by an 11-year-old boy and his friends, is straightforward and honest. It's a collection of short sayings from preteens to their parents. They say things like this:

"Don't show too much affection in public."

"Keep telling me you love me and are proud of me."

"Tell me when you're in a bad mood or are having a bad day. That way I won't be so hurt if you say something dumb."

"Try to remember what it was like being my age."

"Don't assume my teen years will be a hassle. You might actually enjoy me as a teenager."

"I like us to go to church together as a family."

This book makes a wonderful gift for parents of preteens. It urges parents to pause and ask, "What would my preteen want me to know?" Parents and older children might enjoy reading it together, using a coloured marker to draw symbols on the sayings they like.

Dorothy Henderson is a curriculum development editor for The Presbyterian Church in Canada.

If I Were Starting My Family Again *by John Drescher (Good Books, 1994). Reviewed by Dorothy Henderson.*

Drescher, a writer, family lecturer and father of five, looks back over his life and tells us what he would do differently. He decides he would love his wife more, laugh more with his children, be a better listener, be more honest, pray for himself, try for more togetherness, be more encouraging, pay more attention to little things, share God more intimately.

This easy-to-read book is full of touching stories about children and parents. Using an attitude of humble self-reproach, Drescher provides gentle advice for modern parents. It would make a wonderful gift for parents of a new baby or a recently baptized child.

A Tiger on Dragon Mountain: The Life of Rev. Duncan M. MacRae, D.D. *by Helen Fraser MacRae (Williams & Crue, 1993, $16.95). Reviewed by Robert Anderson.*

Following Church Union in 1925, when the Canadian Presbyterian Mission in Korea was assigned to The United Church of Canada, many Presbyterians forgot we had ever been involved in Korea. Some of the missionary staff went to different fields; others returned to Canada. But the few who remained continued to "do" mission as before. They were "continuing Presbyterians" in the Korean field. One such was Duncan MacRae, nicknamed The Tiger.

Duncan MacRae was one of three missionaries from The Presbyterian Church in Canada who founded the Canadian Presbyterian Mission in Korea in 1898. His dynamic energy and personal faith often landed him in difficulty under the Japanese in Korea and the church administration at home.

The story of his life is told with passion and colour by his daughter Helen F. (MacRae) Haslam. The book

Books and Resources

CONTINUED FROM PAGE 44

traces Duncan's career from his call to mission in 1898 until his death in 1949. Most of the story deals with his years in Korea from 1898 until 1937 when he was nudged into reluctant retirement. It deals with the resistance to the gospel by some Korean nationalists and the welcome given to the Good News by others. It does not glide over the physical dangers confronted by missionaries in the turbulent political years following the Japanese take-over, nor does it paint a picture of unqualified success. Helen MacRae tells the story "warts and all," faithful to her sources and her memories.

This book, despite thorough research (including many footnotes documenting authorities) and an impressive list of scholars who assisted in the final production, is not primarily written for the critical eye of the academic historian. The focus is on the Christian evangelical mission as expressed in the life of The Tiger himself. Many quotations from his letters to his wife, family and friends bring a freshness to the writing. The hundred photographs help to put faces on the names mentioned.

The book leaves you wanting to read more. Janice and Ross Penner, who edited the original 700-page manuscript, had to cut out many interesting passages to keep within publishable limits. It is hoped Helen (MacRae) Haslam, now a discreet 70-something, will follow this work with a sequel including some of those bits that fell to the cutting-room floor.

Robert K. Anderson is a Presbyterian minister who served with the Korean Christian Church in Japan.

GOD: (n) the Greatest User of Capital Letters: A Modern Churchgoer's Dictionary *by Andrew Jensen (Wood Lake Books, 1994), $9.95. Reviewed by Virginia Bell.*

I laughed until the tears rolled down my cheeks. This marvellous paperback is a delight for any churchgoer with a sense of humour. Andrew Jensen, the minister of Hamilton Road Presbyterian Church in London, Ontario, has captured the church beautifully; his definitions are a good mix of wit, Bible knowledge and an insider's insight.

Consider "*Organ Fund:* Money being raised for a transplant. Fund is often not established until long after the organ in question is in a terminal condition."

Also think about "*Anthem:* Vocal music presented weakly by the choir. A farmer once defined the difference between a hymn and an anthem thus: 'Mary, if I told you, "The cow is loose in the field," that'd be a hymn. If I say, "Mary, Mary, Mary, the cow, the brown cow, the brindle cow, Mary, the cow, the cow, the cow, is in the field, is loose, is loose in the field, the field, the field," that's an anthem.'"

The marginal notes written in by the editor also make the reader think. For example, the note under "*Heresy:* Something somebody else believes about God" reads "A politically incorrect concept. One must give the beliefs of others the benefit of the doubt, no matter how stupid they are."

God is present throughout this book — from Advent, through Christmas, Easter, Pot-luck Suppers, Uriah the Hittite and Zoroastrian. God is grinning broadly, I'm quite sure.

I have one addition for the book under *Pot-luck Lunches/Suppers*. The potential exists *not only* for an entire meal of baked beans and scalloped potatoes, but *also* for an entire meal of luscious desserts! (I've been waiting 20 years and, so far, no luck!)

The only trouble with the book is that it dispels the image of Presbyterians as God's frozen people! Perhaps if you don't laugh too loudly, no one will notice.

Virginia Bell is an elder at Briarwood Church in Beaconsfield, Que.

Welcome to

Knox
Stratford, Ontario
a new member of the
Record's Every Home Plan

Seasons Greetings from
DOMINION REGALIA
SUPERFRONTALS, VASES
CANDLESTICKS, CROSSES
ANTEPENDIA, FRONTALS
CALL OR WRITE US TODAY!
1550 O'Connor Dr., Toronto, Ontario
(416) 752-2382 or Fax (416) 752-4615





Westminster Regalia Ltd.
Robemakers and Tailors
Choir Gowns and Clergy Vestments
Samples and Prices on Request
200 Adelaide Street West
Toronto, Ontario M5H 1W7
Tel: (416) 977-3203 Fax: (416) 977-9646



McGILLIVRAY – ARCHITECT
416 Moore Ave., Toronto, Ontario M4G 1C9
(416) 425-9298 Fax: (416) 425-2346

CONSULTING RESTORATION ARCHITECT
BUILDING RESTORATION, RENOVATION AND MAINTENANCE PLANNING
ACCESS FOR DISABLED PERSONS
BUILDING SAFETY STUDIES AND ENVIRONMENTAL ASSESSMENTS

The Rev. Dr. W. Lloyd MacLellan Memorial Workshop on Preaching

The Presbyterian College, Montreal (3495 University Street, H3A 2A8) February 15-16, 1995

led by

Arthur Van Seters, Principal, Knox College
"The Problematics of Biblical Preaching in a Secular Culture"

(Registration through Continuing Education Program)

CONTINUED FROM PAGE 45

Everyday Psalms *by James Taylor (Wood Lake Books, 1994, $15.95). Reviewed by Fairlie Ritchie.*

"When the gates of our prisons opened,

we could not believe it ...

we did cartwheels for joy."

Does this, James Taylor's contemporary version of Psalm 126, resonate in us more than the historical expression does? For many readers, yes. Taylor himself often finds the ancient phrases empty yet believes they declare a truth we still need. That is why he has written this "repraying" of the psalms using images that clutch at the moments of our everyday.

In many cases, his psalms draw us deeply into ourselves, our world, our God:

"I feel lousy, Lord.

My mind has turned to mush.

I can't get my act together for anything any more." (Psalm 31:9, 12)

Money is a coward —

it conspires to keep even repulsive dictators in power." (Psalm 44:6b)

As well, he often adds introductions to his versions which can cut a new angle on them. For instance, "How should we act when a young man or woman ... dishonours our reputation?... And what should God do when our actions damage God's reputation?" (Introduction to Psalm 85:1-9).

In some cases, however, Taylor's words can come across as shallow. His Psalm 53 seems a poor parody of the original:

"Rats tell themselves, 'There is no cat.'

They skulk in the walls."

But, then, as Taylor agrees, "[The] historic words [give] comfort and insight time after time." He is not trying to replace the originals, but to add an alternative. I suggest you sometimes read his psalm alongside the biblical one which has inspired it; bringing them together can set off lightning sparks of the Spirit.

Taylor's claim that "we no longer think in ancient pictures of kings and shepherds" is dubious. How, then, do we explain the widespread interest in fantasy, fairy tale, and saga as psychically vital? Taylor's images are valuable, but so are these.

And so are still others. Indeed, Taylor's work is but one step in a long pilgrimage. Women and men through the ages have brought the world of the Psalms into their own by putting these songs to music, writing new words for them, sculpting the images in clay. Could it be that the greatest gift Taylor can give us is to encourage us to join with our own images? Then, we can fully participate when,

"*From the farthest nebula to the tiniest atom*

all creation dances to honour its choreographer.

And God applauds each performance." (Psalm 98:7-9)

Fairlie Ritchie, a minister of The Presbyterian Church in Canada, lives in Toronto.

Discovering God: A Devotional Journey Through the Bible *by Philip Yancey (Zondervan, 1993, $20). Reviewed by Kenneth G. McMillan.*

Many Christians discover two obvious things in their spiritual journey: a daily time for Bible reading and prayer is essential, and it is difficult to maintain this daily period and keep it meaningful.

If you have wanted to read through the Bible without reading every chapter, this book will guide you through the scriptural treasures. You will also be rewarded with an excellent overview of the biblical story, its people, their customs and history. Each page has a Bible reading for the day, an explanation of the context of the reading and comments on it. In 224 days, you cover the whole Bible in a systematic way.

Discovering God offers help to those who want to have a meaningful relationship with God and grow in the faith. If you set aside 15 minutes every day to read the suggested Scripture and the comments, the Bible may come alive in a new way and your walk with Christ will be enriched.

Kenneth G. McMillan is minister-at-large for World Vision Canada.

Heritage Celebrations: A Guide to Celebrating the History of Your Church *by Wilma McKee (Faith & Life, 1993). Reviewed by John A. Johnston.*

The 150th anniversary of the organization of the Presbyterian Church of Canada (Free) is being celebrated this year in various congregations and courts. All churches, whether recently erected or long-steeped in hallowed traditions, have their particular histories to record and events to commemorate. Successful celebrations do not just happen, but are the result of detailed planning and teamwork by a myriad of dedicated people.

This easy-to-understand volume of 11 chapters may be the tool Presbyterians need to translate thoughts for an anniversary or other celebration into glorious reality. It offers insights into "why to," "how to," "when to" and "where to" when planning an event or writing a history.

This book is filled with practical suggestions, listing time-lines and budgets. It offers help in developing oral histories, techniques for writing a history or producing a tape or video. Heritage celebrations are encouraged as tools for deepening faith, developing leadership and widening the fellowship.

While this volume contains a detailed Table of Contents, its usefulness would have been enhanced by an index and a bibliography. In an area known for its paucity of help for the amateur historian, convener or host of the ceremonies, this book may be a godsend.

John Johnston is convener of the General Assembly's committee on history.

CONTINUED FROM PAGE 46

Book Briefs

A Community of Joy: How to Create Contemporary Worship *by Timothy Wright (Abingdon, 1994, $17.50).*

If congregations are to reach new generations of people, they must explore new styles of worship. Timothy Wright strikes a balance between liturgical worship and worship that seeks to meet the needs of the unchurched and those who have a "hi-tech," baby-boomer mentality. Written by a pastor in a vital and growing congregation, this book (in the Effective Church Series) suggests practical, innovative and non-traditional forms of worship, enabling churches to minister more effectively.

A Gentle Death *by Marilynne Seguin (Key Porter, 1994, $19.95).*

Marilynne Seguin draws on her experience with hundreds of seriously ill and dying patients to explore the moral and legal implications of euthanasia. She offers useful advice on working with doctors and other health care professionals, dealing with unresolved personal conflicts, involving family members and friends in the decision-making process, and coping with present legal realities.

The cases used to illustrate aspects of her argument are variously heart-breaking, inspiring and provocative. These stories, some painful to read and all highly personal, place *A Gentle Death* at the heart of the current, controversial debate.

Church Conflicts: The Hidden Systems Behind the Fights *by Charles H. Cosgrove and Dennis D. Hatfield (Abingdon, 1994, $17.50).*

By using stories and narrative examples of real problems at actual churches in conflict, the authors help identify the hidden structural boundaries in any group relationship. They show how the dynamics and "family rules" operating in the informal, family-like church system powerfully influence how church members relate to each other, do business together, care for one another, and fight with each other. The authors then provide strategies for dealing with conflict at the level of these hidden "family" dynamics.

Man to Man: Recovering the Best of the Male Tradition *by Ralph Milton (Wood Lake, 1993, $12.95).*

Ralph Milton, who has read and written extensively about men's concerns and has led many workshops on the subject, looks into the roots of men's common experience to find what's valuable there, what's worth preserving. Being a man today does not mean throwing out all we have ever known about ourselves and starting over again, and it does not mean becoming carbon copies of women. It means retrieving the best of what we are and have always been.

The Sinbuster of Smoky Burn: The Memoirs of a Student Minister on the Prairies *by Hugh W. McKervill (Wood Lake, 1993, $12.95).*

In 1955, the author first set foot in sparsely populated northern Saskatchewan to begin his summer job as a United Church student minister. Now, almost 40 years after the time McKervill spent in the Smoky Burn region, he offers a vivid glimpse into a way of life that has all but disappeared, and a look into the nature of the people who built lives for themselves in the often unfriendly conditions of the northern prairies.

Worship for All Seasons: Vol. 1, Advent, Christmas, Epiphany *edited by Thomas Harding (The United Church Publishing House, 1993, $12.95).*

Drawn from issues of the periodical *Gathering*, this volume offers inspirational worship suggestions for the seasons of Advent, Christmas and Epiphany, including: prayers for every occasion, intergenerational worship suggestions, hymn and anthem ideas, music resources, poetry and drama selections.

Most books reviewed may be purchased through the WMS Book Room, 50 Wynford Dr., North York, Ont. M3C 1J7. Do not send payment with order. An invoice will follow. Please include name and location of congregation.

ADDRESS CHANGE

Attach an OLD label from your magazine or PRINT name and address of YOUR church.

Church .....Cong. Code.....

1. OLD ADDRESS: .....
..... apt. # .....
City.....
Prov.....Postal Code.....
NAME.....

2. NEW ADDRESS: .....
..... apt. # .....
City.....
Prov.....Postal Code.....
NAME (if changed).....

3. Moving Date.....

SEND TO: PRESBYTERIAN RECORD
Circulation Dept.
50 Wynford Drive, North York, Ontario M3C 1J7

Deaths

MacKAY, REV. DR. CLIFTON JAMES, 87, died in Lindsay, Ont., on September 6, 1994.

Clifton MacKay was born in Thessalon, Ont. He felt called to the ministry while in his teens. Because of the shortage of ministers following Church Union in 1925, the Presbyterian Church sent him to Wainwright, Alta., where he conducted a preaching mission for three years. He returned to Ontario to earn a BA in philosophy from the University of Toronto and a BD from Knox College. In 1952, he was awarded an honorary DD by Knox College.

Following ordination in 1935, MacKay ministered in Portage la Prairie, Man. (1935-38); Kirkland Lake, Ont., where he organized the Presbyterian Church in that community (1938-40); Victoria, Toronto (1940-50); Knox, Crescent and Kensington, Montreal (1950-76). He also served as moderator of the Presbytery of Montreal, of the Synod of Montreal and Ottawa, and of the 94th General Assembly (1968-69).

On his retirement in 1976, Clifton and Dorothy moved to their family cottage on Cameron Lake near Fenelon Falls, Ont. He served many years as supply minister. He is remembered for his sense of humour and his skills as a pastor, counsellor and preacher. He was also devoted to his family.

Clifton MacKay is survived by wife Dorothy, daughter Mary Jean, son Norman, six grandchildren, one great-grandchild.

ADAMSON, SANDRA, longtime, faithful, devoted member, Rogers Memorial, Toronto, Sept. 2.

ALLISON, CLARA, former member, Chedoke, Hamilton, Ont.; St. Andrew's, Aurora, Ont., July 7.

BODDEN, WILLIAM ANDREW, 83, lifelong member, faithful elder 50 years, former clerk of session, church school superintendent, former Toronto presbytery PYPS president '36-'37, Glebe, Toronto, Sept. 28.

FORSYTH, MARGARET ANNIE, 87, longtime member, former secretary-treasurer and Sunday school teacher many years, Alberton Church, Alberton, P.E.I., Aug. 30.

GEMMILL, ELMER, 79, faithful, long-serving member, custodian, board of managers many years, elder 45 years, Snow Road Church, Snow Road Station, Ont., Sept. 4.

GIGGS, LESLIE, elected to session 1987, St. Andrew's, Toronto, July 29.

HEDE, MYRNA M., 50, church school superintendent, elder, St. Andrew's, Sackville, N.B., Oct. 17.

HOLMES, MABEL B. (BLAIR), 96, dedicated WMS worker, choir member, Knox, Burlington, Ont., Sept. 29.

JENKINS, GORDON, longtime member, St. Andrew's, Aurora, Ont., Oct. 21.

JENKINS, MADELINE, longtime member, St. Andrew's, Aurora, Ont., July 15.

MacDONALD, MARION, longtime WMS member, children's leader, poet, Union, Mira Ferry, Cape Breton, N.S., Oct. 17.

McGREGOR, CLAYTON BRUCE, 71, former manager, longtime elder, clerk of session 24 years, Knox Dawn, Dawn Township, Ont., June 30.

McQUAY, ANNIE, 76, member, First, Collingwood, Ont., Aug. 10.

PRATT, JAMES G., elder, longtime convener of board, St. John's, Medicine Hat, Alta.; remembered as Mr. Medicine Hat for his community spirit and volunteerism, Sept. 27.

READ, EDWARD A., elected to session 1979, St. Andrew's, Toronto, Aug. 1.

RITCHIE, ANDREW, 87, former member 50 years, elder, manager, building extension committee convener, held many offices, Wychwood-Davenport, Toronto; member, Armour Heights, Toronto, May 2.

RIVERS, DOROTHY, 92, longtime member, Erskine, Ottawa, Sept. 7.

RUTHERFORD, RALPH, session member many years, alternate representative elder, national and international outreach committee, St. Andrew's Men's Brotherhood Bowling Club, St. Andrew's, Kitchener, Ont., Oct. 12.

STECKLEY, WALTER E., 87, longtime, faithful member, elder, St. Andrew's, Barrie, Ont., Oct. 21.

TENNANT, MYLES, attended many years, active Bible study group member, St. Andrew's, Kitchener, Ont., Oct. 13.



The *Record*'s

Every Home Plan

can keep your congregation in touch with the church-at-large *and* save you money.

Call 441-1111, ext. 308

Transitions

VACANCIES and INTERIM MODERATORS

Synod of Atlantic Provinces

Alberton, P.E.I.; West Point. Dr. John Cameron, 35 Fitzroy St., Charlottetown, P.E.I. C1A 1R2.

Barney's River, N.S., Marshy Hope. Dr. Glen Matheson, 208 MacLean St., New Glasgow, N.S. B2H 4M9.

Central Parish pastoral charge, P.E.I. (Clyde River, Burnside; Canoe Cove; Churchill; Nine Mile Creek). Rev. M. Wayne Burke, PO Box 103, Charlottetown, P.E.I. C1A 7K2.

East River, N.S., pastoral charge (Springville, St. Paul's, Sunnybrae) and Caledonia. Dr. Paul Brown, RR 1, Trenton, N.S. B0K 1X0.

Marine Drive Kirks, N.S. (St. James, Sherbrooke; Glenelg Church, Glenelg; St. Giles, Moser's River). Rev. Terrance R. Trites, RR 4, New Glasgow, N.S. B2H 5C7.

Marion Bridge, N.S., St. Columba; Mira Ferry-Catalone-Louisbourg. Rev. Robert Lyle, 12 Lorway Ave., Sydney, N.S. B1P 4Z2

Merigomish, St. Paul's; French River, N.S. Rev. Alex MacDonald, 225 MacLean St., New Glasgow, N.S. B2H 4M8.

Middle River, N.S., Farquharson; Lake Ainslie; Kenloch. Rev. Lorne A. MacLeod, Box 189, Whycocomagh, N.S. B0E 3M0.

Saint John, N.B., St. Matthew's. Rev. Douglas Gordon, 102 MacFarlane St., Fredericton, N.B. E3A 1V4.

Tabusintac, N.B., St. John's; New Jersey, Zion; Oak Point, St. Matthew's. Dr. Philip Crowell, 206 Wellington, Chatham, N.B. E1N 1M7.

Synod of Quebec and Eastern Ontario

Dunvegan, Ont., Kenyon; Kirk Hill, St. Columba. Rev. R. Martin, Box 41, Vankleek Hill, Ont. K0B 1R0.

Lachine, Que., St. Andrew's. Rev. Glynis Williams, 1410 Guy St., #25, Montreal, Que. H3H 2L7.

McDonalds Corners, Ont., Knox; Elphin Church; Snow Road Church. Rev. Grant Wilson, Box 1073, Almonte, Ont. K0A 1A0.

Melbourne, Que., St. Andrew's. Rev. Daniel Forget, CP 86, Richmond, Que. J0B 2H0.

Ottawa, St. Andrew's (assistant minister). Search Committee, St. Andrew's Presbyterian Church, 82 Kent St., Ottawa, Ont. K1P 5N9.

Pembroke, Ont., First (effective Feb. '95). Rev. Patricia Van Gelder, Box 258, Cobden, Ont. K0J 1K0.

CONTINUED FROM PAGE 48

Pincourt, Que., Ile Perrot. Rev. Hugh Jack, 39 Beverley Ave., Town of Mount Royal, Que. H3P 1K3.
St. Laurent, Que., St. Laurent Church. Rev. Don Neil, 6225 Godfrey Ave., Montreal, Que. H4B 1K3.
Stittsville, Ont., St. Andrew's. Rev. Shaun Seaman, 110 McCurdy Dr., Kanata, Ont. K2L 2Z6.

Synod of Toronto and Kingston

Acton, Knox. Rev. Rod Lewis, 170 Main St. E, Milton, Ont. L9T 1N8.
Arthur, St. Andrew's; Gordonville, St. Andrew's. Rev. Kees Vandermey, Box 638, Elora, Ont. N0B 1S0.
Aurora, St. Andrew's. Rev. Jean Armstrong, 32 Mosley St., Aurora, Ont. L4G 1G9.
Barrie, St. Andrew's. Rev. James Sitler, RR 3, Bracebridge, Ont. P1L 1X1.
Bolton, Caven; Nashville. Rev. Theodore Olson, 244 Harrygan Cres., Richmond Hill, Ont. L4C 4J1.
Cochrane, Knox. Dr. James J. Gordon, 17A Ash St., Kapuskasing, Ont. P5N 3H1.
Cookstown; Baxter; Ivy. Rev. Sandy Fryfogel, 435 Jamieson Dr., Orillia, Ont. L3V 4Y6.
Elmvale, Elmvale Church; Flos, Knox. Rev. James Kitson, 539 Hugel Ave., Midland, Ont. L4R 1W1.
Fenelon Falls, St. Andrew's; Glenarm, Knox. Rev. Mary Whitson, Box 284, Woodville, Ont. K0M 2T0.
Kirkland Lake, St. Andrew's. Rev. John Blue, 535 Hemlock St., Timmins, Ont. P4N 6T6.
Leaskdale, St. Paul's. Rev. Douglas Rollwage, 140 Guildwood Pkwy., Scarborough, Ont. M1E 1P4.
Mississauga, West Korean. Rev. Douglas McQuaig, 4288 Taffey Cres., Mississauga, Ont. L5L 2B7.
Oshawa, St. Luke's. Rev. David Murphy, 333 Rossland Rd. W., Oshawa, Ont. L1J 3G6.
Toronto, Albion Gardens (half-time). Rev. Paulette Brown, 1830 Finch Ave. W, Downsview, Ont. M3N 1M8.
Toronto, Chinese. Dr. R.K. Anderson, 174 Springdale Blvd., East York, Ont. M4C 1Z7.
Toronto (Don Mills), St. Mark's. Rev. Alan Stewart, 1 Greenland Rd., North York, Ont. M3C 1N1.
Weston, St. Stephen's. Rev. Garth Wilson, c/o Wychwood-Davenport Presbyterian Church, 155 Wychwood Ave., Toronto, Ont. M6C 2T1.
Whitby, St. Andrew's. Dr. Stephen Farris, 209 Cochrane St., Whitby, Ont. L1N 5H9.
Willowdale, Iona. Rev. Michael Barnes, 3159 Bayview Ave., Willowdale, Ont. M2K 1G2.

Synod of Hamilton and London

Alvinston, Guthrie; Euphemia, Cameron; Napier, St. Andrew's. Rev. Case Vanbodegom, Box 219, Forest, Ont. N0N 1J0.
Ancaster, St. Andrew's. Rev. Clive W. Simpson, 2600 Headon Forest Dr., Burlington, Ont. L7M 4G2.
Ashfield, Ashfield Church; Ripley, Knox. Rev. Alex M. Mitchell, PO Box 35, Tiverton, Ont. N0G 2T0.
Bluevale, Knox; Belmore, Knox. Rev. Stephen Lindsay, Box 399, Teeswater, Ont. N0G 2S0.
Brantford, Knox; Mt. Pleasant. Rev. Ross Macdonald, 12 Burdock Blvd., Brantford, Ont. N3R 6B6.
Brussels, Melville; Belgrave, Knox. Rev. Tim Purvis, PO Box 159, Atwood, Ont. N0G 1B0.
Greenbrier, Greenbrier Church. Rev. Pieter van Harten, 164 Grand River St. N., Paris, Ont. N3L 2M6.
Hagersville, St. Andrew's; Port Dover, Knox. c/o Search Committee, Rev. John J. Hibbs, 29 Oak Ave., Vista Gardens, Dundas, Ont. L9H 4Z1.
Hamilton, St. John and St. Andrew; St. David's (effective Jan. '95). Rev. George Robertson, 7 King St. W, Stoney Creek, Ont. L8G 1G7.
Kirkwall, Kirkwall Church; Sheffield, Knox. Rev. Chris Vais, Box 221, Waterdown, Ont. L0R 2H0.
Komoka; North Caradoc; Mount Brydges, St. Andrew's. Rev. Donald McInnis, 760 Wellington St., London, Ont. N6A 3S2.
London, St. George's. Rev. Dr. J. Czegledi, 977 Oxford St. E, London, Ont. N5Y 3K5.
Welland, Hungarian; Crowland (bilingual). Rev. Ian K. Johnston, 335 Fitch St., Welland, Ont. L3C 4W7.

Synod of Manitoba and Northwestern Ontario

Carberry, Man., Knox-Zion. Rev. Mavis Currie, PO Box 633, Virden, Man. R0M 2C0.
Kenora, Ont., First. Dr. John Guthrie, 8 McDiarmid Rd., Pinawa, Man. R0E 1L0.
Winnipeg, Kildonan Community Church; Lockport, Lockport Community Church. Mr. Warren Whittaker, 151 Gilia Dr., Winnipeg, Man. R2V 2V4.

Synod of Saskatchewan

Estevan, Westminster (half-time). Rev. Robert Flindall, PO Box 247, Kipling, Sask. S0G 2S0.
Sylvania, Knox. Rev. Martin Wehrmann, Box 656, Tisdale, Sask. S0E 1T0.

Synod of Alberta

Calgary, Centennial. Rev. Victor Kim, 1009-15th Ave. SW, Calgary, Alta. T2R 0S5.
Edmonton, Eastminster. Rev. Lloyd Fourney, 10025-105 St., Edmonton, Alta. T5J 1C8.
Edmonton, St. Andrew's. Rev. Raymond E. Glen, 13820 109A Ave., Edmonton, Alta. T5M 2K1.
Lethbridge, St. Andrew's. Rev. Michael Stol, 110 Third St. NE, Medicine Hat, Alta. T1A 5M1.
Wanham, Knox; Blueberry Mountain, Munro. Rev. Harold Wiest, Box 843, Dawson Creek, B.C. V1G 4H8.

Synod of British Columbia

Nelson, First (effective Feb. 1/95). Rev. Murray Garvin, Box 93, Slocan Park, B.C. V0G 2E0.
Port Alberni, Knox. Rev. Robert Kerr, 391 Bass Ave., Parksville, B.C. V9P 1L6.
Prince George, St. Giles. Rev. Douglas Swanson, 1971 Third Ave. SE, Salmon Arm, B.C. V1E 1V2.
Vancouver, Chinese (senior minister). Rev. Neville Jacobs, 4397 W. 12th Ave., Vancouver, B.C. V6R 2P9.
Vancouver, Taiwanese. Dr. Nancy Cocks, 6000 Iona Dr., Vancouver, B.C. V6T 1L4.

LIFE AND MISSION AGENCY
Canada Ministries

Co-ordinator, Anishinabe Fellowship House, Winnipeg. Contact: Rev. Ian Morrison, 50 Wynford Dr., North York, Ont. M3C 1J7.

SYNOD OF BRITISH COLUMBIA and B.C. Synodical of WMS

Two positions available: **Youth and Mission Co-ordinator** and **Pastoral Care and Church Development Co-ordinator**. Contact: Rev. Ian Victor, 2893 Marine Dr., West Vancouver, B.C. V7V 1M1.

ORBAY DECORATING COMPANY
Specialists in Church Work — Painting, Decorating & Woodwork Restoration. Tel. (905) 383-1765; Fax: (905) 383-3200; Toronto Fax: (905) 940-8698.

Presbyterian Record
Reaching congregations from coast to coast. For advertising rates and information, call (416) 441-1111, ext. 305.

Director of Music Part-time

Cheyne Presbyterian Church is a vibrant, evangelical church with a multifaceted ministry providing worship opportunities for all ages. The successful candidate would work in harmony with the current organist in co-ordinating the aforementioned multifaceted music ministry.

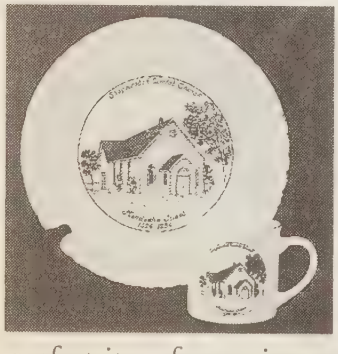
Are you a committed Christian?
- Do your experience and vision equip you for effective leadership in innovative styles of worship?
- Do you appreciate both traditional and contemporary choral music?
- Are you an organized individual, motivated to equip others (e.g., soloists, small groups, etc.) in this dynamic ministry?

Salaried position. Job description available upon request.

Please send your resumé by December 31, 1994:
Cheyne Presbyterian Church
7 King Street West
Stoney Creek, Ontario L8G 1G7
Attention: Mr. Bob Adams

Canadian Art China Ltd.

Commemorate your Special Event



The perfect item for anniversaries, reunions or just as a gift to visitors of your church. Choose from our wide selection of plates, mugs, etc. and let our artist capture the beauty of your church on fine quality porcelain.

A great idea as a fund raiser for your school or club.

Write or phone for our brochure today.

Canadian Art China Ltd.
18 Stewart Road
Collingwood, Ont. L9Y 4K1
Phone/Fax: (705) 445-1321

From the Past Record

December 1969 (25 years)

The most important task in education is to awaken and foster curiosity — the spirit of inquiry. Any congregation that can begin to see learning as an adventure and can become engaged in the discovery of its opportunities and resources will not need to employ gimmicks to assure its survival.

— from the article "An Educational Style of Life for the Congregation" by B. H. McNeel

December 1944 (50 years)

Knox College Induction

On Tuesday evening, November 7th, a large number of people assembled in the chapel of Knox College for the purpose of witnessing the induction ceremonies which placed Rev. David William Hay, M.A., in the Chair of Systematic Theology in Knox College. The two Colleges were represented in the gathering, Knox and Montreal. Their work is taken together for another year and both will have the benefit of Mr. Hay's lectures. A choir of students led the service of praise with Mr. A. W. Curry, B.A., at the organ.

December 1919 (75 years)

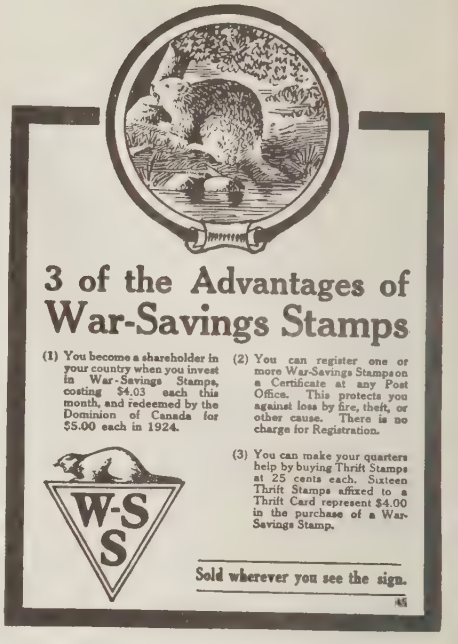
God's Victory Loan

The country has just floated a Victory Loan. It is in part a thank-offering to the men who fought to win that Victory, a mark of gratitude to the soldiers who suffered, and to the dependants of soldiers who died....

For that Victory Loan our country asked three hundred millions of dollars and the people gave twice the amount that was asked.

* * *

And now the Protestant churches are proposing another Victory Loan, a thank-offering, a mark of gratitude, not to men who won the Victory, but to God who gave the Victory, to be used in His work of winning the world for Jesus Christ.



The amount asked for that loan from all Protestant Canada is twelve millions of dollars. God's Victory Loan is put at one-fiftieth part of what was given for men's Victory Loan.

December 1894 (100 years)

Mormons in the N. W.

A year ago the Home Mission Committee appointed Mr. A. McKenzie, missionary to the Mormons, at St. Mary's and Lees Creek, Calgary Presbytery, as well as to the other settlers in these places. He has succeeded in awakening a marked interest in those Christian families so long neglected. Churches are to be erected shortly at St. Mary's and Boundary Creek. Although the Mormons are slow in abandoning their religious beliefs, they have not manifested any decided unfriendliness to our mission. The missionary has so far been kindly treated. The constant stream of immigration from Utah is rapidly filling up the country, which promises soon to become one of the most prosperous settlements in Alberta.



Nancy L. Cocks

Will an Angel Do?



Read: Matthew 1:18-25

Angels are making a comeback these days. Everywhere you look there are angels — in books and movies, in art and advertising. Last year, the *Globe and Mail* reported interest in angels was on the upswing. Polling demonstrated a sizeable proportion of the population takes comfort in the thought of a guardian angel watching over their personal interests. Messengers of the "new age" find notoriety claiming to "channel" angelic voices, giving lip service, so to speak, for the heavenly host. Shopping for Christmas decorations turns up a myriad of angels — from porcelain to plastic, from tiny tree ornaments to majestic figurines to guard the hallway. These "designer" angels provide a touch of Christmas for those uncomfortable with the Baby Jesus.

But will an angel do? Is the angelic message of peace and goodwill enough without God's Word made flesh? Is word of a guardian angel enough good news for post-modern men and women?

Perhaps we should ask Joseph. He was troubled by angels, the first of whom appeared to rouse him to his senses. God's angel interfered in Joseph's plan to end a scandal in the family quietly. Mary was unexpectedly expectant before their marriage had been formalized. Joseph did not want to embarrass her, but neither had he believed her story of an angel messenger. His angel had other ideas. "Joseph, Mary's child is conceived of the Holy Spirit; do not fear to take her as your wife." This angel gives orders! Claim this mysterious child, this son of the Spirit. Give him a name — Jesus, Yeshua — an ancient and honourable name which declares that God will save.

Popular notions about angels miss the daring demand in angel voices. Joseph was called beyond his fear and uncertainty to commitment and daring. The angel announced a birth that would lead to exile, danger and death in order to save God's people from their sins. God's angels are scarcely decorative figures who bring a touch of holiness to our homes. The angels' promise of peace on earth is delivered through fearless love lived out in that one mysterious life which touched human sorrows with the very hands of God. Jesus, Yeshua, the one in whom God saves, is Emmanuel, God with us. God's Word made flesh announces in every act of Jesus' life that God will make us whole and save us from the mess we create for ourselves.

Angels are merely messengers of this impending, immanent love. They will not clean up the mess we make. Salvation, lives cleaned up and made whole, hope for the future in spite of the past — all this is the gift of the one who slept on the hay, walked miles on aching feet and broke bread around a supper table with laughing friends. It was no angel who met an anxious mother's gaze and healed her ailing daughter. It was no angel who prayed in a garden charged with fear and silently stared down the power brokers of death. God's gift of salvation is delivered through all those yearning moments when divine love handled human problems, when God's heart ached with Jesus' pain, to secure human hope through the resurrection of divine power. This is the mystery in the manger, the paradox of Mighty God born helpless infant. All this is ours because God has come to us, is with us, in Christ Jesus.

Will an angel do? Perhaps we can take heart in the current fascination with angels. Even in this sophisticated, secular age, people are intrigued by holy and mysterious things. But an angel will not replace the God who entered human life in a scandalous birth to proclaim healing love and forgiveness for us. Without God's Word made flesh, angels have nothing to say! But because we see our lives valued, redeemed and restored by God's own touch in Jesus, we can sing with the angels to greet Christ's coming once again.

Prayer:

Glory to you, O God, Most High and Holy One! You come to us in Christ Jesus to offer us peace and healing in the midst of joy and sorrow. As we listen again to the angels' song, dare us to live more faithfully because we know you are still Emmanuel, God with us. Amen. R

Nancy Cocks is teaching pastor at Vancouver School of Theology.



The Highest Return from Our Charitable Gift Annuity Isn't the Rate

A Gift Annuity provides a guaranteed income during your lifetime and continues the church's mission in the years to come.

Presbyterian Gift Annuities provide:

- long-term support for the work of the church
- an investment opportunity beginning at age 60 or beyond
- a guaranteed income for as long as you live
- tax benefits

To receive detailed information, please complete and return this form.

Name: _____ Telephone: (_____)_____

Address: _____

_____ Postal Code: _____

Date of Birth: _____ / _____ / _____ (day / month / year) I would like to consider a Gift Annuity for the amount of: _____ ($1,000 minimum)

For information about a joint annuity, please fill in the following.

Other Person's Name: _____

Date of Birth: _____ / _____ / _____ (day / month / year) Relationship to you: _____

Mail to: Stewardship of Accumulated Resources, The Presbyterian Church in Canada,
Ms. Hendy Andrews, Consultant, 342 Pond Mills Road, London, Ont. N5Z 3X5

Phone: (519) 649-2695
Fax: (519) 649-5142

The Presbyterian Record

INDEX

1994

BOOK BRIEFS	Issue	Page
Beyond Permissiveness: Raising Happy, Secure Children in the Nineties by Stephen Griew	February	36
Breaking the Code: Understanding the Book of Revelation by Bruce M. Metzger	February	36
Business Through the Eyes of Faith by Richard C. Chewning, John W. Eby, Shirley J. Roels	March	36
Canadian Evangelicalism in the Twentieth Century: An Introduction to Its Character by John G. Stackhouse Jr.	March	36
Church Conflicts: The Hidden Systems Behind the Fights by Charles H. Cosgrove and Dennis D. Hatfield	December	47
Community of Joy, A: How to Create Contemporary Worship by Timothy Wright	December	47
Dancing Steward, The: Exploring Christian Stewardship Lifestyles by Christopher Levan	January	34
Gentle Death, A by Marilynne Seguin	December	47
Getting Along: The ABCs of Human Relations by Donna Sinclair, Allan Hirsh	February	36
Global City, The by Roland M. Kawano	January	34
In the Blink of an Eye by Gordon Hunsberger	February	36
Llamas in the Snow by Cullene Bryant	February	36
Man to Man: Recovering the Best of the Male Tradition by Ralph Milton	December	47
Mystery of Christ, The ... And Why We Don't Get It by Robert Farrar Capon	February	36
Religious Writers Marketplace ed. by William H. Gentz, Sandra H. Brooks	January	34
Rainbuster of Smoky Burn, The by Hugh W. McKervill	December	47
Unleashing the Scripture: Freeing the Bible from Captivity to America by Stanley Hauerwas	January	34
Life After Death by M. L. Anderson	January	34
Worship for All Seasons: Vol. 1 Advent, Christmas, Epiphany ed. by Thomas Harding	December	47

BOOK REVIEWS	Reviewer	Issue	Page
Book of Common Worship: Daily Prayer	John Congram	October	46
Book of Common Worship: Pastoral Edition	John Congram	October	46
Children, Divorce and the Church by Douglas E. Adams	Charles McPherson	October	45
Church & Canadian Culture ed. by R. E. Vander Vennan	W. Stanford Reid	September	44
Counting the Women: A Book of Sermons ed. by Dorcas Gordon, Margaret MacNaughton	Robert Cruickshank	May	42
Culture of Disbelief, The: How American Law and Politics Trivialize Religious Devotion by Stephen L. Carter	M. H. Ogilvie	November	42
Dietrich Bonhoeffer: A Spoke in the Wheel by Renate Wind	Gordon Johnson	February	34
Discovering God: A Devotional Journey Through the Bible by Philip Yancey	Kenneth G. McMillan	December	46
Dream Come True, A by Angus MacKinnon	John Vaudry	September	45
Equipping Pastor, The: A Systems Approach to Congregational Leadership by R. Paul Stevens, Phil Collins	Peter Bush	April	36
Everyday Psalms by James Taylor	Fairlie Ritchie	December	46
Far Glory, A: The Quest for Faith in an Age of Credulity by Peter L. Berger	Curtiss Davis	January	33
Fire in the Sanctuary by Brian Fraser	Don Donaghey	January	32
Generation of Seekers, A: The Spiritual Journeys of the Baby Boom Generation by Wade Clark Roof	Donald Donaghey	October	45
George Grant: A Biography by William Christian	Kevin C. Little	May	44
GOD: (n) the Greatest User of Capital Letters: A Modern Church-goer's Dictionary by Andrew Jensen	Virginia Bell	December	45
Going Broke: Bankruptcy, Business Ethics and the Bible by John Sutherland	Nancy Serrick	February	34
Heritage Celebrations: A Guide to Celebrating the History of Your Church by Wilma McKee	John A. Johnston	December	46
How Your Church Family Works by Peter L. Steinke	Jean Armstrong	April	36
If I Were Starting My Family Again by John Drescher	Dorothy Henderson	December	44
Journey Into Christmas by Carole M. Lidgold	Jack Coughlin	December	44
Life After God by Douglas Coupland	Chris Vais	June	42
Lord's Harvest and the Rural Church, The by Kent R. Hunter	Christine O'Reilly	October	45
Love and Friendship by Allan Bloom	Wallace Whyte	July/August	43
More Than Numbers: The Way Churches Grow by Loren B. Mead	Donald Donaghey	November	44
Music for Wedding Services: An Ecumenical Selection	Hugh D. McKellar	June	42
No Other Life by Brian Moore	Dorothy Henderson	January	32

BOOK REVIEWS (cont'd)	Reviewer	Issue	Page
Pascal Omnibus of Poems, A by Mary P. Farmery	David Cooper	March	35
Persuade Us to Rejoice by Robert McAfee Brown	Fairlie Ritchie	July/August	42
Reformed Spirituality: An Introduction for Believers by Howard L. Rice	Diane Clark	February	34
Shipping News, The by Annie Proulx	Bert Vancook	July/August	42
Sociology of Religion, The: A Canadian Focus ed. by W. E. Hewitt	Peter Denton	September	44
Surviving Death by James Taylor	June Stevenson	March	34
Taken on Trust by Terry Waite	Bert Vancook	May	43
Teaching Church, The: Moving Christian Education to Center Stage by Eugene C. Roehlkepartain	Helen Goggin	March	35
Tiger on Dragon Mountain, A: The Life of Rev. Duncan M. MacRae DD by Helen Fraser MacRae	Robert Anderson	December	44
Two Tracks -- One Goal: How Alcoholics Anonymous Relates to Christianity by Cal Chambers	David Kilgour	January	32
Two Worlds by Thomas C. Oden	Wallace Whyte	May	44
Un-Christmas Characters by Ralph Stephenson	Tom Dickey	December	44
What Preteens Want Their Parents to Know by Ryan Holladay and friends	Dorothy Henderson	December	44
Working Harder Isn't Working by Bruce O'Hara	Bea Logan	July/August	42

BOOK REVIEWS (CHILDREN)	Reviewer	Issue	Page
Bible, The: The Greatest Stories by Blandine Marchon, Claude and Denise Millet	Fairlie Ritchie	March	34
Easter Story, The by Brian Wildsmith	Fairlie Ritchie	March	34

CARTOONS	Cartoonist	Issue	Page
Beyond Belief	Roger Judd	May	32
Cork	Cork	October	46
Fontius' Puddle	Joel Kauffmann	April	49

COVERS - BACK	Credit	Issue
Presbyterian Record reaches the newcomer (promotional)	*Presbyterian Record*	February

COVERS - FRONT	Credit	Issue
Bob Killey Makes a Difference (photo of Cathedral Grove, B.C.)	Martina Thomson	May
Death, Resurrection and Thankfulness	Jung Soon Kim	March
George Vais, Moderator of the 120th General Assembly	D. A. Hill	July/August
Jack and Beth McIntosh		October
Knox College: Art Van Seters' Insider's Report	D. A. Hill	June
Mike Kyle trains to become a mason	Blair Setford	January
Ministering in Remote Areas		April
Moderator George Vais Presents Church's Confession to the Aboriginal Peoples	James Marnoch, Michael Farris	November
Preaching to the Unconverted	D. A. Hill	February
Sharing the Joy at the Canadian Christian Festival	*United Church Observer*	September
Winter Sanctuary, A (St. Andrew's Church, Toronto)	Bob Bettson, Muriel Duncan D. A. Hill	December

EVERYDAY GOD, AN	Author	Issue	Page
Annual Miracle, The	Jim Taylor	December	9
Beliefs and Behaviour		July/August	9
Choosing Our Community		October	11
Christ in Coveralls		April	12
Conquering Death		March	11
Growing Old ... Once a Year		February	11
Inner Darkness		January	11
Law of the Leash, The		September	12
Like Parent, Like Child		November	11
Nurturing the Spark		May	11
Roberts' Rules Got It Wrong		June	11

FROM THE EDITOR	Editor	Issue	Page
Confession of 1994, The	John Congram	November	3
Forty Years in Nigeria		November	3
Healing *All* the Wounded		June	3
Hitting the Right Notes		March	3
More on the Same Tune		October	3
More Than "A Few Bad Men"		May	3
No Home to Go Home To		December	3
On Being an Advocate		January	3
Re-Visioning Work		February	3
Summer's Passing, A		September	3
Surprises of Assembly, The		July/August	3
Where Two or Three Are Gathered		April	3

FROM THE MODERATOR	Moderator	Issue	Page
Anniversaries: A Time to Reflect on God's Grace	Earle F. Roberts	January	8
Blurred Vision	Earle F. Roberts	June	9
Following Form	Earle F. Roberts	March	9
Investing Wisely	Earle F. Roberts	May	8
No Congregation is an Island	Earle F. Roberts	April	10
Valentines for Volunteers	Earle F. Roberts	February	8
Hills Were Alive, The	George C. Vais	October	8
"How-to" of Ministry, The	George C. Vais	September	9
On Stage	George C. Vais	November	8
Shepherd's-Eye View, A	George C. Vais	December	7

FULL COUNT	Author	Issue	Page
Creeping Congregationalism	John S. Moir	July/August	10
God's Green Earth	Gerry Lunn	March	12
Hijacking of Christmas, The	Theodore Olson	December	10
In Search of the "Biblical Ethical Mandate"	Wayne Allen	May	14
Living With a Casino	Norman Diffey	October	12
Matter of Urgency, A	Sheldon MacKenzie	January	12
Ministry to the MuchMusic Generation	Carey Nieuwhof	November	12
Rural and Remote Issues	Drew Jacques	April	16
Take a Second Look at Live the Vision	E. David White	June	12
Virtual Reality in the Church Marketplace	Gordon Hodgson	February	12
Will the Church Learn?	Doug Brown	September	13

GENERAL ARTICLES	Author	Issue	Page
Angel for Evelyn, An	Evelyn N. Moore	January	31
Answering the Call	Tom Dickey	December	17
Are You Ready for Christmas	Gwyneth J. Whilsmith	December	18
Brazilian Aboriginals: Coming Out of the Forest	Thomas Novak	November	28
Carpetbag Theology	Joseph C. McLelland	September	32
Chickadees, The	Lenora Wright	December	16
Children's Contribution, The	Drew Strickland	September	29
Church Discipline: Doing What Comes Naturally	M. H. Ogilvie	January	27
Clowning Around in Church	Jane Anne Spoering	May	23
Colour Malawi Yellow	Hugh McCullum	November	30
Constructores Para Cristo Builders for Christ		December	19
Cyber-Presbyterians?	John Crowdis	December	27
Deja-vu ... Again	Joseph C. McLelland	June	33
Do the Poor Feel Welcome in Your Church	Eddy Hall	October	27
Easter Homily of St. John Chrysostom, The	Paul Roche	March	18

GENERAL ARTICLES (cont'd)	Author	Issue	Page
Eight Steps to Adding a Worship Service	Michael F. Bailey	September	19
Gathering for Life, A	Jonathan Hayes	February	23
Gathering the Fragments for a Celebration of Joy	Janet Somerville	May	30
Give Us Laughter: Humour and the Church	Bill Lamont	February	21
Grace Taught My Heart to Fear	Walter Wangerin Jr.	September	22
Guilty of Compassion		June	23
Have a Good Death!	Joseph C. McLelland	April	33
Healing Wounded Men	L. June Stevenson	October	23
Learning Together	Karen McAndless-Davis	September	27
Let There Be Photons	Joseph C. McLelland	January	19
Listening for the "Still, Small Voice"	Peggy Kipfer	March	31
Living With Dying	Erika Berenz-McCarthy	March	23
19 is Old Enough	Kathy Cawsey	May	19
One Etape at a Time	Joseph C. McLelland	February	20
Open Letter to Church Leaders From a Teen, An	Kathy Cawsey	January	22
Pioneers in Mission: Church Life on the New Frontier	Scott McAndless	March	27
Playing It Safe: A Light and Lively Look at "Safe Music" for Weddings	F. R. George	July/August	15
Pray Ball	John Congram	October	20
Preaching to the Unconverted	Peter Denton	February	15
Putting People to Work	Blair Setford *Daily Commercial News*	January	17
Remote Ministries: Being the Church in Canada's Remote Communities	Peter Bush	April	17
Remote Ministries: Close-knit in Bulky Knits: Life in a Remote Presbytery	Fairlie Ritchie	April	25
Remote Ministries: Getting to Presbytery Can Be Hazardous to Your Health	William D. Allen	April	28
Remote Ministries: Out of Sight ... Out of Mind?	Bruce A. Miles	April	21
Remote Ministries: Presbyterian Pioneers on Canada's Frontier	PCC Archives	April	26
Remote Ministries: "Remote" -- A Dirty Word	D. Allan Young	April	23
Remote Ministries: Shared Ministry	Maria T. Wette *Canada Lutheran*	April	31
Remote Ministries: Surviving a Vacancy	Clare Harrison	April	29
Sabbath: Rest and Revolution	Kenneth L. Gibble	March	15
Sacrifice and Victory: Democracy Arrives in South Africa	Ijeoma Ross	June	20
Second Chances: The Agony of a Relief Worker	Dave Toycen	November	25
Sermon Interruptus	Doug Kendall	May	29
Sharing the Joy in Hamilton (Canadian Christian Festival IV)	John Congram	September	16
Signs 'R' Us	Joseph C. McLelland	November	27
Structures of Sin	*MARC Newsletter*	July/August	16
Thankfulness	James Taylor	March	20
They're Nice People, But ... "	Tony Plomp	October	30

GENERAL ARTICLES (cont'd)	Author	Issue	Page
We CAN Make a Difference!	John Congram	May	17
Will D. Campbell on Baptism	*alive now!*	December	24
Wise Men or Heralds?	John Collins	January	20
Worship Alive	David Sherbino	September	24

INSERTS	Contributor	Issue
Crieff Brieff	Crieff Hills Community	January
Mission Update	Life and Mission Agency	March
Mission Update	Life and Mission Agency	June
Mission Update	Life and Mission Agency	September
Mission Update	Life and Mission Agency	December
PWSDevelopments	Presbyterian World Service	October

INTERVIEWS	Interviewer	Issue	Page
Larry Brice: Canadian Presbyterians' Only Full-time Evangelist	John Congram	January	15
Privilege of Living in Mission, The (Jack and Beth McIntosh)	Philip Park	October	15

MEDITATIONS	Author	Issue	Page
Amazing Woman, An	Peggy Kipfer	September	51
Are Your Hands Clean?	Georgine G. Caldwell	July/August	50
Can These Bones Live?	Paulette Brown	May	50
Days in the Wilderness	Gwyneth Whilsmith	March	50
Give Thanks!	Peggy Kipfer	October	51
Please! Ask Me to Dance	Gwyneth Whilsmith	April	50
Poetry of Paradox	Nancy L. Cocks	November	46
Solemn Warning, A	Paulette Brown	June	34
Too Much Talk About Sin?	Glenn Inglis	February	50
What's in a Name?	Glenn Inglis	January	50
Will an Angel Do?	Nancy L. Cocks	December	41

MISSIONS	Author	Issue	Page
Privilege of Living in Mission, The (Jack and Beth McIntosh)	Philip Park	October	15
Riding the Whirlwind: Forty Years in Nigeria	Geoffrey Johnston	December	20

MUSIC REVIEWS	Reviewer	Issue	Page
World is Watching Now, The (Phil Collins, Crowded House, Cocteau Twins, Proclaimers, U2)	Gregor Reid	June	44

NEW RESOURCES	Reviewer	Issue	Page
All God's Children Sing	Dorothy Henderson	September	44
Bookshuttle	Drew Jacques	April	37
Bible, The: God's Call to Hope (VBS material)	Dorothy Henderson	May	12
Church Speaks, The: Practising Peace -- Challenged by Conflict (Prem Adult Foundational Curriculum)		February	37
Come Along With Jesus (VBS material)	Dorothy Henderson	May	13
Computer Connections (Telos, Presbynet)	Glenn Cooper	April	36
Development Demands Democracy (Ten Days for World Development)		February	37
Eldership in Today's Church by Stephen Hayes		February	37
Face of Jesus, The: Telling the Stories of Mission edited by Dorothy Henderson	John Congram	September	44
I Am Somebody God Loves (VBS material)	Dorothy Henderson	May	12
101 Openings for Church Schools	Dorothy Henderson	June	43
Questions of Faith for Youth (videos)	Dorothy Henderson	May	45
Seasons to Celebrate: God's Children Celebrate the Church Year	Dorothy Henderson	June	43
Sensational Learning Centre	Dorothy Henderson	June	43
Step Along the Way, A: Profession of Faith by Karen and Gord Timbers		February	37

NEWS HIGHLIGHTS	Source	Issue	Page
Alison Endowment Fund established		January	43
Anhui Daily apologizes for anti-Christian article	*ANS*	January	43
Anti-Nazi theologian Helmut Gollwitzer dies	*The Christian Century*	January	44
Challenge and change highlight Synod of British Columbia	Ian Victor	January	41
Church representatives appear before Royal Commission	*Catholic New Times* *Catholic Register*	January	41
Communications in limbo for Presbyterian Church (U.S.A.)	*The Presbyterian Outlook*	January	45
Followers of conservative religions express more optimism	*EP*	January	42
Howard Gillies dies		January	44
International Ministries appointment		January	42
Live the Vision calls for final push		January	42
McIntosh issues final appeal to Japanese government		January	41
National staff must take unpaid leave		January	42
Pay raises raise questions in Scotland	*The Christian Century*	January	44
Synod of Hamilton and London ponders church's future	David Vincent	January	42
United Church seeks tax change for same-sex couples	*Toronto Star*	January	45

NEWS HIGHLIGHTS (cont'd)	Source	Issue	Page
Alberta Synod and PWS&D regret government decision		February	43
Canadian Council of Churches faces financial problems	*CCN*	February	43
Chaplaincy service and multifaith group hold meeting		February	44
Council proposes biennial Assemblies		February	43
Critics say plan will divide Church of England	*Anglican Journal*	February	44
Girl Scout pledge minus God, The	*RNS*	February	44
Giving stays close to home, U.S. study says	*The Christian Century*	February	45
Hungarian Church opens university	*REC News Exchange, Centraal Weekblad*	February	44
Knox College postpones appointment		February	44
Missionaries and tribe members have happy reunion	*Glencoe-Alvinston Transcript & Free Press*	February	43
Street-Smart Bible	*RNS*	February	45
Tarnished silver?	*Religion & Society Report*	February	45
World Day of Prayer 1994		February	45
Bible translated into Klingon	*Associated Press*	March	44
Budget picture becomes clearer		March	43
Hard times hit home		March	43
Mexico's Presbyterians propose alliance of churches	*REC NE*	March	44
Presbyterian Corn Share's success is growing		March	45
Prison allows inmate wine at Communion	*The Christian Century*	March	43
Sociologist advises churches to look at their "marketing"		March	44
Synod of Saskatchewan informal but businesslike	Harry Currie	March	45
U.S. Army admits first Muslim chaplain		March	45
Campolo calls for Christian prisons	*The Christian Century*	April	44
Charges, Countercharges in wake of women's conference	*The Presbyterian Outlook* *The Presbyterian Layman*	April	43
Conference to examine Presbyterianism in Atlantic Canada		April	42
Growth of Christianity keeps pace with world population	*Religion & Society Report*	April	44
Hymn-book co-editor wins award		April	44
Knox College Convocation		April	42
Live the Vision aids Jobat Hospital		April	43
Pentecostals prone to depression	*Religion Watch*	April	44
Plans in place for Christian Festival IV		April	44
Presbyterian College Convocation, The		April	42
Record's Every Home Plan remains unchanged		April	42
Reformed Church growing in Romania		April	42
Religious charities spend wisely	*RNS*	April	43

NEWS HIGHLIGHTS (cont'd)	Source	Issue	Page
Church offices to be made fully accessible		May	34
Eugene Peterson addresses Renewal Fellowship annual meeting		May	37
George Vais elected Moderator-Designate		May	36
Memorial fund to honour Cal Elder		May	35
Michael Novak wins Templeton Prize		May	35
Missionary loses suit against Japanese authorities		May	34
Polish newspaper denounces *Schindler's List*	*EPS*	May	37
Presbyterian among election monitors in South Africa		May	35
Presbyterian minister praised in House of Commons		May	34
Prisoner of conscience to speak at Ewart College conference		May	36
PWS&D applies for CIDA "Program Funding"		May	36
Rise Up '94 ready to go		May	35
Benefits to same-sex couples an assault on family, minister contends	*Prairie Messenger*	June	38
Fallout from "RE-imagining Conference" spills into Canada		June	38
Glengarry School Days to play at Blyth Festival		June	38
Knox College announces two appointments		June	38
Presbytery holds workshop on sexuality report		June	37
Taiwanese church leaders call for Canadians' support	Art Babych	June	36
WARC general secretary visits church offices		June	36
African editor suspended by church		July/August	33
Canadian Church Press convention held		July/August	34
Canadian Council of Churches Triennial Assembly		July/August	33
Clapton unplugged	*EP*	July/August	33
Former Presbyterian minister says church failed to confront anti-Semitism	*Ottawa Citizen*	July/August	34
Gypsies sue Tokes	*EPS*	July/August	33
National conference for street workers held		July/August	35
Poll rates media over church	*RNS*	July/August	36
Presbyterian staff meet with Renewal Fellowship executive		July/August	33
Protestant Pope, A?	*EPS, The Banner*	July/August	35
Support Native land rights, churches told	*EPS*	July/August	35

NEWS HIGHLIGHTS (cont'd)	Source	Issue	Page
New congregation constituted		September	36
Ontario Presbyterian Chorus tours Scotland	Valerie M. Dunn	September	38
Presbytery elects first non-clergy moderator		September	36
PWS&D responds to crisis in Rwanda		September	37
Scottish General Assembly, The	Stewart H. Nicol	September	36
U.S. Presbyterians hold General Assembly	A. Donald MacLeod	September	39
Vera Chirwa special guest a Mid-Decade Event	L. June Stevenson	September	38
Chikane to leave church council	*The Christian Century*	October	37
Churches in Rwanda "discredited" by links with former regime	*EPS*	October	39
CRC rejects women's ordination	*The Christian Century*	October	38
First American chosen to lead Salvation Army	*EPS*	October	39
Infant Baptism still the key in Dutch Reformed churches	*Kerkinformatie, The Banner*	October	39
International Ministries appointments (Richard Allen, Rose Janson, Paula Ryan)		October	36
Irish General Assembly, The		October	36
Presbyterian women meet in Iowa		October	37
Roman Catholics get new catechism	*RNS, The Banner*	October	37
United Church offices moving; Presbyterians invited along	*The United Church Observer*	October	36
Archives continues to serve church while new space sought		November	35
Canadian Council of Churches celebrates jubilee anniversary		November	36
Change to Quebec Civil Code affects marriages		November	36
Church loses appeal to baby boomers	*Nat'l & Internat'l Rel. Report*	November	36
First Lady not so appealing	*RNS*	November	37
Former Knox professor serving in Guyana (James Farris)		November	35
Larry Brice to appear on TV		November	36
Layperson elected United Church Moderator	*The United Church Observer*	November	37
Once Were Warriors wins ecumenical prize, Montreal World Film Festival		November	36
Presbyterian teens hold conference in Banff	Lydia Calder	November	35
Bible protest	*ENI*	December	39
Born-again president's invitations anger Zambian clergy	*EPS*	December	39
Children still living in Dickensian world	*RNS*	December	39
Congress for women, A		December	37
Luther erred		December	39
Message can't get through to Canada Post		December	37

NEWS HIGHLIGHTS (cont'd)	Source	Issue	Page
New executive director at Evangel Hall		December	36
No jail term for Taiwanese Presbyterian	*The Christian Century*	December	39
Paying for VBS	*Nat'l & Internat'l Rel. Report*	December	39
Presbyterians playing key roles in Peter Martyr Library		December	37
PWS&D welcomes three new Southern Committee members		December	37
Synod of Saskatchewan deals with change	Walter A. Donovan	December	36
WCC consultation examines Christian/ Jewish covenant		December	38

OBITUARIES - PCC MINISTERS	Date of Death	Issue	Page
Andrew, Rev. Berton F. "Biff"	February 8, 1994	September	48
Burch, Rev. Dr. Edgar	December 3, 1993	February	47
Burton, Rev. Robert James	November 25, 1993	February	47
Caldwell, Rev. Thomas J.	December 1, 1993	April	46
Campbell, Rev. Alex K.	December 18, 1993	March	47
Carmichael, Isabel Ann	March 16, 1994	November	49
Crocker, Rev. Douglas Lloyd	April 23, 1994	October	48
Detlor, Rev. Winfred Lyall	July 3, 1993	July/August	46
Flint, Rev. Donald E.	April 12, 1994	November	49
Gillies, Rev. Donald John	November 5, 1993	May	47
Mackay, Rev. Dr. Allan Lorne	May 13, 1994	July/August	46
MacKay, Rev. Dr. Clifton James	September 6, 1994	December	48
MacLean, Rev. Ross C.	February 10, 1994	June	46
MacLeod, Rev. Dr. Alexander N.	September 8, 1994	November	49
Magee, Edith Margaret "Maggie"	June 17, 1994	September	48
McDonald, Rev. Kenneth Howard	April 1, 1994	June	46
McKee, Rev. Irvine Ross	September 20, 1993	February	47
Poulain, Rev. Dr. Andre	February 24, 1994	October	48
Self, Rev. J. Leonard	April 28, 1994	July/August	46
Stewart, Rev. Dr. Richard S.	November 16, 1993	February	47
Sutherland, Joyce Ailie Victoria	March 15, 1994	June	46

PASTORAL EPISTLES FROM	Peter Plymley II	Issue	Page
Christmas		December	12
Church model for success		July/August	12
Church music (I)		May	16
Church music (II)		June	14
Easter gift-giving		March	14
Epiphany pageant		February	14
Latter Day Saints		April	15
Margaret Wilson statue		September	15
Pulpit exchanges		January	14
Styles of liturgy		October	14
Unionizing Presbyterians		November	14

POETRY	Author	Issue	Page
Annual Conference, The Discusses a Minister's Indiscretion	Charles Cooper	November	18
Construction Site	Joan Bond	December	15
Daybreak on the Western World	Joan Colgan Stortz	September	23
Dealing With Doubt	Fredrick Zydek	June	21
Eutychus	C. M. George	October	25
Evensong at St. Martin's	Diane Shearer	October	22
Learning to Pray	Fredrick Zydek	May	22
Meditation, A (Revelation 2:28)	Basil P. Dass	March	18
Stability	Joan Bond	December	17

PRESBYTERIAN CHURCH IN CANADA	Author	Issue	Page
Acting on Your Concern	Sally Wilson	October	26
Bellafield Church Revives Building	Astra Holmes	June	18
Children's Contribution, The	Drew Strickland	September	29
Church on the Move, A (Grace & Surrey Korean, Surrey, B.C.)	Iris Ford	October	18
Clowning Around in Church	Jane Anne Spoering	May	23
Cursillo Is Alive and Well in the Presbyterian Church	Bruce M. Dinsmore	March	29
Graduates '94		June	28
Healing Wounded Men (Westview, Toronto)	L. June Stevenson	October	23
House Divided, A	John S. Moir	February	31
Introducing the Nominees for Moderator of the 120th General Assembly (Allan Duncan, James Peter Jones, George Vais)		February	17
Knox College and the Presbyterian Family	Stephen Farris	October	32
Knox College Celebrates 150 Years: An Insider's Report	Arthur Van Seters	June	15
Larry Brice: Canadian Presbyterians' Only Full-time Evangelist	John Congram	January	15
Learning Together (St. Andrew's-Newton, Surrey, B.C.)	Karen McAndless-Davis	September	27
Meet the Moderator (George Vais)	John Congram	July/August	13
Moderator Presents Confession (to Native Peoples)	Michael Farris	November	20
No Token Welcome	James T. Seidler	May	21
Noah's Ark Is High, Dry and a Joy to Behold (St. Andrew's, Kitchener, Ont.)	Pauline Finch-Durichen	December	29
Other Presbyterian Seminary, The (Knox, Bayfield, Ont.)	Gwyneth Whilsmith	July/August	19
Our Confession (to Native Peoples)		November	19
Pioneers in Mission: Church Life on the New Frontier	Scott McAndless	March	27
Presbyterian Church in Canada (The) and Native Residential Schools 1925-1969	Peter G. Bush	November	15
Presbyterians Sharing (St. Paul, Melbourne, Que.)	Yvette Larochelle	January	25

PRESBYTERIAN CHURCH IN CANADA	Author	Issue	Page
Project Love (Westmount, London, Ont.)	Ivor Williams	July/August	17
Report on the 120th General Assembly: Assembly Asserts Itself	John Congram	July/August	23
Sharing Space with William S. (Knox and St. Andrew's, Stratford)	Ivor Williams	May	25
Stan McKay Reflects (Native Residential Schools)	John Congram	November	17
Then and Now (Knox College)	Laura Alary, Hugh Donnelly	June	30
Two Hundred ... and Counting	John S. Moir	May	27
Way We Saw It, The: A Personal Remembrance of the Native Residential Schools	James Marnoch	November	21
We Survey the Wondrous Cross-section (hymn survey)	Donald Anderson Andrew Donaldson	March	24
What's Become of Restructuring	Ivor Williams	February	26
Winter Sanctuary, A (St. Andrew's, Toronto)	Stevie Cameron	December	13
With Thanks to God (legacies)		June	26
Worship Alive (Woodbridge Church, Woodbridge, Ont.)	David Sherbino	September	24

PRESBYTERIAN PROFILE	Author	Issue	Page
Bill Shantz: A Passionate Brand of Retirement	Nan McKenzie Kosowan	December	33
Carolyn McAvoy: Five Years Into a First Pastorate	Ivor Williams	March	51
Gordon Welch: Faith in Motion		February	51
Graeme Thomlinson: The Spirit of Spirit River		April	51
Janet Carnochan: Ahead of Her Time	T. Melville Bailey	May	51
John Barton: A Different Drummer	Shirley Ash	November	47
Mamie Latimer: What Noble Lives Are Made Of	Bill Perry	January	51
Out of China: How Stephen Shih Made a New Life in Canada	Bob Phillips	July/August	51

SOMETHING WONDERFUL	Author	Issue	Page
Advent	Susan MacLaren, Nancy Pinck	November	33
Alpha and Omega	Susan MacLaren, Nancy Pinck Karen and Gordon Timbers Jeffrey David	September	33
Christmas -- Peace	Susan MacLaren, Nancy Pinck Jan-Lee Music	December	31
Easter	Susan MacLaren, Nancy Pinck Alison Lang	April	35
Epiphany	Susan MacLaren, Nancy Pinck Donna McIlveen, John Ball	January	35
God is Love ...	Susan MacLaren, Nancy Pinck Frances Nugent, Laurie Kinsella	February	33

SOMETHING WONDERFUL (cont'd)	Author	Issue	Page
Jamie's Family	Susan MacLaren, Nancy Pinck Jay MacKenzie, Sandra Klaus	May	
Lent	Susan MacLaren, Nancy Pinck	March	33
Longing to Be Free	Susan MacLaren, Nancy Pinck Anne Saunders, Michael Streff	July/August	31
Nature	Susan MacLaren, Nancy Pinck Evelyn Ball	June	35
Thanks be to God	Susan MacLaren, Nancy Pinck Tyndale House Pub.	October	35

SUGGESTION BOX	Author	Issue	Page
And now, a brief word from our pews ...		July/August	32
Dramatizing the Sermon		September	14
Getting Involved With the Sermon	John Congram	February	13
Joy of Small Groups, The	Agnes Clark	March	32
Planning for a VBS?	John Congram	May	12
Waiting for Christmas	Leslie Shaw	November	13
When an Hour Seems Forever	Margaret Bunel Edwards	January	13

UNCOMMON LECTIONARY, THE	Author	Issue	Page
Bigger Than Big	Michael Farris	May	10
Choosing Greatness		September	10
"Every Day With Jesus Is ... "		February	10
I'm Talking to *You*		July/August	8
In Over Our Heads		June	10
It's Practically Christmas		December	8
Jesus, After the Resurrection		April	11
Power of Positive Speaking, The		January	10
Show Me		March	10
Which End Is Up?		November	10
With the Lord, Suffering is Job One!		October	10

WATSON'S WORLD	Author	Issue	Page
	Noel Watson	January	5
		February	5
		March	5
		April	5
		May	5
		June	5
		July/August	5
		September	5
		October	5
		November	5
		December	5

YOU WERE ASKING?	Author	Issue	Page
All in the Family?	Tony Plomp	May	32
Blood of the Lambs, The		October	34
Clerk's Session, A		June	50
Costs of Restructuring, The		July/August	38
Debts or Trespasses?		September	35
Going Against the Odds		January	40
Let the Pagans Have Christmas?		December	35
Making a Joyful Noise		April	34
One-person Leet, A		March	42
Plying in the Chapel		November	34
Who Receives Ordination?		February	42

YOUTH VIEWS			
It's Amazing What Prayer Can Do	Denisa Su-Li Cho	September	34

CONTRIBUTORS

1994

CONTRIBUTOR	Issue	Page
Alary, Laura	June	30
alive now!	December	24
Allen, Wayne	May	14
Allen, William D.	April	28
Anderson, Donald	March	24
Anderson, Robert	December	44
Anglican Journal	February	44
ANS	January	43
Archives, PCC	April	26
Armstrong, Jean	April	36
Ash, Shirley	November	47
Associated Press	March	44
Babych, Art	June	36
Bailey, Michael F.	September	19
Bailey, T. Melville	May	51
Ball, Evelyn	June	35
Ball, John	January	35
Banner, The	July/August	35
	October	37, 39
Barnes, Michael	July/August	23
Belcev, Helen	November	14
Bell, Virginia	December	45
Berenz-McCarthy, Erika	March	23
Bettson, Bob	September	F/C, 16
Bond, Joan	December	15, 17
Brown, Doug	September	13
Brown, Paulette	May	50
	June	34
Bush, Peter	April	17, 36
	November	15
Calder, Lydia	November	35
Caldwell, Georgine G.	July/August	50
Cameron, Stevie	December	13
Canada Lutheran	April	31
Catholic New Times	January	41
Catholic Register	January	41
CCN	February	43
Centraal Weekblad	February	44
Cawsey, Kathy	January	22
	May	19
Cho, Denisa Su-Li	September	34
Christian Century, The	January	44
	February	45
	March	43
	April	44

CONTRIBUTOR	Issue	Page
Christian Century, The (cont'd)	October	37, 38
	December	39
Clark, Agnes	March	32
Clark, Diane	February	34
Cocks, Nancy L.	November	46
	December	51
Collins, John	January	20
Congram, John	January	3, 15
	February	3, 13
	March	3
	April	3
	May	3, 12, 17
	June	3
	July/August	3, 13, 23, 44
	September	3, 16
	October	3, 20, 46
	November	3, 17
	December	3
Cooper, Charles	November	18
Cooper, David	March	35
Cooper, Glenn	April	36
Corbett, Ian	September	38
Cork	October	46
Coughlin, Jack	December	44
Crowdis, John	December	27
Cruickshank, Robert	May	42
Currie, Harry	March	45
Daily Commercial News	January	17
Dass, Basil P.	March	18
David, Jeffrey	September	33
Davis, Curtiss	January	33
Denton, Peter	February	15
	September	44
Dickey, Tom	December	17, 44
Diffey, Norman	October	12
Dinsmore, Bruce M.	March	29
Donaghey, Don	January	32
	October	45
	November	44
Donaldson, Andrew	March	24
Donnelly, Hugh	June	30
Donovan, Walter A.	December	36
Duncan, Muriel	September	F/C, 17
Dunn, Valerie M.	September	38
Edwards, Margaret Bunel	January	13
ENI	December	39
EP	January	42
	July/August	33
EPS	May	37
	July/August	33, 34, 35

CONTRIBUTOR	Issue	Page
EPS (cont'd)	October	39
	December	39
Faller, Sophie	April	29
	July/August	15
	November	13
Farris, Michael	January	10
	February	10
	March	10
	April	10
	May	10
	June	10
	July/August	8
	September	10
	October	10
	November	F/C, 10, 20
	December	8
Farris, Stephen	October	32
Finch-Durichen, Pauline	December	29
Ford, Iris	October	18
George, F. R.	July/August	15
Ghirardo, Claudio	February	21
	April	12, 15
	June	23, 25
	September	15, 20, 27, 32, 34
	October	27
Gibble, Kenneth L.	March	15
Glencoe-Alvinston Transcript & Free Press	February	43
Goggin, Helen	March	35
Grant-Stewart, Adrienne	July/August	35
Hall, Eddy	October	27
Harrison, Clare	April	29
Hayes, Jonathan	February	23
Henderson, Dorothy	January	32
	May	12, 13, 45
	June	42
	September	44
	December	44
Hill, D. A.	January	22
	February	F/C, 15
	June	F/C
	July/August	F/C
	December	F/C, 14
Hodgson, Gordon	February	12
Hodgson, Jim	July/August	33
Holmes, Astra	June	18
Inglis, Glenn	January	50
	February	50

CONTRIBUTOR	Issue	Page
Jacques, Drew	April	16, 37
James, Arthur	May	21
Jan-Lee Music	December	31
Johnson, Gordon	February	34
Johnston, Geoffrey	December	20
Johnston, John A.	December	46
Johnston, Mary Lou	May	36
Judd, Roger	May	32
Kauffmann, Joel	April	49
Kendall, Doug	May	29
Kerkinformatie	October	39
Kilgour, David	January	32
Kim, Jung Soon	January	14, 31
	March	F/C, 15, 19, 20
	July/August	12, 50
	September	22
	December	16, 18
Kinsella, Laurie	February	33
Kipfer, Peggy	March	31
	September	51
	October	51
Klaus, Sandra	May	33
Kosowan, Nan McKenzie	December	33
Koza, Rick	December	29
Lamont, Bill	February	21
Lang, Alison	April	35
Larochelle, Yvette	January	25
Lathrop, Anthony	December	25
Lee, Peter	December	29
Little, Kevin C.	May	44
Logan, Bea	July/August	42
Lunn, Gerry	March	12
MacKenzie, Jay	May	33
MacKenzie, Sheldon	January	12
MacLaren, Susan R.S.	January	35
	February	33
	March	33
	April	35
	May	33
	June	35
	July/August	31
	September	33
	October	35
	November	33
	December	21
MacLeod, A. Donald	September	39
MARC Newsletter	July/August	16
Marnoch, James	November	F/C, 21
McAndless, Scott	March	27
McAndless-Davis, Karen	September	27

CONTRIBUTOR	Issue	Page
McCullum, Hugh	November	30
McIlveen, Donna	January	35
McKellar, Hugh D.	June	42
McLelland, Joseph C.	January	19
	February	20
	April	33
	June	33
	September	32
	November	27
McMillan, Kenneth G.	December	46
McPherson, Charles	October	45
Metropolitan Toronto Library Board	May	27
Miles, Bruce A.	April	21
Moir, John S.	February	31
	May	27
	July/August	10
Moore, Evelyn N.	January	31
National & International Rel. Report	November	36
	December	39
Nicol, Stewart H.	September	36
Nieuwhof, Carey	November	12
Novak, Thomas	November	28
Nugent, Frances	February	33
Ogilvie, M. H.	January	27
	November	42
Olson, Theodore	December	10
O'Reilly, Christine	October	45
Ottawa Citizen	July/August	34
Park, Philip	October	15
Perry, Bill	January	51
Phillips, Bob	July/August	51
Pinck, Nancy	January	35
	February	33
	March	33
	April	35
	May	33
	June	35
	July/August	31
	September	33
	October	35
	November	33
	December	31
Plomp, Tony	January	40
	February	42
	March	42
	April	34
	May	32
	June	50
	July/August	38
	September	35

CONTRIBUTOR	Issue	Page
Plomp, Tony (cont'd)	October	30, 34
	November	34
	December	35
"Plymley II, Peter"	January	14
	February	14
	March	14
	April	15
	May	15
	June	14
	July/August	12
	September	15
	October	14
	November	14
	December	12
Prairie Messenger	June	38
Presbyterian Layman, The	April	43
Presbyterian Outlook, The	January	45
	April	43
REC News Exchange	February	44
	March	44
Reid, Gregor	June	44
Reid, W. Stanford	September	44
Religion & Society Report	February	45
	April	44
Religion Watch	April	44
RNS	February	44, 45
	April	43
	July/August	36
	October	37
	November	37
	December	39
Ritchie, Fairlie	March	34
	April	25
	July/August	42
	December	46
Roberts, Earle F.	January	8
	February	8
	March	9
	April	10
	May	8
	June	9
Roche, Paul	March	18
Ross, Ijeoma	June	20
Saunders, Anne	July/August	31
Scott, Don	July/August	30
Seidler, James T.	May	21
Serrick, Nancy	February	34
Setford, Blair	January	F/C, 17
Shaw, Leslie	November	13
Shearer, Diane	October	22
Sherbino, David	September	24

CONTRIBUTOR	Issue	Page
Somerville, Janet	May	20
Spoering, Jane Anne	May	23
Stevenson, L. June	March	34
	September	38
	October	23
Stortz, Joan Colgan	September	23
Streff, Michael	July/August	31
Strickland, Drew	September	29
Taylor, Jim	January	11
	February	11
	March	11, 20
	April	12
	May	11
	June	11
	July/August	9
	September	12
	October	11
	November	11
	December	9
Thomson, Martina	May	F/C
Timbers, Gordon	September	33
Timbers, Karen	September	33
Toronto Blue Jays	October	21
Toronto Star	January	45
Toycen, Dave	November	25
Tyndale House Pub.	October	35
United Church Observer, The	September	F/C
	October	36
	November	37
Vais, Chris	June	42
Vais, George C.	September	9
	October	8
	November	8
	December	7
Vancook, Bert	May	43
	July/August	42
Van Seters, Arthur	June	15
Vaudry, John	September	45
Victor, Ian	January	41
Vincent, David	January	42
Wangerin, Walter Jr.	September	22
Watson, Noel	January	5
	February	5
	March	5
	April	5
	May	5
	June	5
	July/August	5
	September	5

CONTRIBUTOR	Issue	Page
Watson, Noel (cont'd)	October	5
	November	5
	December	5
Wette, Maria T.	April	31
Whilsmith, Gwyneth	March	50
	April	50
	July/August	19
	December	18
White, E. David	June	12
Whyte, Wallace	May	44
	July/August	43
Williams, Ivor	February	26
	March	51
	May	25
	July/August	17
Wilson, Sally	October	26
Wright, Lenora	December	16
Young, D. Allan	April	23
Zydek, Fredrick	May	22
	June	20